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L'Estrange, Hamon, 1605-  
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The alliance of divine  
offices

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ALLIANCE OF DIVINE OFFICERS

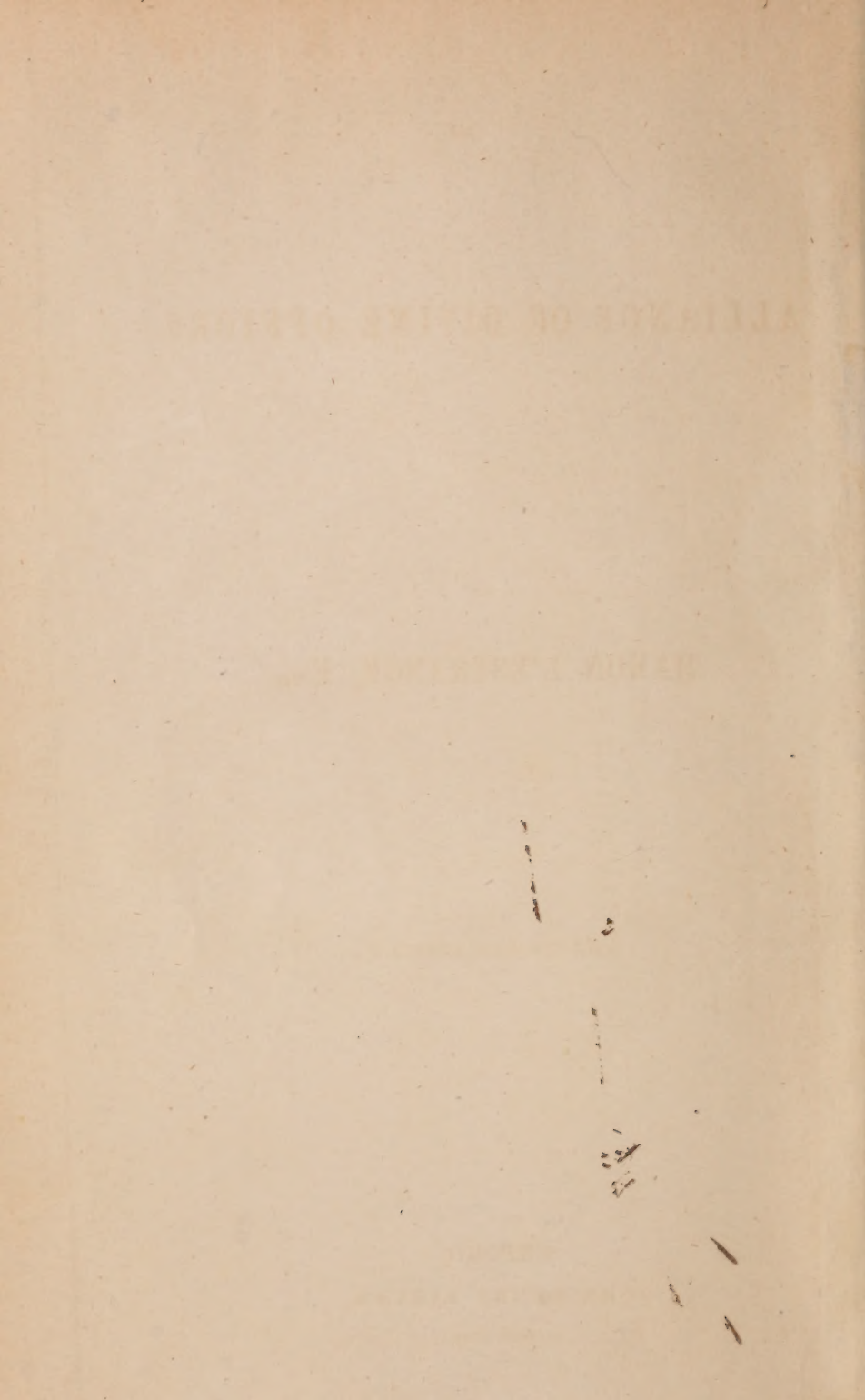
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THE

ALLIANCE OF DIVINE OFFICES.

BY

HAMON L'ESTRANGE, Esq.

THE FOURTH EDITION.

OXFORD,

JOHN HENRY PARKER.

M DCCC XLVI.

THE HISTORY OF THE  
REIGN OF  
THE  
KING OF GREAT BRITAIN  
BY  
JAMES L. STUART



THE  
ALLIANCE OF DIVINE OFFICES,  
EXHIBITING ALL THE LITURGIES  
OF THE  
CHURCH OF ENGLAND  
SINCE THE REFORMATION;

AS ALSO  
THE LATE SCOTCH SERVICE-BOOK, WITH ALL THEIR  
RESPECTIVE VARIATIONS;

AND UPON THEM ALL  
ANNOTATIONS,  
VINDICATING THE BOOK OF COMMON PRAYER FROM THE MAIN OBJECTIONS  
OF ITS ADVERSARIES, EXPLICATING MANY PARCELS THEREOF HITHERTO  
NOT CLEARLY UNDERSTOOD, SHEWING THE CONFORMITY IT BEARETH  
WITH THE PRIMITIVE PRACTICE, AND GIVING A FAIR PROSPECT INTO  
THE USAGES OF THE ANCIENT CHURCH.

TO THESE IS ADDED AT THE END,  
THE ORDER OF THE COMMUNION SET FORTH 2 EDW. VI.

By HAMON L'ESTRANGE, Esq.

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THE SECOND EDITION.

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[TO WHICH ARE ADDED IN THE THIRD EDITION,  
THE FORM OF ORDINATION, &c.  
ADDITIONS AND ALTERATIONS MADE IN THE LITURGY, &c.  
PRAYERS IN THE CONVOCATION.  
FORM OF PRAYER USED IN KING CHARLES THE SECOND'S  
CHAPEL AT THE HAGUE.  
PRAYERS IN THE TIME OF AN INVASION.  
PRAYERS AT THE HEALING.]

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Quod apud multos unum invenitur, non est erratum, sed traditum.—*Tertullian*.

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LONDON,  
PRINTED FOR CHARLES BROME,  
AT THE GUN, AT THE WEST-END OF ST. PAULS, 1690.



## PREFACE TO THE FOURTH EDITION.

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HAMON L'ESTRANGE was the second son of Sir Hamon L'Estrange, knight, the descendant of an ancient and reputable family, seated at Hunstanton Hall, co. Norfolk. Nicholas, the eldest, was created a baronet in 1629, and died in 1656. Roger, the youngest, who became so well known by his numerous writings, was knighted by King James II. in 1684, as a reward for his loyal services, and died in 1705, at the advanced age of 88<sup>a</sup>. Hamon L'Estrange, the author of the Alliance, was twice married, and left a numerous issue. In the year 1655 he published a History of the Reign of King Charles I., which called forth the Observations of Dr. Peter Heylin. L'Estrange (according to Heylin) attacked these Observations with great asperity, in a pamphlet, entitled 'The Observator Observed;' and in 1656, we are told that Dr. Heylin, "with admired wit and elegance, gave Mr. L'Estrange a most severe yet civil correction," in his 'Extraneus Vapulans<sup>b</sup>,' to which L'Estrange alludes in his preface to the Alliance.

The first edition of the Alliance of Divine Offices was published in 1659, previous to the last review of the Common Prayer Book<sup>c</sup>. The second edition, from which the present is reprinted, appeared in 1690. The third, bearing date 1699, differs from the two previous editions, in the addition

<sup>a</sup> See Blomefield's Hist. of Norfolk, and Wood's Athenæ Oxonienses.

<sup>b</sup> See Barnard's Life of Heylin, p. 225, &c. Heylin gives us "an alphabetical list of the uncouth and unusual words" used by L'Estrange in the History of Charles I. The reader

of the present work will perceive that he did not succeed in amending the author's propensity to the use of such words.

<sup>c</sup> This will be borne in mind, as L'Estrange's remarks occasionally apply to the book as it then stood.

of certain offices, which are stated in a copy formerly belonging to Dr. Brett, and in his handwriting, to have been made "by Henry Gandy, M.A.," a nonjuror. From this copy, by the kindness of J. H. Markland, Esq., in whose possession it is, the present edition has been furnished with the additional offices.

The following are the editions which have been generally consulted in verifying the quotations.

S. Ambrosii	}	Opp. Ed. Bened.	S. Cypriani Opp. 1593.
S. Athanasii			S. Cyrilli Opp. Oxon. 1703.
S. Augustini			Dionysii Areop. Opp. 1634.
S. Basilii			Durandi Rationale, 1519.
S. Chrysostomi			Grotii Opp. 1679.
S. Greg. Naz.			Harmonia Confessionum. Gen. 1581.
S. Greg. Mag.	}		Hittorpii de Cath. Eccl. Off. Col. 1568.
S. Hieronymi			S. Ignatii Opp. Col. 1478.
Balsamon. Par. 1620.			S. Justini Mart. Comm. 1593.
Buceri, Scripta Anglicana, 1577.			Leonis I. Opp. Paris. 1614.
Calvini Epistolæ et Responsa. Gen. 1575.			Nicephori Opp. 1560.
Chamier. Gen. 1626.			Origen. Paris. 1512.
S. Clementis Alex. Opp. Heid. 1592.			Socrates. Paris. 1668.
Concil. ed. Labbei et Cossartii. Ven. 1728.			Tertull. Opp. Franck. 1597.
Corpus Juris Civilis, 1663.			Vossii Opp. 1701.
———— Canonici, 1606.			Theodoret. Paris. 1642.
			Zanchii Opp. 1605.



TO

THE RIGHT HONOURABLE

CHRISTOPHER LORD HATTON,

COMPTROLLER OF THE HOUSEHOLD TO KING CHARLES THE FIRST, AND ONE OF  
HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

MY LORD,

It is not long since you gave an honourable reception to the History of St. Paul's Cathedral<sup>a</sup>; behold here the history (for so it is in truth) of that cathedral's liturgy humbly presents itself to you. That address, indeed, created this. For God's house, and His worship, being twins of so indissoluble relation, why should their histories be separated in their dedication; and where could they find a fitter patron than yourself, who inherit, as an heir-loom of your noble family for many descents, so high a value for any thing whose concernment is religion? Such is the subject of both these histories, if I speak not improperly to call them two, which are of so similiary argument, that this may rather be said the second part of that.

It is true this work had not (as that of my learned friend) the honour to result originally from your Honour's immediate command; yet this I can say, that long before I had finished it, I understood you had many years since recommended the same design to the endeavour of a learned pen, but understanding withal, that, for reasons unknown to me, the work was laid aside, I proceeded with no small alacrity, being glad

<sup>a</sup> [By Sir Wm. Dugdale, 1658.]

I had made choice of an undertaking which your lordship honoured with such approbation. More glad shall I be, if, in the performance thereof, I have administered any thing available to the public good, or which may be a valuable consideration for you to own me, as you do, in the quality of

MY LORD,

Your Honour's most humbly devoted servant,

HAMON L'ESTRANGE.

AN

## ADDRESS PROEMIAL.

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THE fatal pique between parties oppositely persuaded, concerning the liturgy and ceremonies of our Church, drawing nigh to its ἀκμή and highest pitch about twenty years since, the noise of those clashings roused me up seriously to consider, that this was not a controversy, like many others, about trifling niceties, admitting a safe neutrality; but a controversy about a practical fundamental, wherein to err was to hazard the main. For if (as the non-conformists urged) the liturgy and ceremonies of our Church were absolutely and simply unlawful; first, as being of man's device; and secondly, because extracted out of the Mass-Book, Breviary, and other rituals of the Church of Rome; then did the ordinances of our Church betray me all the while to an abominable compliance, no longer to be endured. But if, on the contrary, her religious rites and appointments had no such impious quality, if they were elemented of materials, not only lawful, but highly decent, then to withdraw my obedience to her sanctions would prove as dangerous on the other side. Being then necessitated to an election of one of these two, (for they admit no medium,) conformity, or separation, resolved I was to do it as it should be, that is, by examining what was said *pro* and *con*, for and against it, on both sides,

and then to follow the dictates of an impartial judgment. That I might stand the more erect, and behold both opponents with equal angles, resolved I was also to move some prejudice I had conceived against some persons disaffected to our ceremonies, in regard by former subscriptions they had allowed what was since of so hard concoction to them ; this I considered was argumentative only *ad homines*, not *ad rem* ; for if any did comply in order to their temporal interest, their failings must not be urged to the disadvantage of the cause. Personal reflections therefore set aside, I fixed my mind only upon a disquisition of the truth. All in effect that at that time had been, or since hath been, said on the complainants' behalf, was drawn up into one body by Mr. Cartwright, the magazine that stores all that party with a panoply, complete armour for these polemics : and all that Mr. Cartwright did urge was faithfully summed up by Dr. Whitgift and Mr. Hooker, who replied upon him. So that my study was reduced to a narrow scantling, viz. a perusal only of those learned authors. This I did, from point to point, with all possible diligence, and that more than once : having seriously weighed the arguments on both sides, I sincerely profess, my judgment did clearly acquiesce in this, That our liturgy and ceremonies were no way guilty of that foul charge of unlawful : and if so, I had enough whereon to establish my obedience.

Necessity and consideration of my eternal state having brought me thus far, curiosity had a further journey : for whereas one part cried down our service and ceremonies as a popish, and the other cried them up as a primitive model, and both with equal confidence ; I had a mind to bestow some labour in the research of this truth also, and to consult the very fountains themselves, I mean those precious records of the first six centuries. With Clemens Romanus, Ignatius,



Polycarpus, apostolical men, I began ; then descended to Justin Martyr, Clemens Alexandrinus, Irenæus, Tertullian, Cyprian, &c., so gradually downward unto the age of Gregory the Great. Whatsoever in passage occurred to my observation, as evidence of the practice primitive, I noted, at first confusedly, and after disposed into more serviceable order, assigning every note its proper station as it did parallelly relate to any respective part of our liturgy. By the help of these notes, able was I to discern that our liturgy in the most, and those the most noble parts, (those of sacred extraction excepted,) was extant in the usage of the primitive Church long before the popish mass was ever dreamt of. Nay, more than so ; able was I to discern an admirable harmony, even in external rites, between the Church of England and those ancient fathers. These notes having had so potent an influence upon myself, that, whereas I at first conformed only as education and custom had prepossessed me, under the conduct of that light they afforded me, I became a true son of the Church of England, both in judgment and affection : I inclined to think, that meeting with minds of the same complexion with mine, that is, studious of truth, not biassed by passion, nor addicted to any faction, they would have the same operation. Upon this supposition I began to fit them for the public ; and I can only say I began ; for, in my entrance upon that work, the torrent of our civil dissensions, plunder, and eight years' sequestration overtake me, as an adherent to the worsted, I say not to the worst, side. Reduced to this condition, how to live became my only study, these useless collections I laid to rest, where probably they had slept their last, had not an unexpected occasion awakened them. That occasion, this :

In July, 1656<sup>a</sup>, came forth a book entitled *Extraneus*

<sup>a</sup> [Dated from Lacies Court, Abingdon, June 7, 1656.]

*Vapulans*, in English, ‘L’Estrange is beaten,’ the author Dr. Heylin, by ordination a presbyter, who of all men should be no striker, so the Apostle’s canon, 1 Tim. iii. 3, and so the canon of the Apostles, *πρεσβύτερον τύπτοντα πιστοὺς ἁμαρτάνοντας καθαίρεισθαι προστάτουμεν*<sup>b</sup>, “that presbyter who smiteth believers when they offend, we decree that he be deposed.” It is not my desire, were I able, to lay this law upon him. No, that he may see that he hath wrought a reformation upon me, that I am the better for the beating, I solemnly profess all injuries he hath done me have with me had long since Christian burial, burial by the Book of Common Prayer, in that excellent form, “If any of you be in malice, come not to this holy table.” I thank God I have not the least swelling thought against him; yet I ingenuously confess, that when I first read in the preface of that book, myself (amongst other not very lovely attributes<sup>c</sup>) blazoned for a non-conformist, I beheld it as a provocation most piquant and pungent to turn again, had I not seriously resolved never more to enter the lists of unchristian strife with him or any other. But though I resolved totally to acquiesce from such contests, yet did I as firmly from that very moment resolve, if God blessed me with a few days, not to suffer that great blot of ink to dry upon mine honour, and the rather because I was persuaded I could take it out, not with juice of lemon, sharp recriminations, but with milk and milder lenitives. In order to it, I presently re-assumed my long-neglected papers. Having reviewed them, my second thoughts suggested to me a design of a new model. For whereas I at first intended only a confinement of my notes to the established liturgy of our Church, my last meditations resolved

<sup>b</sup> Can. 27. [Bev. Syn. p. 17.]

<sup>c</sup> [“Finding him to be stiffly principled in the puritan tenets, a semi-presbyterian at the least in the form of government, a non-conformist in matter

of ceremony, and a rigid Sabbatarian in the point of doctrine, as ill-looking a fellow as he makes me, I could easily see that my known contrariety in opinion had raised this storm.”]

to apply them to all our liturgies since the Reformation, to recommend the Common Prayer by all the arguments I could, to a more passable entertainment, and to take off all the considerable objections against it. In the progress of which enterprize so many new speculations offered themselves to my consideration, that I cannot but profess myself a great (I hope not the only) proficient by mine own labours; so true is that, διδάσκων τις, μαθητάνει πλέον<sup>d</sup>, “he who teacheth others, instructs himself.”

In the pursuit of these annotations, where I refer to antiquity, I rarely descend beneath six hundred years after Christ, and as rarely do I cite any but authentic records, or such as, under false ascriptions, are the undoubted issues of those times: therefore the supposed liturgies of Peter, James, &c., I urge no further than I find them consonant with the genuine tracts of others. I bear no implicit faith to the dictates of any whatsoever: whence it is that I assume a liberty inoffensively to dissent from persons eminent, and whom I mention always with terms of respect. As little do I expect or desire to inthral any man to my private fancy; in matters of so minute consideration, I hold it as absurd to quarrel with any man for not being of my opinion, as for not being of my diet. If in any thing I have erred, as it is an even-lay I have, more than once, he who shall friendly remonstrate it to me, will exceedingly oblige me. As for such keno-critics, or rather cyno-critics, as snarl and bite where no offence is given, free liberty have they to say their pleasure, ὅπερ εἰμι τοῦτο μένω, καὶ δυσφημούμενος καὶ θαυμαζόμενος<sup>e</sup>, “whether they praise or dispraise me, to me it signifieth the same thing, that is, nothing.”

Having thus presented to the world an account why I published these annotations, it will be proper to premise some-

<sup>d</sup> Clem. Alex. Strom., lib. i.

<sup>e</sup> Nazianz. εἰρην. B.



what by way of illustration, in reference to the text itself. Know then, that whatsoever is exhibited in the English letter (where the printer hath not erred) is the established Common Prayer, distinct from its rubric, (which is in a roman character.) Parallel to this, sometimes in a roman, sometimes in an italic letter, stand the several variations between it and former liturgies, and where such literal ascriptions occur not, and no marginal directions to the contrary, you may there be confident the liturgies agree to a syllable. The liturgies I here refer to are, the first and second of Edward VI., and that of Queen Elizabeth, which doth as much differ from our present Common Prayer, as the second of Edward VI. doth from hers. Over and besides these, you have also the variations of the Scotch liturgy, and (in the margin) such places noted wherein Bucer's Latin translation disagreeeth with the original English ; you have also in the Annotations the diversity observed between the Latin translation 2 Elizabeth, and her own liturgy, and at the end of all, The Order of the Communion, in priority of time before them all. By this means you are furnished with all our liturgies since the Reformation, some whereof are rare, very rare to be had, (and which doth double the rarity) these complete ; and this so frugally contrived, that the utmost price of all, with my inconsiderable Annotations into the bargain, will scarce amount to the moiety of what I was lately demanded for one, and that imperfect too. Nor have you only the books themselves, but those also disposed into such order, that without turning over leaves, or making a tedious hunt from one to another, you may view them in one scheme, and compare them together at once, as they stand impaled.

Before I end, I desire all readers may know, what many sufficiently do, viz. that my country employment, in relation to mine own, and divers others' affairs, hath been so very



great, as I could not attend the press, which considered, it will be no wonder if the impression be not very exact. It will therefore be pains well bestowed to consult the table of the errata at the end of this book, which will give an account of the most considerable faults.

#### ERRATA.

Page 28, line 5 from the bottom, *for* Burgensis *read* Brugensis.

30, line 12 from the bottom, *for* enjoying *read* enjoining.

36, line 5, *for* γίνοντο *read* γίνονται.

396, line 23, *for* proof *read* reproof.

480, line 10, *for* office *read* offence.



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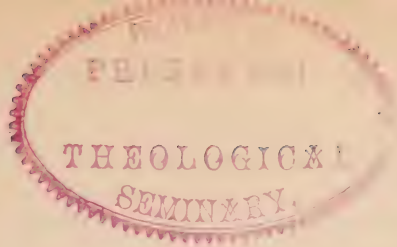
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THE  
A BOOK OF COMMON PRAYER,  
AND  
B ADMINISTRATION OF THE SACRAMENTS,  
AND  
C OTHER RITES AND CEREMONIES  
OF  
D THE CHURCH OF ENGLAND.





## CHAPTER I.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER AND SERVICE IN THE  
CHURCH, AND ADMINISTRATION OF THE SACRAMENTS.

WHERE at the death of our late sovereign lord King Edward the Sixth, there remained one uniform order of common service and prayer, and of the administration of Sacraments, rites, and ceremonies in the Church of England, which was set forth in one book, entituled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies in the Church of England," authorized by act of parliament, holden in the fifth and sixth years of our said late sovereign lord King Edward the Sixth, entituled, "An Act for the Uniformity of Common Prayer and Administration of the Sacraments," the which was repealed and taken away by act of parliament in the first year of the reign of our late sovereign lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion. CHAP. I.

Be it therefore enacted by the authority of this present parliament, that the said statute of repeal and every thing therein contained, only concerning the said book, and the service, administration of Sacraments, rites and ceremonies contained or appointed in, or by the said book, shall be void and of none effect, from and after the feast of the Nativity of St. John Baptist next coming. And that the said book, with the order of service, and of the administration of Sacraments, rites and ceremonies, with the alteration and additions therein added and appointed by this statute, shall stand and be from and after the said feast of the Nativity of St. John Baptist, in full force and effect, according to the tenor and effect of this statute: any thing in the aforesaid statute of repeal to the contrary notwithstanding.



CHAP.  
I.

And further be it enacted by the queen's highness, with the assent of the lords and commons of this present parliament assembled, and by the authority of the same, that all and singular ministers in any cathedral or parish church, or other place within this realm of England, Wales, and the marches of the same, or other the queen's dominions, shall from and after the feast of the Nativity of St. John Baptist next coming, be bounden to say and use the matins, evensong, celebration of the Lord's Supper, and administration of each of the Sacraments, and all other common and open prayer, in such order and form as is mentioned in the said book, so authorized by parliament in the said fifth and sixth year of the reign of King Edward the Sixth, with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the communicants, and none other, or otherwise. And that if any manner of parson, vicar, or other whatsoever minister that ought or should sing or say common prayer mentioned in the said book, or minister the Sacraments from and after the feast of the Nativity of St. John Baptist next coming, refuse to use the said common prayers, or to minister the Sacraments in such cathedral or parish church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said book, or shall wilfully or obstinately (standing in the same) use any other rite, ceremony, order, form, or manner of celebrating of the Lord's Supper, openly or privily, or matins, evensong, administration of the Sacraments, or other open prayers, than is mentioned and set forth in the said book, (open prayer in and throughout this act, is meant that prayer which is for other to come unto or hear, either in common churches, or private chapels, or oratories, commonly called the Service of the Church,) or shall preach, declare, or speak any thing in the derogation or depraving of the said book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted according to the laws of this realm by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the queen's highness, her heirs and successors, for his first

offence, the profit of all his spiritual benefices or promotions coming or arising in one whole year next after his conviction : C H A P. I.  
 and also that the person so convicted shall for the same offence suffer imprisonment by the space of six months without bail or mainprise. And if any such person, once convict of any offence concerning the premises, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict : that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his spiritual promotions. And that it shall be lawful to all patrons or donors of all and singular the same spiritual promotions, or of any of them, to present or collate to the same, as though the person and persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his spiritual promotions, and also shall suffer imprisonment during his life.

3 And if the person that shall offend and be convict in form aforesaid, concerning any of the premises, shall not be beneficed, nor have any spiritual promotion ; that then the same person so offending and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without bail or mainprise. And if any such person not having any spiritual promotion, after his first conviction, shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be therefore lawfully convicted, that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority abovesaid, that if any person or persons whatsoever, after the said feast of the Nativity of St. John Baptist next coming, shall in any interludes, plays, songs, rhymes, or by other open words, declare or speak any thing in the derogation, depraving, or despising of the same book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or main-

CHAP. tain any parson, vicar, or other minister, in any cathedral or  
I. — parish church, or in chapel, or in any other place, to sing or say any common and open prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said book, or that by any of the said means, shall unlawfully interrupt or let any parson, vicar, or other minister, in any cathedral or parish church, chapel, or any other place, to sing or say common and open prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said book : that then every such person being thereof lawfully convicted in form abovesaid, shall forfeit to the queen our sovereign lady, her heirs and successors, for the first offence an hundred marks. And if any person or persons, being once convict of any such offence, eftsoons offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict : that then the same person so offending and convict, shall for the second offence forfeit to the queen our sovereign lady, her heirs and successors, four hundred marks. And if any person, after he in form aforesaid, shall have been twice convict of any such offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict : that then every person so offending and convict, shall for his third offence forfeit to our sovereign lady the queen all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premises shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction, that then every person so convict, and so not paying the same, shall for the same first offence, instead of the said sum, suffer imprisonment by the space of six months without bail or mainprise. And if any person or persons that for his second offence concerning the premises, shall be convict in form aforesaid, do not pay the said sum to be paid by virtue of his conviction and this statute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction : that then every person so convicted and not so paying the same, shall for the same



second offence, in the stead of the said sum, suffer imprisonment during twelve months, without bail or mainprise. And that from and after the said feast of the Nativity of St. John Baptist next coming, all and every person and persons, inhabiting within this realm, or any other the queen's majesty's dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their parish church or chapel accustomed, or upon reasonable let thereof, to some usual place where common prayer and such service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days; and then and there to abide orderly and soberly during the time of common prayer, preachings, or other service of God, there to be used and ministered, upon pain and punishment by the censures of the Church: and also upon pain that every person so offending, shall forfeit for every such offence 12d. to be levied by the churchwardens of the parish where such offence shall be done, to the use of the poor of the same parish, of the goods, lands, and tenements, of such offender, by way of distress. And for due execution hereof, the queen's most excellent majesty, the lords temporal, and all the commons in this present parliament assembled, doth in God's name earnestly require and charge all the archbishops, bishops, and other ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof, may be had throughout their diocese and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish His people for neglecting His good and wholesome law. And for their authority in this behalf, be it further enacted by the authority aforesaid, that all and singular the same archbishops, bishops, and all other their officers, exercising ecclesiastical jurisdiction, as well in place exempt as not exempt within their diocese, shall have full power and authority by this act, to reform, correct and punish by censures of the Church, all and singular persons, which shall offend within any their jurisdictions or diocese after the said feast of the Nativity of St. John Baptist next coming, against this act and statute: any other law, statute, privilege, liberty, or provision



CHAP. heretofore made, had or suffered to the contrary notwithstanding.  
I.

And it is ordained and enacted by the authority aforesaid, that all and every justices of oyer and terminer, or justices of assize, shall have full power and authority in every of their open and general sessions, to enquire, hear, and determine all and all manner of offences that shall be committed or done contrary to any article contained in this present act, within the limits of the commission to them directed, and to make process for the execution of the same as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it enacted by the authority aforesaid, that all and every archbishop and bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this act, to the said justices of oyer and terminer, or to the said justices of assize, at every of the said open and said general sessions to be holden in any place within his diocese, for and to the enquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it enacted by the authority aforesaid, that the books concerning the said services, shall at the cost and charges of the parishioners of every parish and cathedral church, be attained and gotten before the said feast of the Nativity of St. John Baptist next following, and that all such parishes and cathedral churches, or other places where the said books shall be attained and gotten before the said feast of the Nativity of St. John Baptist, shall within three weeks next after the said books so attained and gotten, use the said service, and put the same in ure according to this act.

And be it further enacted by the authority aforesaid, that 5 no person or persons shall be at any time hereafter impeached, or otherwise molested, of or for any of the offences above mentioned, hereafter to be committed or done contrary to this act, unless he or they so offending be thereof indicted at the next general sessions to be holden before any such justices of oyer and terminer or justices of assize, next after any offence committed or done contrary to the tenor of this act.

Provided always, and be it ordained and enacted by the

authority aforesaid, that all and singular lords of the parlia- CHAP.  
ment, for the third offence above mentioned, shall be tried I.  
by their peers.

Provided also that, and be it ordained and enacted by the authority aforesaid, that the mayor of London, and all other mayors, bailiffs, and other head officers of all and singular cities, boroughs, and towns corporate within this realm, Wales, and the marches of the same, to the which justices of assize do not commonly repair, shall have full power and authority by virtue of this act, to enquire, hear, and determine the offences abovesaid, and every of them, yearly within fifteen days after the feasts of Easter and St. Michael the Archangel, in like manner and form as justices of assize and oyer and terminer may do.

Provided always, and be it ordained and enacted by the authority aforesaid, that all and singular archbishops and bishops, and every of their chancellors, commissaries, archdeacons, and other ordinaries, having any peculiar ecclesiastical jurisdiction, shall have full power and authority by H virtue of this act, as well to enquire in their visitation, synods, and elsewhere within their jurisdiction, at any other time and place, to take accusations and informations of all and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdictions and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures and process in like form as heretofore hath been used in like cases by the queen's ecclesiastical laws.

Provided always, and be it enacted, that whatsoever person offending in the premises, shall for the offence first receive punishment of the ordinary, having a testimonial thereof under the said ordinary's seal, shall not for the same offence eftsoons be convicted before the justices. And likewise receiving for the said first offence punishment by the justices, he shall not for the same offence eftsoons receive punishment of the ordinary: any thing contained in this act to the contrary notwithstanding.

Provided always, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained and be in use, as was in this Church of England, by the

CHAP. authority of parliament in the second year of the reign of  
I. King Edward the Sixth, until other order shall be therein taken by authority of the queen's majesty, with the advice of her commissioners, appointed and authorized under the great seal of England, for causes ecclesiastical, or of the metropolitans of this realm. And also that if there shall happen any contempt or irreverence to be used in the ceremonies or rites of the Church, by the misusing of the orders appointed in this book: The queen's majesty may by the like advice of the said commissioners, or metropolitans, ordain and publish such further ceremonies or rites, as may be most for the advancement of God's glory, the edifying of His Church, and the due reverence of Christ's holy mysteries and Sacraments. And be it further enacted by the authority aforesaid, that all laws, statutes, and ordinances, wherein or whereby any other service, administration of Sacraments, or common prayer is limited, established, or set forth to be used within this realm, or any other the queen's dominions and countries, shall from henceforth be utterly void, and of none effect.

## BY THE KING,

6

A PROCLAMATION FOR THE AUTHORIZING AN UNIFORMITY OF THE BOOK  
 OF COMMON PRAYER, TO BE USED THROUGHOUT THE REALM.

ALTHOUGH it cannot be unknown to our subjects by the former declarations we have published, what our purposes and proceedings have been in matters of religion since our coming to this crown: yet the same being now by us reduced to a settled form, we have occasion to repeat somewhat of that which hath passed: and how at our very first entry <sup>K</sup> into the realm, being entertained and importuned with informations of sundry ministers, complaining of the errors and imperfections of the Church here, as well in matter of doctrine, as of discipline: although we had no reason to presume that things were so far amiss as was pretended, because we had seen the kingdom under that form of religion, which by law was established in the days of the late queen of famous memory, blessed with a peace and prosperity, both



extraordinary and of many years' continuance; (a strong CHAP.  
evidence that God was therewith well pleased;) yet because I.  
the importunity of the complainers was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: we were moved thereby to make it our occasion to discharge that duty which is the chiefest of all kingly duties, that is, to settle the affairs of religion, and the service of God before their own. Which while we were in hand to do, as the contagion of the sickness reigning in our city of London and other places would permit an assembly of persons meet for that purpose; some of those who misliked the state of religion here established, presuming more of our intents than ever we gave them cause to do, and transported with humour, began such proceedings, as did rather raise a scandal in the Church, than take offence away. For both they used forms of public serving of God not here allowed, held assemblies without authority, and did other things carrying a very apparent show of sedition, more than of zeal: whom we restrained by a former proclamation in the month of October last, and gave intimation of the conference we intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church, which accordingly followed in the month of January last at our honour of Hampton Court, where before ourself, 7 and our privy council were assembled many of the gravest bishops and prelates of the realm, and many other learned men, as well of those that are conformable to the state of the Church established, as of those that dissented. Among whom what our pains were, what our patience in hearing and replying, and what the indifferency and uprightness of our judgment in determining, we leave to the report of those who heard the same, contenting ourself with the sincerity of our own heart therein. But we cannot conceal, that the success of that conference was such, as happeneth to many other things, which moving great expectation before they be entered into, in their issue produce small effects. For we found mighty and vehement informations supported with so weak and slender proofs, as it appeareth unto us and our council, that there was no cause why any change should have been at all in that which was most impugned, the Book of

CHAP. Common Prayer, containing the form of the public service of  
 I. God here established, neither in the doctrine which appeared to be sincere, nor in the forms and rites which were justified out of the practice of the primitive Church. Notwithstanding, we thought meet, with consent of the bishops and other learned men there present, that some small things might rather be explained than changed: not that the same might not very well have been borne with by men who would have made a reasonable construction of them: but for that in a matter concerning the service of God, we were nice, or rather jealous, that the public form thereof should be free, not only from blame, but from suspicion, so as neither the common adversary should have advantage to wrest aught therein contained, to other sense than the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavil against it: and for that purpose gave forth our commission under our great seal of England, to the archbishop of Canterbury and others, according to the form which the laws of this realm in like<sup>L</sup> case prescribed to be used, to make the said explanation, and to cause the whole Book of Common Prayer, with the same explanations, to be newly printed. Which being now done, and established anew after so serious a deliberation, although we doubt not but all our subjects both ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth: yet have we thought it necessary to make known by proclamation our authorizing of the same, and to require and enjoin all men, as well ecclesiastical as temporal, to conform themselves unto it, and to the practice thereof, as the only public form of serving of God, established and allowed to be in this realm. And the rather, for that all the learned men who were there present, as well of the bishops as others, promised their conformity in the practice of it,<sup>s</sup> only making suit to us, that some few might be borne with for a time.

Wherefore we require all archbishops, bishops, and all other public ministers, as well ecclesiastical as civil, to do their duties in causing the same to be obeyed, and in punishing the offenders according to the laws of the realm heretofore



established, for the authorizing of the said Book of Common Prayer. And we think it also necessary that the said arch-C H A P.  
I.bishops, and bishops, do each of them in his province and diocese take order, that every parish do procure to themselves within such time as they shall think good to limit, one of the said books so explained. And last of all, we do admonish all men, that hereafter they shall not expect nor attempt any further alteration in the common and public form of God's service, from this which is now established, for that neither will we give way to any to presume, that our own judgment having determined in a matter of this weight, shall be swayed to alteration by the frivolous suggestions of any light spirit: neither are we ignorant of the inconveniences that do arise in government, by admitting innovation in things once settled by mature deliberation: and how necessary it is to use constancy in the upholding of the public determinations of states, for that such is the unquietness and unstedfastness of some dispositions, affecting every year new forms of things, as if they should be followed in their unconstancy, would make all actions of states ridiculous and contemptible: whereas the stedfast maintaining of things by good advice established, is the weal of all commonwealths.

Given at our palace of Westminster the 5th day of March, in the first year of our reign of England, France, and Ireland, and of Scotland the seven and thirtieth.

God save the King.

## THE PREFACE.

9

CHAP. THERE was never any thing by the wit of man so well de-  
 — I. — vised, or so sure established, which in continuance of time  
 hath not been corrupted: as (among other things) it may  
 plainly appear by the common prayers in the Church, com-  
 monly called divine service. The first original and ground M  
 whereof, if a man would search out by the ancient fathers, he  
 shall find, that the same was not ordained but of a good pur-  
 pose and for a great advancement of godliness. For they so  
 ordered the matter, that all the whole Bible (or the greatest  
 part thereof) should be read over once in the year, intending  
 thereby that the clergy, and especially such as were minis-  
 ters of the congregation, should (by often reading and  
 meditation of God's word) be stirred up to godliness them-  
 selves, and be more able to exhort other by wholesome doc-  
 trine, and to confute them that were adversaries to the truth.  
 And further, that the people (by daily hearing of Holy Scrip-  
 ture read in the Church) should continually more and more  
 increase in the knowledge of God, and be more inflamed with  
 the love of His true religion. But these many years passed,  
 this godly and decent order of the ancient fathers hath been  
 so altered, broken and neglected by planting in uncertain  
 stories, legends, responds, verses, vain repetitions, commemo-  
 rations, and synodals, that commonly when any book of the  
 Bible was begun, before three or four chapters were read out,  
 all the rest were unread. And in this sort the book of Esay  
 was begun in Advent, and the book of Genesis in Septua-  
 gesima: but they were only begun, and never read through.  
 After like sort were other books of Holy Scripture used.  
 And moreover, whereas St. Paul would have such language  
 spoken to the people in the church, as they may understand  
 and have profit by hearing the same; the service in this

Church of England (these many years) hath been read in CHAP.  
Latin to the people, which they understood not, so that they I.  
have heard with their ears only, and their heart, spirit and  
mind, have not been edified thereby. And furthermore,  
notwithstanding that the ancient fathers have divided the  
Psalms into seven portions, whereof every one was called a  
Nocturn: now of late time a few of them hath been daily  
said, and oft repeated, and the rest utterly omitted. More-  
N over, the number and hardness of the rules called the Pye,  
and the manifold changings of the service, was the cause,  
that to turn the book only was so hard and intricate a matter,  
that many times there was more business to find out what  
should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth  
such an order whereby the same shall be redressed. And  
for a readiness in this matter here is drawn out a calendar  
for that purpose, which is plain and easy to be understood,  
O wherein (so much as may be) the reading of Holy Scriptures is  
so set forth, that all things shall be done in order without  
breaking one piece from another. For this cause be cut off  
anthems, responds, invitatories, and such like things as did  
break the continual course of the reading of the Scripture.  
Yet because there is no remedy, but that of necessity there  
must be some rules, therefore certain rules are here set forth,  
which as they be few in number, so they be plain and easy  
to be understood. So that here you have an order for  
Prayer (as touching the reading of Holy Scripture) much  
agreeable to the mind and purpose of the old fathers, and a  
great deal more profitable and commodious than that which  
10 of late was used. It is more profitable, because here are left  
out many things, whereof some be untrue, some uncertain,  
P some vain and superstitious, and is ordained nothing to be  
read but the very pure word of God, the Holy Scriptures, or  
that which is evidently grounded upon the same, and that in  
such a language and order, as is most easy and plain for the  
understanding both of the readers and hearers. It is also  
more commodious, both for the shortness thereof, and for the  
plainness of the order, and for that the rules be few and easy.  
Furthermore, by this order the curates shall need none other  
book for their public service, but this book and the Bible.



CHAP. By the means whereof the people shall not be at so great  
I. charges for books, as in times past they have been.

And where heretofore there hath been great diversity in saying and singing in churches within this realm, some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincoln; now from henceforth all the whole realm shall have but one use. And if any would judge this way more painful, because that all things must be read upon the book, whereas before, by the reason of so often repetition, they could say many things by heart; if those men will weigh their labour with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain in consideration of the great profit that shall ensue thereof.

And for as much as nothing can almost be so plainly set forth, but doubts may arise in the use and practising of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book: the parties that so doubt, or diversely take any thing, shall alway resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this book. And if the bishop of the diocese be in doubt, then he may send for the resolution thereof unto the archbishop.

Though it be appointed in the forewritten preface, that all things shall be read and sung in the church in the English tongue, to the end that the congregation may be thereby edified; yet it is not meant, but when men say morning and evening prayer privately, they may say the same in any language that they themselves do understand. [1 B. of Edw. VI. "Neither that any man shall be bound to the saying of them, but such as from time to time in cathedral and collegiate churches, parish churches, and chapels to the same annexed shall serve the congregation."]

These two  
 paragraphs  
 omitted in  
 1B. of Edw.

And all priests and deacons shall be bound to say daily the morning and evening prayer, either privately or openly, except they be let by preaching, studying divinity, or by some other urgent cause, [Scotch Liturgy, "of which cause,

if it be frequently pretended, they are to make the bishop of the diocese, or the archbishop of the province, the judge and allow-<sup>CHAP.</sup><sub>I.</sub>er.”]

And the curate that ministereth in every parish church or chapel, being at home and not being otherwise reasonably letted, shall say the same in the parish church or chapel where he ministereth, and shall toll a bell thereto, a convenient time before we begin, that such as be disposed may come to hear God’s word, and to pray with him.



## THE PREFACE.

11

CHAP. I. THE Church of Christ hath in all ages had a prescript form of common prayer, or divine service, as appeareth by the ancient liturgies of the Greek and Latin Churches. This was done, as for other great causes, so likewise for retaining an uniformity in God's worship; a thing most beseeeming them that are of one and the same profession. For by the form that is kept in the outward worship of God, men commonly judge of religion. If in that there be a diversity, straight they are apt to conceive the religion to be diverse. Wherefore it were to be wished that the whole Church of Christ were one as well in form of public worship, as in doctrine; and that as it hath but one Lord, and one faith, so it had but one heart, and one mouth. This would prevent many schisms and divisions, and serve much to the preserving of unity; but since that cannot be hoped for in the whole Catholic Christian Church, yet at least in the Churches that are under the protection of one sovereign prince, the same ought to be endeavoured.

It was not the least part of our late sovereign King James of blessed memory his care, to work this uniformity in all his dominions: but while he was about to do it, it pleased God to translate him to a better kingdom. His majesty that now reigneth, (and long may he reign over us in all happiness,) not suffering his father's good purpose to fall to the ground, but treading the same path, with the like zeal and pious affection, gave order soon after his coming to the crown for the framing of a book of common prayer, like unto that which is received in the Churches of England and Ireland, for the use of this Church. After many lets and hindrances,

the same cometh now to be published, to the good, we trust, of all God's people, and the increase of true piety and sincere devotion amongst them. CHAP. I.

But as there is nothing, how good and warrantable soever in itself, against which some will not except; so it may be that exceptions will be taken against this good and most pious work, and perhaps none more pressed than that we have followed the service-book of England. But we should desire them that shall take this exception to consider, that being as we are by God's mercy of one true profession, and otherwise united by many bonds, it had not been fitting to vary much from theirs, ours especially coming forth after  
 12 theirs, seeing the disturbers of the Church both here and there should by our differences, if they had been great, taken occasion to work more trouble. Therefore did we think meet to adhere to their form, even in the festivals, and some other rites, not as yet received, nor observed in our Church, rather than by omitting them to give the adversary to think that we disliked any part of their service.

Our first reformers were of the same mind with us, as appeareth by the ordinance they made, that in all the parishes of this realm, the common prayer should be read weekly on Sundays, and other festival days, with the lessons of the Old and New Testament, conform to the order of the Book of Common Prayer, (meaning that of England, for it is known that divers years after we had no other order for common prayer.) This is recorded to have been the first head concluded in a frequent council of the lords and barons professing Christ Jesus. We keep the words of the history; "Religion was not then placed in rites and gestures, nor men taken with the fancy of extemporary prayers<sup>a</sup>." Sure the public worship of God in His Church, being the most solemn action of us His poor creatures here below, ought to be performed by a liturgy advisedly set and framed, and not according to the sudden and various fancies of men. This shall suffice for the present to have said; the God of mercy confirm our hearts in His truth, and preserve us alike from profaneness and superstition. Amen.

<sup>a</sup> The History of the Church of Scotland, p. 218.

## OF CEREMONIES, WHY SOME BE ABOLISHED, <sup>13</sup> AND SOME RETAINED.

CHAP. OF such ceremonies as be used in the Church, and have T  
I.

had their beginning by the institution of man; some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition. Some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected. Other there be, which although they have been devised by man, yet is it thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a ceremony (in itself considered) is but a small thing, yet the wilful and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

“Let all things be done among you” (saith St. Paul) “in v a seemly and due order.” The appointment of the which order pertaineth not to private men, therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ’s Church, except he be lawfully called and authorized thereunto.

And whereas in this our time the minds of men are so w divers, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies (they be so addicted to their old customs;) and again on the other side, some be so new fangled, that they would innovate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended (whom good reason might satisfy)



here be certain causes rendered why some of the accustomed ceremonies be put away, and some retained and kept still. CHAP.  
I.

Some are put away, because the great excess and multitude  
 14 of them hath so increased in these latter days, that the burden of them was intolerable, whereof St. Augustine in his time complained that they were grown to such a number, that the state of a Christian people was in worse case (concerning the matter) than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would St. Augustine have said if he had seen the ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us.

And besides this, Christ's Gospel is not a ceremonial law, (as much of Moses' law was,) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit, being content only with those ceremonies which do serve to a decent order and godly discipline, and such as  
 x of his duty to God by some notable and special signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, y partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which perad-  
 z venture will be offended, for that some of the old ceremonies are retained still; if they consider that without some ceremonies it is not possible to keep any order or quiet discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew, than such men granting some ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without be-



CHAP. I. traying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with the true setting forth of Christ's religion) is always to be eschewed. Furthermore, such shall have no just cause with the ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause, so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's law.<sup>15</sup> And moreover they be neither dark nor dumb ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as the other have been: and in these our doings we condemn no other nations, nor prescribe any thing but to our own people only. For we think it convenient that every country should use such ceremonies as they shall think best, to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition. And that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers countries.

## ANNOTATIONS

UPON

## CHAPTER I.

(A) The necessity of common prayer. And of a book of common prayer, C H A P.  
I.  
 ib. Arguments for set forms. Proved to have been used in the three first centuries after Christ. And approved by reformed Churches. (B) Set forms of administering the Sacraments. Proved by primitive practice. (C) Rites and ceremonies fit to be prescribed. (D) Every particular Church hath authority to prescribe set forms and rites. The main ground of uniformity. (E) A necessity of an act for uniformity. (F) The present act a reviver of a former. (G) The parliament did only ratify, not make the alterations. (H) Anciently bishops visited in person. An uniformity of articles commended. (I) The canons 1603, not repugnant to the Act for Uniformity. The power of the civil magistrate in ecclesiastical matters. (K) The occasion of the conference at Hampton Court. (L) The proclamation of King James obligatory to obedience. (M) Our service not taken out of the Mass-Book. (N) The Pye. Several acceptations of the word. (O) [The lessons in the calendar.] (P) Apocryphal lessons lawful to be read. The minister hath liberty to exchange them for canonical Scripture. They are more edifying than many chapters of the canon appointed by the Directory. (Q) The bishops to interpret in doubtful cases. (R) The several degrees of the first Reformation. (S) What meant by the minister saying daily prayer either privately or openly. (T) Ceremonies of human institution lawful. Proved by the several confessions of reformed Churches. (V) Order in the Church of divine institution. Orders to be obeyed, not disputed, where they are not simply unlawful. (W) The Church's prudence and moderation in her first Reformation. (X) Significant ceremonies lawful. (Y) Superstition defined. (Z) Our ceremonies elder than the Mass-Book. Directory, a popish word. (A) Scandal no just exception against our liturgy by the confession of Geneva herself. More scandalized, and more justly by the Directory than our Common Prayer.

A *The Book of Common Prayer.*] As God is the first principle and prime efficient of our being, so that very being (of so supereminent a quality) is obligation of the highest importance, for us to defer to Him the greatest honour we possibly

CHAP. can. That which hath the ordering and disposal of this  
 I. honour to Him is religion; the most noble, the most proper act of religion is prayer, an act by which we turn tenants to God, and own Him as the donor of "every good and perfect gift." A duty enforced by our Saviour's express command, "Pray always," so He, Luke xviii. 1. "Continually," so His blessed Apostle, 1 Thess. v. 17, that is, levant and couchant, morning and evening, suitable to the diurnal sacrifices in the temple, that at least. A duty dignified with the gift of miracles, exemplified in Elias, Joshua, and many more. Now οὐδὲ εὐχὴ μόνου τοσαύτην δύναμιν ἔχει, πολλῶ μᾶλλον ἢ μετὰ πλήθους<sup>a</sup>, i. e. "If the solitary prayer of one single supplicant be so operative, what would it do in a full assembly, who combining together, besiege and beset God with their prayers? such a storming of and forcible entry into heaven, being most acceptable to Him," as Tertullian elegantly. Such an advantage hath the public above the private, the Church above the closet: and hence a necessity of common prayer.

Objection. But there may be a necessity of common prayer, yet no necessity of a book of common prayer, that is, of a set form. The prayers of the minister, in the congregation, for the congregation, are common prayers; which are prayers conceived, and without book.

Answer. *Answer.* Confessed, such prayers may in some sort be called common prayers, but not so properly as set forms, because the minister who officiateth publicly is but the agent, the representative of the people in their resort to God. Now in arbitrary prayer he cannot so well be called the mouth of the assembly, or said to send up his prayers on their errand, when they are not privy to one syllable he will deliver, when he speaks always his own, not always their sense; in which case the people's Amen should be as arbitrary as is his prayer: and if upon some dislike at either the matter or form, the people think fit to suspend their Amen, what then becomes of the common prayer? Again, in conceived prayer the spirit of the congregation is more stinted than imposed; our concerns, whether temporal or whether spiritual, are very numerous, and require *in terminis*, to the best of our power,

<sup>a</sup> Chrysostom.

a clear enumeration of them all by the congregation in their addresses to God. Commit these particulars to a prescribed form, it will faithfully dictate them again; commit them to memory, impossible it is for her precisely to refund them upon a minute's warning, and where any are omitted, the people's spirits as to those particulars must needs be restrained. Again, arbitrary prayer is not so edifying as a prescript form. When the people are pre-acquainted with and wonted to a set form, better can they accompany the minister all along that sacred exercise with intention of spirit than when he prayeth *ex tempore*, many words, perhaps sentences, being like to escape audience, either through vocal impediment or local distance. Again, by set forms many mischiefs are prevented, to which conceived prayer stands obnoxious; be the abilities of him who officiateth in an extemporary way never so eminent, yet are they not always the same. As man, subject he is to those familiar incidents, languor of either body or mind, and when either of these possess him, the vigour of his spirit must needs abate, his conceptions become disordered; and it were a sad case that when a congregation assemble to solicit God by public prayer, there should prove a fail in that great duty upon any such common emergency, which mischief is prevented by a prayer always the same. Care also is taken thereby, as the council of Milevis decreed; *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum*<sup>b</sup>. "Lest by chance, either through ignorance or incuriosity, heterodox and unsound tenets be vented:" and the necessity of such a provision these woeful times have sufficiently taught us. Care is taken in all those three particulars, for whose sake Mr. Calvin<sup>c</sup> adviseth it with his *valde probo*, "I do exceedingly approve of it." First, *Ut consulatur quorundam simplicitati et imperitiæ*; "That there may be a provision to help the simplicity and unskilfulness of some," that there be praying not toying in the church; that those holy addresses, which should breathe all possible reverence, be not conceited as well as conceived; that all levity and fantastical wanton-

<sup>b</sup> Can. 12.<sup>c</sup> Epist. Protectori. Geneva, 1575.  
[Quod ad formulam precum et rituum ecclesiasticorum, valde probo ut certa

illa extet, a qua pastoribus discedere in functione sua non liceat, tam ut consulatur, &amp;c.]



CHAP. I. ness be avoided. Secondly, *Ut certius constet ecclesiarum omnium inter se consensus*; "That the consent and harmony of parochial churches may the better appear." Thirdly, *Ut obviam eatur desultoriæ quorundam levitati, qui novationes quasdam affectant*; "That the capricious giddiness of such who like nothing but changes and innovations be encountered." Upon which and other considerations set forms have ever been esteemed so expedient, as the casting all our public applications to God totally upon occasional and indigested suggestions, cannot but signify a strange humour of singularity, and a practical schism from all holy men in all ages. What the practice of the people of God hath been unto the days of our Saviour, what of the Christians from Constantine to this day, hath been so often proved by very learned champions of our Church, as our adversaries begin to yield this controversy to us. But we are slender gainers by it, for now we are told that after Constantine's time the Church began to gather soil, and that unless we can produce evidence for set forms within the first three hundred years, we shall not be heard. Well then let that be our present task, which if we be not able to make good, we profess we have much missed our aim. And first we will make our inquisition as early as may be; Acts i. 14, we find the Apostles "all with one accord in prayers and supplications;" upon which words Chamier<sup>d</sup>, (a man far enough from superstition,) *Si orabant una, ergo communis erat omnibus formula*: "If they prayed together then they used one set form;" whether such a conclusion be absolutely inferable from the premises of their praying together, I will not here determine; that it will easily flow in upon another account, viz. with consideration had to the circumstance of time, I am prone to believe. Our Saviour was but new ascended, and the Holy Ghost not being yet sent down upon the Apostles, they were not qualified above the rate of other men, and having not yet those extraordinary dispensations of gifts, which were conferred upon them at Pentecost, it is very probable they durst not repose themselves upon unpremeditated suggestions, but used some known form amongst them, most likely such as

<sup>d</sup> Panstrat. Cathol., lib. 10. cap. xii. Geneva 1626.

they had been acquainted with in the temple and synagogues, to which they so often resorted. Pentecost once past, and they with others endowed with miraculous graces<sup>e</sup>, μετὰ τούτων ἀπάντων, ἦν καὶ εὐχῆς χάρισμα καὶ ὁ τοῦτο ἔχων ὑπὲρ τοῦ πλήθους παντὸς ἦνχετο. i. e. “together with all those graces was the gift of prayer dispensed, and he who had it, prayed for all the people.” No marvel then, if whilst this grace lasted, there was no form stated. But this with all its confraternity, either expiring, or languishing about the end of the apostolical age, cause there was administered of devising set forms to supply the default of those gifts, and upon that moment of time prescribed forms most probably be fixed. That St. Ignatius’s<sup>f</sup> μία προσευχή, “one prayer,” had reference to such a form, or Justin Martyr’s<sup>g</sup> κοινὴ εὐχή, “common prayer,” as learned men conceive, I shall not urge, having testimony elsewhere sufficient. Clemens Alexandrinus<sup>h</sup>, giving us the practice of his time, mentions τὸ ἄθροισμα τῶν ἐν ταῖς εὐχαῖς ἀνακειμένων μίαν ὡσπερ ἔχον φωνὴν τὴν κοινὴν καὶ μίαν γνώμην, i. e. “the congregation addicted to their prayers, having as it were one mind, and one voice common to all.” Now a congregation cannot have one voice in their prayers without a set form for them to join in. Tertullian<sup>i</sup>, *sub antistitis manu contestamur nos renunciare diabolo et pompæ et angelis ejus*; speaking of baptism, “while we are under the priest’s hand, we profess that we forsake the devil, his pomps and his angels.” Origen<sup>j</sup>, *Frequenter in oratione dicimus, da omnipotens, da partem cum prophetis, da cum Apostolis Christi tui, tribue ut inveniamur ad vestigia unigeniti tui*. “Grant, Almighty God, grant us a lot with Thy prophets, with the Apostles of Thy Christ, give us grace that we may follow the steps of Thy only Son.” Cyprian<sup>k</sup>, speaking of an imposture acted by a cheating woman, *Baptizabat quoque multos, usitata et legitima verba interrogationis usurpans*: “She baptized many, using the accustomed words of interrogation:” so also, *Præfatione præmissa parat fratrum mentes dicendo, sursum corda*: “The priest after the preface prepares the hearts of his brethren, saying, Lift up your hearts.”

<sup>e</sup> Chrysostom.<sup>f</sup> Epist. ad Magnes.<sup>g</sup> Apol. 2.<sup>h</sup> Stromat. 7.<sup>i</sup> De Coron. milit.<sup>j</sup> Origen. in Jeremiam, Hom. xi.<sup>k</sup> Cypr. Epist. 75. Ib. in Orat. Domin.

CHAP. What clearer evidence can there possibly be of set forms,  
 I. and all these before three hundred years after Christ; and if<sup>20</sup>  
 in times of such persecution when Christianity was in her  
 morning dress, when *colebantur religiones pie magis quam  
 magnifice*<sup>1</sup>, "religion was more devout than splendid," such  
 expedience there was found of set forms, how much more  
 requisite are they in times of peace and rest? A matter so  
 clear, so convincing, as no Christian society that ever pre-  
 tended to the name of a Church, did ever think of their  
 abolition before the late compilers of the directory. Men  
 who, "with hands lifted up to the most high God, did swear  
 to endeavour the reformation of religion in this kingdom in  
 worship, &c. according to the word of God, and the example  
 of the best reformed Churches," a pretence fair and specious.  
 But acting as they did, it had been much to our satisfaction  
 had they pleased to produce one example of any Church best  
 reformed which hath not a set form of common prayer: their  
 darling Geneva hath hers, approved by Mr. Calvin; their be-  
 loved Belgia hath hers, established by the late synod at  
 Dort<sup>m</sup>; yea, their dear confederate Scotland hath hers, and  
 are any Churches in their reputation better reformed than  
 these?

*And administration of the Sacraments.*] In the time of the B  
 Old Testament nothing relating to their Sacraments, either  
 that of circumcision or the passover, was executed either by  
 the priest, or in the place dedicated to holy assemblies, the  
 killing of the paschal lamb only excepted, Deut. xvi.; 2 Chron.  
 xxxv. 6. This notwithstanding certain forms they had for  
 the administration of both; for circumcision, in the very act  
 thereof the father of the child usually said "Blessed be the  
 Lord God, who hath sanctified us by His precepts, and hath  
 commanded us that we should cause this child to enter into  
 the covenant of Abraham." So for the passover, over the  
 paschal lamb they sung certain hymns; Lucas Burgensis  
 and Grotius persuade they were the Psalms of David, from  
 the 112th to the 119th. In the first times of Christianity,  
 so far as apostolic evidences teach, common prayer never went  
 alone without the celebration of the Eucharist, then notified



by breaking of bread, Acts ii. 42; xx. 7. And though the CHAP. form of consecrating these elements be not there delivered, I. yet Jerome<sup>n</sup>, Augustine<sup>o</sup>, and Gregory<sup>p</sup>, affirm it was by the Dominical Prayer, and that our Lord gave order to His Apostles so to do; and indeed no prayer was more apt for the service of that Sacrament, especially if by ἄρτον τὸν ἐπιούσιον, bread spiritually mystical and supersubstantial be intended; as many of the fathers understood it. As for the other sacrament of baptism, the practice of those times being immersion and dipping, and that of persons of full growth, a river or pond was necessarily required, and by consequence the place of holy meetings not capable of it. And yet for all this, even before fonts or κολυμβήθραι, diving cisterns, were brought to the church, set forms were ordained for the celebration thereof, as appeareth manifestly enough by Tertullian; *Aquam adituri, ibidem, sed et aliquanto prius in ecclesia sub antistitis manu contestamur nos renunciare diabolo*, &c., i. e. “being to step into the water, there also, what we formerly did in the church, the priest laying his hand of benediction upon us, we declare that we forsake the devil, his pomps and angels.” A thing so fit in the opinion of men not miscarried by bias, as Calvin<sup>a</sup> himself enforceth the use thereof with an Oportet. *Statam esse oportet Sacramentorum celebrationem, publicam item precum formulam.* “There is no other remedy, an established form in celebrating the Sacraments there must be, and so also of common prayers.”

C *And other rites and ceremonies.*] Besides common prayer and administration of the Sacraments, there ever were other divine offices for several occasions, which in respect they were executed in the holy assemblies were also thought convenient to have their prescript forms assigned them, the Church conceiving it to be Christian prudence to leave little arbitrary in sacred exercises.

21 *Of the Church of England.*] Τὸ τῆς ἐκκλησίας ὄνομα, οὐ  
D χωρισμοῦ, ἀλλὰ ἐνώσεως καὶ συμφωνίας ἐστὶν ὄνομα<sup>r</sup>. “The

<sup>n</sup> Opera, tom. iv. p. 543.

<sup>o</sup> Tom. v. p. 96. His verbis (dimitte nobis) ad altare accedamus.

<sup>p</sup> Ep. vii. 63. [Mihi inconueniens visum est ut precem quam scholasticus composuerat super oblationem dicere-

mus, et ipsam traditionem quam Redemptor noster composuit super ejus corpus et sanguinem non diceremus.]

<sup>a</sup> Epist. Protectori.

<sup>r</sup> Chrysost. in 1 Cor. c. i. Hom. i.



CHAP. word Church is not a name of separation and division, but of  
 I. unity and concord:" good reason therefore had the Apostle to decree that in it all things should be done "decently and in order;" and order there cannot be, where there is no unanimity. And because it is impossible to devise one uniform order for the Catholic Church in point of ceremonies, men's minds being as various as is the difference of climates, therefore it hath been the Catholic practice for every national Church, as it is cantonized from others, to frame such models of services, with rites and ceremonies appendant to them, as best suit the temper and disposition of such as are to render obedience to them; upon this account, in the first and purest times, the Churches of the East and West differed much in their ecclesiastical customs, and not only so, but even under the same patriarchate, many subordinate Churches took liberty to vary each from other, and sometime from the mother Church; so the Church of Milan under St. Ambrose, had offices differing from that of Rome, and so had the Gallican Churches also in the days of Gregory the Great, who took so little offence thereat, as he said<sup>s</sup>, *In una fide nil officit Ecclesiæ sanctæ consuetudo diversa*, i. e. "provided the unity of faith be preserved, customary differences do not put the holy Church to any detriment." So then if the Church of England hath her set forms of sacred offices peculiar to herself, she assumeth no greater privilege than others have done before her; and as she is in this particular vindicated from singularity, so hath she proceeded with semblable prudence in enjoying one common form to all such as call her mother, that she may appear to be all of a piece: for the worship publicly performed and in parochial assemblies is not to be reputed the worship peculiar of those congregations, but common to the whole national Church whereof they are limbs, in which service the spirit of that mystical body, being in her subordinate members (as the soul in the natural, *tota in qualibet parte*) is exercised. This service being then the service of the whole national Church, why should she not strictly enjoin to her several members the frame and model thereof, lest any should in her name present to God a service she would not own, and that the uniformity of her worship

<sup>s</sup> Gregor. Epist. i. 41. Leandro.

in her distinct members (as more prevalent with the divine Majesty when all conspire in the same supplications so) may argue and demonstrate the mutual and joint communion all members have one with another? CHAP. I.

E *An Act for Uniformity, &c.*] To what end a book of common prayer, if it be left arbitrary to use, or not to use, and arbitrary it is left where there is no penalty enjoined upon nonconformists; true it is, ingenuous and obedient sons of the Church need no law to compel them to observe her orders, they will obey freely enough of themselves; but as *meliores sunt quos dirigit amor*<sup>t</sup>, i. e. “they are the best natured whom love persuades,” so *plures sunt quos corrigit timor*, “they are more numerous whom awe constrains;” upon which very score, necessary it was to call in aid of the civil power, which was done here by act of parliament. So that no one order had reason to except against this established form: the clergy were employed as contrivers of the model, the laity from the highest to the lowest, all kings, lords, and commons, were interested in the ratification whereby a coercive power in order to conformity was constituted.

F *And that the said book, with the order of service, &c.*] This act is not introductory of a new liturgy, but a reviver of the old, that of the fifth and sixth of Edward VI., the remains of which structure are so considerable (notwithstanding it hath gone twice to the mending) as may worthily give it the denomination of Edward the Sixth’s liturgy.

G *With one alteration, &c.*] It must not be imagined that either the queen or the parliament made those alterations, for the review of the liturgy was committed by the queen to certain commissioners, viz. to Mr. Whitehead, Dr. Parker, after archbishop of Canterbury; Dr. Grindal, after bishop of London; Dr. Cox, after bishop of Ely; Dr. Pilkinton, after bishop of Durham; Dr. May, dean of St. Paul’s; Dr. Bill, provost of Eton; and Sir Thomas Smith. These adding and expunging where they thought meet, presented it to the parliament, who only established what they had concluded upon. As for the several changes, alterations, and differences betwixt this liturgy of ours, and that of 2 of Edward VI., this statute takes not notice of them all, but what is defec-

<sup>t</sup> Augustine.

CHAP. tive herein Smectymnuus hath supplied, as shall be observed  
 I. at their several occurrences.

*Chancellors, commissaries, &c.*] As much is it for the both <sup>345</sup> honour and interest of Christianity, that the professors of that religion live as well as believe, answerable to her rule: upon this account, in the infancy of the Church, for the first three hundred years, the first care taken was, that moral scandals should not be committed at all; the next was, that when committed, they should not be known amongst or taken notice of by the heathens to the infamy of Christianity: to this end all offences of what nature or degree soever, ecclesiastical or civil, had their audience before the bishop and his bench of elders, which consistory, according to the merit of the cause, did admonish, correct, censure. Nor did it take notice of crimes only, but if any contention or brabble chanced to happen between party and party, the matter was so ordered as it was amicably composed by arbitration, and in case any were refractory and stubborn, they were cast out of the society of Christians. Such was the clergy discipline before the supreme magistrates entertained the Christian faith<sup>u</sup>. And although after Constantine, lay courts took off civil laws from the Church, *nisi alteruter litigatorum aliter postularet*; “unless one of the litigant parties should request to have the cause tried in the bishop’s consistory<sup>x</sup>,” yet did the bishop notwithstanding keep up his court for the cognizance of crimes ecclesiastical; by which I intend not only such as are committed by persons ecclesiastical, contrary to canons, but also such others as were of mere ecclesiastical audience, and which were not punishable by the civil law, as perjury, fornication, usury, &c.<sup>y</sup> But in process of time, the accumulation of canons creating daily a multitude of questions too intricate for the bishop to determine; *Placuit, ut petant ex nomine provinciarum omnium legati porrecturi Vincentius et Fortunatianus a gloriosissimis imperatoribus, ut dent facultatem defensores constituendi scholasticos, qui in actu sunt, vel in munere defensionis causarum ut more sacerdotum provinciæ, iidem ipsi*

<sup>u</sup> Clem. Constit., lib. ii. c. 46.

<sup>x</sup> xi. q. i. *Quæcunque*. Cap. *Novit*, *extra* de Judiciis.

<sup>y</sup> Duarenus de Sac. Eccles. Minist. lib. i. c. 2. [*Delicta quædam sunt quæ*

*legibus non puniuntur, ut usura, concubinatus, perjurium, &c. correctioni tamen ecclesiæ sunt obnoxia, et ideo crimina ecclesiastica appellantur.*]



*quidem* (legendum qui) *defensionem Ecclesiarum susceperint, habeant facultatem pro negotiis Ecclesiarum, quoties necessitas flagitaverit, vel ad obsistendum obrepentibus, vel ad necessaria suggerenda, ingredi judicium secretaria.* "It is decreed," saith the council of Carthage<sup>z</sup>, "that Vincentius and Fortunatianus, the legates which are to be sent in the name of all the provinces, petition the most glorious emperors that they would give way for the choice of scholastical advocates, who are professed pleaders of causes, that after the manner of the principals of provinces, these who shall undertake the protection of the Churches, may have leave in the affairs of the Churches, as necessity shall require, to enter the seats of judicature, either to oppose the evils creeping in, or to represent things necessary." From these *Defensores Ecclesiastici*, or, as the Greeks called them, *ἐκδικοί*, learned men think the chancellors or officials ecclesiastical took their beginning, and probably so it might be in the African Church; but elsewhere Socrates<sup>a</sup> seems to set forth a worse reason, speaking of Sylvanus bishop of Troas, *Cum clericos ex litigantium controversiis quæstum facere videret, deinceps neminem ex clero judicem esse permisit, sed unum ex fidelibus laicis causarum cognitioni præfecit.* "When he once perceived the clergy made an advantage to themselves from other quarrels, he suffered no clergyman to be judge, but appointed a layman, selected out of the faithful, to preside in hearing causes." Take both, or which you like, and assign another as probable as any: viz., the not diversion of the bishops and clergymen from sacred duties more proper to their calling, the institution speaks reason enough to vindicate it against all exceptions.

Ibid. *Ordinaries.*] Ordinaries, saith Lindwood<sup>b</sup>, are those *quibus competit jurisdictio ordinaria de jure privilegii, vel consuetudine*, "who of right, either by privilege or prescription, have ordinary jurisdiction;" and therefore chancellors, commissioners, officials and archdeacons, are ordinaries as well as bishops.

H *To inquire in their visitation, &c.*] Diocesan visitations were always of very eminent use in the ecclesiastical polity,

<sup>z</sup> Can. 97. apud Dionys. Exig.

<sup>a</sup> Hist. lib. vii. c. 37.

<sup>b</sup> Provincialis, lib. i. tit. 2. Oxon. 1679.



CHAP. and peculiar of the episcopal function: indeed none so fit to  
 I. make the scrutiny and lustration as he who is to pronounce the censure: upon this account primitive bishops held themselves obliged (as no disparagement to their grandeur) to perform the office in their own persons. St. Augustine<sup>c</sup> pleaded it in bar to Celer's action of unkindness against him for not writing sooner. *Quoniam visitandarum Ecclesiarum ad meam curam pertinentium necessitate profectus sum*, i. e. "Because," saith he, "I was gone abroad upon business of necessity, the visiting of such Churches as were within my cure." So the Mareotic clergy in the defence of Athanasius<sup>d</sup> bishop of Alexandria against a calumny of his adversaries, make mention of his visitation in person, and not only so, but also that they themselves were of his train when he went upon that service. In after times their work increasing so as they could not well attend it themselves, they had their periodutæ and itinerary vicars to go the circuit for them, these acting still agreeable to a series of articles enjoined by their bishops. In the beginning of the Reformation, when it much concerned the civil power to act (as we say of natural agents) *ad extremum potentia*, "to the utmost of its politic ability," King Henry VIII., and Edward VI., and Queen Elizabeth (though I presume upon consultation had with the clergy) assumed and exercised the authority of framing and imposing a body of articles for episcopal visitations, which had certainly this very commendable property, that they preserved uniformity, whereas the leaving them to every arbitrary fancy, and the exercise of that liberty by some bishops of later memory, was (in my opinion) a probable way of erecting altar against altar, and creating schism in the Church.

*The queen's majesty may by the like advice, &c.*] There was in the act premised a prohibition with a penalty annexed to it, that no "parson, vicar, or other whatsoever minister, shall use any other rite, ceremony, order, form, &c., than is mentioned in the Book of Common Prayer;" against this constitution a caveat is entered here, whereby the "queen

<sup>c</sup> August. Epist. 237.

<sup>d</sup> Athanas. Apolog. Secun. [Nunquam ille solus visitandi causa itinera

obire solet, sed comites secum trahere solet, presbyteros et diaconos et non paucos ex plebe.]

may by the advice of her commissioners or metropolitan CHAP. I.  
ordain and publish such farther ceremonies or rites, as may  
be most for the advancement of God's glory," &c. So that  
upon the entertainment of this exception the rule is corroborated,  
as to all particulars not so exempted, and consequently that none  
might innovate any rite not expressly enjoined in the Book of  
Common Prayer then established, or Book of Canons legally to be  
framed afterwards. Which clause of reserve was no empowering nor  
enabling the queen with any new and upstart authority, but only  
a declaration of what was resident in her before, as inseparably  
incident to the supreme dominion vested in the crown. Agreeable  
to which, she, anno 1597, authorized the clergy, then met in convoca-  
tion, to make and publish certain canons which she after confirmed  
under the great seal of England. Other canons there were made  
anno 1571; but being not ratified with royal authority, I suppose  
they were not obligatory enough  
23 to constrain obedience: and as concerning these of 1597, the  
formal words of her heirs and successors being omitted in those  
ratifications, they were supposed only obligatory during her reign,  
and that they, together with herself, breathed their last. Whereupon  
King James, in the first year of his reign, issued forth a new  
commission by his letters patents to the convocation then assembled,  
therein giving them "full power and authority to consult and agree  
upon such canons, &c., as they should think necessary;" which being  
concluded upon by the clergy and presented to his majesty, he did  
"for himself, his heirs and lawful successors," confirm them with his  
royal assent, as may be seen more at large in that ratification.  
Indeed the supremacy of the civil magistrate, as to confirmation  
and a cogency of external obedience in religious and ecclesiastical  
affairs, is no usurpation upon the Church's right, as the Romish party  
contend against us, but hath been approved of in the purest times;  
and therefore whereas they seem to press us with the objection,  
"that our religion is parliamentary," because some concernments  
thereof have been ratified by act of parliament, our answer is, that  
parliaments enact not without the royal assent; this is, and only  
this, that vital spirit which regularly animates those establishments;  
and from such assent the two first general

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councils (not to insist upon nationals) received their confirmation. Eminent is that of Socrates<sup>e</sup>, *Συνεχῶς δὲ καὶ τοὺς Βασιλεῖς τῇ ἱστορίᾳ περιλαμβάνομεν διότι ἀφ' οὗ χριστιανίζειν ἤρξαντο τὰ τῆς ἐκκλησίας πράγματα ἡρτητο ἐξ αὐτῶν, καὶ αἱ μέγισται σύνοδοι τῇ αὐτῶν γνώμῃ γεγόνασι τε καὶ γίνονται.* i. e. "I therefore so often mention the emperors in the series of my history, though ecclesiastical, because that from the very first of their becoming Christians, all Church matters depended upon their pleasure, so as the greatest and œcumenical councils were then, and are still, convened by their order and summons." As concerning these canons of our Church, regal assent it was alone which firmed them; the parliament (though then sitting) not being resorted to, nor interposing their authority; an unhappy disjunctive; for through default of their concurrent ratification, many of their canons became insignificant ciphers; and where custom and canon chanced to jostle and interfere, the people (if either their inclination or interest might be gainers by it) always fled to prescription. And prescription was sure to carry the cause, where no act of parliament interfered to the contrary.

*Now at the first entry into the realm, &c.]* The complaint implied in this proclamation is a libel, miscalled "The humble petition of the ministers of the Church of England, desiring reformation of certain ceremonies and abuses in the Church;" that they might the better forespeak impunity for so strange boldness, they exhibit their muster-roll thus formidable, "to the number of more than a thousand." This petition they presented in April, 1603. Formed it was into four heads, comprehending a summary of all their pitiful grievances, concerning first the Church service; secondly, Church ministers; thirdly, Church livings; fourthly, concerning Church discipline. To encounter these schismatics both the Universities presently endeavour what they can. Oxford models out a very brief but solid answer to all their objections, not suffering one to escape. Cambridge passeth a grace in the public congregation, June 9, in the same year, "That whosoever shall openly oppose the doctrine or discipline of the Church of England, or any part thereof, either

<sup>e</sup> Prolog. ad Hist. Eccles., lib. v.



in words or writing, shall be forthwith suspended of all degrees already taken, and made incapable of taking any hereafter." This notwithstanding, they held private conventicles, the usual forerunners of sedition, so as the king was compelled in October next to restrain them by proclamation, but promising withal, that he intended a conference should shortly be had for the sopiting and quieting of those disputes: this was the great occasion of that conference of Hampton Court.

L *According to the form which the laws of this realm, &c.]*

The kings of this realm are by the statute 26 H. c. 1. declared "justly and rightfully to be the supreme governors of  
24 the Church of England, to have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, &c., which by any manner of spiritual authority or jurisdiction, ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended." Agreeable to this power Henry VIII., Edward VI., Queen Mary herself, Queen Elizabeth, severally in their respective reigns did act. But the laws referred to by this proclamation are, first, that act of parliament 1 Eliz. wherein it is ordained, "that the kings and queens of this realm shall have full power and authority by letters patents under the great seal of England to assign, name, and authorize, when and as often as their heirs and successors shall think meet and convenient, such person or persons as they think meet, &c., to visit, reform, redress," &c. Secondly, the latter end of the Act for Uniformity, where the queen, and consequently her successors, are authorized "by the advice of their commissioners, or the metropolitan, to ordain and publish further rites and ceremonies." And this helps us with an answer to an objection of Smeectymnuus, who, from the several alterations made in our liturgy, both by Queen Elizabeth and King James, from that of the second establishment by Edward VI., infer, "that the liturgy now in use is not the liturgy that was established by act of parliament, and therefore that act bindeth not to the use of this liturgy." To this we reply, that those alterations can excuse from that act only in part, and for what is altered; as to what remaineth the same, it bindeth



CHAP. undoubtedly still *in tanto*, though not *in toto*. And for the  
 I. alterations themselves, the first being made by act of parliament express, that of 1 Elizabeth; and the second by act of parliament reductive and implied, (those afore-mentioned,) what gain Smeectymnuus, by their illation that those alterations are not established by the first act? And whereas it may be supposed that that proclamation may lose its vigour by that king's death, and consequently the Service-Book may be conceived to be thereby *in statu quo prius*; yet considering his late majesty did not null it by any express edict, that several parliaments sitting after did not disallow it, that all subscriptions have been unanimous in reference to those changes, that the emendations were made to satisfy the litigant party, I conceive the proclamation valid notwithstanding the death of that king.

*The first original and ground whereof, &c.*] Here our<sup>M</sup> Church is explicit, express enough, to confute the vulgar error of her seduced children, who fill the world with more noise than truth, that our service hath its original from the Mass-book: her resort is to the ancient fathers, to their godly and decent orders she conforms herself, leaving the Romanists to the yesterday devised innovations of their Church.

*The Pye.*] Pica, or in English the Pye, I observe used by<sup>N</sup> three several sorts of men. First, by the *quondam* popish clergy here in England before the Reformation, who called their Ordinal, or Directory *ad usum Sarum* (devised for the more speedy finding out the order of reading their several services, appointed for several occasions, at several times) the Pye. Secondly, by printers, which call the letters where-with they print books and treatises in party-colours, the Pica letters. Thirdly, by officers of civil courts, who call their calendars, or alphabetical catalogues, directing to the names and things contained in the rolls and records of their courts, the Pyes. Whence it gained this denomination is difficult to determine; whether from the bird Pica, variegated with divers colours, or whether from the word Πίναξ, contracted into Πι, which denoteth a table; the Pye in the Directory being nothing else but a table of rules, directing to the proper service for every day, I cannot say; from one

of these probably derived it was, and no great matter CHAP.  
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which.

O *Wherein the reading of the Scriptures is so set forth, &c.*]

25 The lessons appointed in the calendar are only ordered for the week days, or such festivals as happen upon them ; not for the Sundays, for which resort must be had to a further order.

*Some following Salisbury use ;]* Upon inquiry into the ancient practice of this Church of England, I find it most apparent that every bishop in his diocesan or episcopal synod had full power to constitute such canons, to make such ecclesiastical orders, to frame such services for the respective diocese, as he and his clergy should think most convenient. And from hence arose those varieties of uses mentioned in this preface. In truth, such was the custom of the primitive Church, *unusquisque episcoporum quod putat facit*<sup>f</sup>: “Every bishop in his own diocese does what he judgeth meet.” And St. Ambrose, under the pope’s nose at Milan, compiled an office, not only differing from, but standing in competition with, that of Rome. But though here are many uses mentioned, yet for the province of Canterbury, that of Salisbury in estimation so far surpassed the rest, as it became almost of universal observation. Compiled and digested it was by Osmund, bishop of Salisbury, about the year 1099. The reason given by Harpsfield is, *quoniam singula fere dioceses in statis et precariis horis dicendis variabant ad hanc varietatem tollendam, ut quasi absolutum quoddam precandi, quo omnes uti possent, exemplar extaret*: “That because almost all dioceses had their several ways and uses in their services and canonical hours, to take away that diversity, this should be as a standing form for all to follow.” But this reason I cannot assent unto ; for what had Osmund to do to give the rule to other dioceses ? Nothing, certainly. Nor did he ἀλλοτριεπισκοπεῖν, “mind or regard what others did.” No, he had the same design, neither more nor less, which was incident to the power of the bishop. Evidently this, in a council held at London, anno 1075, decreed it was, according to ancient canons, that bishops’ sees should no longer be held in villages, but removed to

<sup>f</sup> Cyprian, Epist. Jubaiano 73.

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cities<sup>g</sup>. Thereupon Hermanus translated his chair from Shirburn to Salisbury, where he began to edify a cathedral, but died before he finished it. Next him succeeded this Osmund, who, having completed the structure, clergymen most eminent for learning from all parts were invited, by a liberal allowance, there to reside. The church being built, and furnished thus with so gallant a college of prebendaries, Osmund took it into his next care that divine service might there be performed with equal splendour. Hereupon he contrived the office called the Course of Salisbury, and provided such a set of excellent singing-men to officiate it, that *Emicabat* (so are the words of my author) *ibi magis quam alias canonicorum claritas cantibus*<sup>h</sup>: “The canons thereof could nowhere else be matched for their art in music.” This service of Salisbury being now cried up as a most noble model, the rest of the bishops (of the province of Canterbury especially) not having learning enough—for *pene omnes tunc temporis illiterati*, “they were then almost all arrant dunces”—to frame a better, conformed their dioceses in it. So<sup>347</sup> that what Osmund intended peculiarly for his own use became exemplary to others. And perhaps upon this very score his see obtained from posterity, as a mark of honour, that pre-eminence whereof Lindwood gives this account. *Episcopus Sarum in collegio episcoporum est præcentor, et temporibus quibus archiepiscopus Cantuariensis solemniter celebrat divina, præsentem collegio episcoporum, chorum in divinis officiis regere debet, de observantia et consuetudine antiqua*. “The bishop of Salisbury, in the college of bishops, is to be the precentor, and at such times as the archbishop of Canterbury officiateth, all the college of bishops being present, he ought to govern and direct the quire in sacred offices. And this he is to do by ancient custom and observation.” And perhaps upon this very score (if it be true, as some Romanists affirm) the bishop of Salisbury was, before the Reformation, constantly and of course dean of the king’s chapel and chief appointer of the rites and ceremonies.

*Nothing but the pure word of God, or that which is evidently grounded upon the same.*] Here the Church declareth that

<sup>g</sup> Malmshur. de Gestis Pontif., lib. i.      <sup>h</sup> Malmsh. ubi supra, lib. ii.  
Frankfort, 1601.



over and besides the canonical Scripture, what is evidently grounded upon the same, viz., some part of the Apocrypha, she approveth and appointeth to be read in churches; to which end some lessons in the calendar are selected thence, but neither considered by her in a parity of honour with the canon, nor so strictly enjoined, but that she in some cases tolerateth, yea, commendeth a swerving from her prescriptions<sup>i</sup>. For “where it may so chance, some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holy-days, which were better to be changed with some other of the New Testament of more edification, it shall be well done of ministers ecclesiastical to spend their time to consider of such chapters beforehand;” which mutation being restrained to the Old Testament alone, administers probable occasion of conjecture that our Church thereby intended an allowance of declining apocryphal lessons on holy-days, that the history of the saints might be the better completed by some express chapters of the New Testament; which will be the less controverted if it be withal observed that in the sense of our Church the ancient model of both the canonical and apocryphal books pass under the complexed notion of the Old Testament<sup>k</sup>. That they are at all permitted by our Church is accounted by her adversaries *grande nefas*, and yet they are not ignorant that as canonical Scripture they are not read, that in the primitive Church<sup>l</sup> they, as also Clemens’<sup>m</sup> epistles to the Corinthians were read, that the Belgic<sup>n</sup> Church in her confession grants they may lawfully be read. That their own sermons have as little of the spirit either of infallibility or sanctification as those books. That exclusive parenthesis of the Directory, “but none of those which are commonly called Apocrypha,” had been, I must confess, a prudent, I say not, a necessary order, had the edification of the people been better provided for by certain lessons of the canon succenturiated (according to the order of the Scottish liturgy) in their stead; but when I perceive not only a liberty given, but a requisiteness commended by the same Directory in the reading of very many

<sup>i</sup> Admonition to Ministers Eccles., prefixed to the 2nd book of Homil.

<sup>k</sup> Art. 6.

<sup>l</sup> Hieron. præfatio in lib. Solomonis.

<sup>m</sup> Epiphan. contra Ebion. 1, 2. xv.

<sup>n</sup> Confess. Belg. Art. 6. [Legere potest Ecclesia et documenta desumere.]



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I. auditory, such are some chapters in Genesis, in Leviticus very many, some in the Chronicles, &c., which are required to be read in their order; then will they have just cause to wish either those apocryphals postliminated again, or others of the canon to succeed them, whereby the congregation might receive better instruction.

*Nothing can almost be so plainly set forth but doubts may Q arise.]* It is a rule in the law, *Lex positiva non omnia cogitat; plura enim sunt negotia, quam vocabula*; “Positive law cannot forecast and prevent all questions, there being more matters than words to declare them:” upon which consideration, fit it is there should be a power in reserve for the stating of emergent doubts. In whom can this power more prudently be lodged than in bishops, the spiritual governors of our Church, whose experience and discretion must be valued above the rate of ordinary pastors? *Ecclesiæ salus in summi sacerdotis dignitate pendet, cui si non exors quædam et ab omnibus eminens detur potestas, tot in Ecclesiis efficientur schismata quot sacerdotes*°. “The safety of the Church depends upon the dignity of the chief priest, to whom unless a power be given, matchless, and supereminent above all others, there will be soon as many schisms as priests.” But though the power decretory and deciding be reposed in the bishop, yet it is not indefinite, but limited to a non-repugnancy to any thing contained in this book.

*In the English tongue.]* The work of reformation was not R more glorious than difficult, being to enterprise upon such 26 habits as many hundred of years’ continuance seemed to render insuperable; so that if it went slowly on at first and got ground but by inches, the grand opposition it found is sufficient to excuse it. A work it was not for artificers to undertake, not for a giddy multitude to order, not for any beneath the very supreme magistrate to meddle with; a work it was fit only for a king, and therefore could not be begun until it found a king fit for the work. Such a king at length appeared Henry VIII., a king of great courage, and withal of prudence. The first onset he gave in order to this work, was the bringing God Almighty and His people acquainted,

° Hieron. adv. Luciferianos.

by causing them to understand each other; for whilst the people spake to God and He to them they knew not what, they did not understand each other; not He them, because He only understands the language of the heart, not the babbling of the lips; for ὅπερ ἡμῖν ἡ φωνὴ σημαίνει, τοῦτο τῷ Θεῷ ἡ ἔννοια ἡμῶν λαλεῖ<sup>p</sup>, “what vocal words are to us, the same is the cogitation of our hearts to God:” not they Him, because they understood the Romish religion, better than the Romish tongue: therefore to redress this very great mischief to their souls, this king’s first care is to render divine offices in a tongue, their native English, familiar to them. But this he effected not all at once, but by degrees: and first he begins with great essentials of religion, the Pater Noster, Creed, and Decalogue; these were imparted to them in the English tongue by his injunctions, anno 1536; then he proceeded to the communication of the sacred Scriptures to them by a translation of his own authorizing, anno 1540. But as yet the public service was kept locked up from them: to indulge them therefore his royal favour in this particular also, he caused an extract to be drawn out of the Latin service, containing many of the best and most edifying prayers, which (with the Litany, all translated into the vulgar tongue, under the title of his Primer) by injunction bearing date the sixth of May, thirty-seventh of his reign, he published for the good of his subjects: but King Henry dying not long after, he left what he had begun to be completed by his son Edward. This prince, zealously devoted to the service of God’s Church, plied him as fast as the perplexity of the work and little time he lived would well permit. The Bible which I told you before King Henry had commended to the use of his people, not long after, upon reason of state he was enforced to withdraw from them again<sup>q</sup>, and the restoration of it was King Edward’s first endeavour, by injunctions dated July the last, 1547; confirming also the use of the other things, as Pater Noster, Creed, Decalogue, Primer, and Litany. But nothing was done yet in reference to the Sacrament of the Altar, as they called it then, whereof the clergy had extended and extorted the moiety, the cup, from the people; therefore full restitution was made in the next

<sup>p</sup> Clem. Alex.<sup>q</sup> 1542.

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and first parliament, to such as did in both kinds desire it. And because slender benefit this act of grace was like to prove, as long as in the service proper to it they understood not a syllable, (for the reformation formerly made had not proceeded to the Communion Office,) this consideration drew on another piece of reformation, viz. the forming and collecting of an office in the vulgar tongue suitable to that great ordinance; and this was done by the bishops and others convened by the king's command at Windsor<sup>r</sup>, passing under the title of "The Order of the Communion," which was a breviate and summary of near resemblance to that we now have, and was published March the 8th, 1548. But this was only an interim order, made to stay the stomachs of earnest longers for the present, that very proclamation which enjoined it promising somewhat of a higher import, which was effected accordingly in the first liturgy of that king, being compiled by the most judicious bishops and others of that time, ratified by act of parliament, and set forth March 17, 1549. But this liturgy being, as some conceived, not thoroughly racked from the lees of superstition, the king and parliament, desirous to give all reasonable satisfaction to 27 malcontents, gave order (probably to the same persons, or so many of them as were then living) that the book should be "faithfully and godly perused, explained, and made fully perfect;" and being so reviewed and explained, they confirmed it again, anno 5 and 6 of Edward VI., as in the statute appeareth. Thus I have drawn a line of our Reformation, so far as concerneth public worship in a known tongue, that the reader may observe all its motions, stages, and processions, from its first rise unto the second book of Edward VI., wherein our Church (some few particulars excepted) doth acquiesce.

<sup>r</sup> [The compilers of this office were Cranmer, abp. of Canterbury; Goodrick, bishop of Ely; Holbeck, of Lincoln; Day, of Chichester; Skip, of Hereford; Thirlby, of Westminster; Ridley, of Rochester; Cox, Dean of Christ Church; May, of St. Paul's; Taylor, of Lincoln; Heyns, of Exeter; Robertson, afterwards dean of Durham; Redman, Master of Trinity College, Cambridge.

To this list, which Heylin gives, are added the following by Burnet, from a MS. of Stillingfleet:—Holgate, abp. of York; Bonner, bishop of London; Tunstal, of Durham; Heath, of Worcester; Reps, of Norwich; Parfew, of St. Asaph; Salcot, of Salisbury; Sampson, of Coventry and Lichfield; Aldrich, of Carlisle; Bush, of Bristol; Barlow, of St. David's. See Collier, part II. b. iv. p. 243.]



S *Either privately or openly.*] The act preceding telling us CHAP.  
so expressly that open prayer is such as is made in a I.  
cathedral, church, chapel, or oratory, in a consecrated place,  
we need no Œdipus to unriddle the import of private, or to  
doubt that it signifieth any thing other than such as is  
performed at home. But why is the minister bound to say  
it daily, either in public or at home? Some think our  
Church had under consideration, how ignorant and illiterate  
many vicars were, and ordered thus, that they might con-  
in private, the better to enable them for the public. But I  
am of another persuasion; for first, the Church, I conceive,  
would not, as she doth, enjoin them to officiate in public,  
did she not suppose them already in some tolerable degree  
fitted for the service. Again, the words are general, not  
definitively such and such of those mean abilities, but all  
ministers, without exception. Now though very many were,  
yet it is no charitable judgment to believe them all dunces.  
And it is apparent, that where such ignorance fell under  
the consideration of authority, the phrase doth vary, with a  
particular application to them alone who were guilty of it;  
so it is in the queen's injunctions "such:" such only, not all  
"as are but mean readers shall peruse over before, once or  
twice, the chapters and homilies, to the intent they may  
read to the better understanding of the people, and the more  
encouragement to godliness." So that I rather think the  
Church's policy was the better to inure and habituate the  
clergy to religious duties. But be this so or not so, sure  
of this we are, that the Church doth hereby warrant the use  
of her liturgy sometimes in places not consecrated. This  
daily service especially, which in its original designation was  
not only indulged to private places, but private persons in  
those places, I mean for masters of families, and others in  
the private exercises of religion. This is evident by the an-  
cient primers, which containing the daily service, "were set  
forth to be frequented and used, as well of the elder people  
as also of the youth for their common and ordinary prayers,"  
as is in the injunction of Henry VIII., prefixed to that of  
his in the year 1546.

T *Of such ceremonies as have had their beginning by the*



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*institution of man.*] Amongst the many exceptions to which this very venerable piece of piety and antiquity hath been exposed, the first in order gives a countercheck to ceremonies of human institution; for told we are, that “the common protestant tenet was always, that it is reprobable to add unto Christ’s intention, new-found rites and fantasies of men<sup>t</sup>,” which being so positively delivered by such a man of abilities as Dr. Amesius, were enough to stagger any one whose curiosity leads him not to further search; but when the stream of those tenets, and practice elicited from them, shall appear upon strict examination to be carried with a tide clean contrary, certainly nothing but shame can justly attend so bold, so confident, and withal so groundless and false an assertion. Nothing assuredly can be more demonstrative of the protestant tenets, than the Confession of their several Churches. That of Helvetia<sup>u</sup> first, “Churches have always used their liberty in rites, as being things indifferent, which we also do at this day.” That of Bohemia<sup>x</sup>, “Human traditions and ceremonies, brought in by a good custom, are with an uniform consent to be retained in the ecclesiastical assemblies of Christian people, at the common service of God.” The Gallican<sup>y</sup>, “Every place may have their peculiar constitutions, as it shall seem convenient for them.” The Belgic<sup>z</sup>, “We receive those laws as are fit either to cherish or 28 maintain concord, or to keep us in the obedience of God.” That of Ausburg<sup>a</sup>, “Ecclesiastical rites which are ordained by man’s authority, and tend to quietness and good order in the Church, are to be observed.” That of Saxony<sup>b</sup>, “For order sake, there must be some decent and seemly ceremonies.” That of Sweveland<sup>c</sup>, “Such traditions of men as agree with

<sup>t</sup> Manuduction to the fresh suit against Ceremonies, p. 12.

<sup>u</sup> Cap. 27. [Semper vero Ecclesiæ in hujusmodi ritibus sicut mediis usæ sunt libertate.]

<sup>x</sup> Cap. 15. [De traditionibus humanis, constitutionibus, consuetudineque bona introductis ritibus—in cœtibus Ecclesiasticis populi Christiani, apud communem divinum cultum, concordii consensu retinenda sunt.]

<sup>y</sup> Act. 32. [Quædam singulis locis peculiaria sint instituta prout commodum visum fuerit.]

<sup>z</sup> Act. 32. [Illud solum suscipimus quod ad conservandam et alendam concordiam atque unitatem, omnesque in Dei obedientia retinendos, idoneum est.]

<sup>a</sup> Act. 15. [Ritus ecclesiasticos qui sunt humana auctoritate instituti servandos esse docent, qui sine peccato servari possunt, et ad tranquillitatem et bonum ordinem in Ecclesia conducunt.]

<sup>b</sup> Act. 20. [Esse ritus aliquos honestos ordinis causa oportet.]

<sup>c</sup> Act. 14. [Traditiones quæ cum

the Scriptures, and were ordained for good manners and the profit of men, are worthily to be accounted rather of God than of man." These were the tenets they publicly owned, nor did they act different from what they thought, ordaining churches, pulpits, prayers before and after sermon, administering the Sacraments in churches, delivering the Communion in the forenoons to women, baptizing infants, and several other things, not one whereof were directly commanded by either Christ or His Apostles. CHAP. I.

V *Let all things be done among you* (saith St. Paul) *in a seemly and due order.*] The Apostles having their full stock of employment, and a great task set them, viz., the planting of the Gospel and conversion of souls, had little leisure to intend the ordaining of holy-days, or external rites, the accidents of public worship; besides, prescient and foreknowing they were that several emergencies of occasions, differences of climates, various dispositions of ages, would not admit one general uniform order. Nevertheless, that the Church might have somewhat of direction in such concernments, some rules of universal observation, and of express relation to Church meetings and assemblies, the Apostle St. Paul prescribed all within the provision of one chapter, that of 1 Cor. xiv., whereof these here mentioned are the close, πάντα εὐσχημόνως, καὶ κατὰ τάξιν γινέσθω. "Let all things be done decently, and according to appointment." First, εὐσχημόνως, that is, observing the due and proper scheme and figure that the action requireth, as kneeling at prayer, and confession of sins, standing when we glorify God, or profess our Christian faith, &c. Secondly, κατὰ τάξιν, i. e. "according to the orders and injunctions of the superiors," or governors of the Church, for they err which think the appointment of this order appertaineth to private men: herein the doctrine of our Church in this paragraph is highly commendable, interdicting all persons not lawfully called, that is, not publicly authorized, from attempting any thing by way of appointing or altering the orders of the Church. True it is, subjects not only may, but must question the orders of their superiors *in foro conscientiæ*, "in the courts of their own consciences," but then withal they

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must state the question aright, not whether they be inconvenient, scandalous, over-numerous, in edifying, or so; but whether they be elemented of things in their own nature indifferent; if they be directly evil, away with them, they must not be obeyed; if but collaterally evil<sup>d</sup>, *Reum regem facit iniquitas imperandi, innocentem subditum ordo serviendi*, i. e. "The sinfulness of the command finds the king guilty, whilst the order of obeying acquits the subject." Unless this rule of uniform order be punctually observed, we must never expect any thing of decency in God's Church, and therefore the Apostle hath very well sent abroad his *ἐνσχημόνως*, *cum custode*, "with his keeper," *κατὰ τάξιν*, "according to appointment:" something must be appointed, before decency can be looked for. Should one enter the church at the celebrating of the blessed Eucharist, and behold here some prostrate on their knees, there others sitting with their hats on, here some lolling all at length, there others standing up, were it possible for him, if well in his wits, to imagine this is decency, in an action of such import? even common sense is able to inform him otherwise, and that one uniform establishment is absolutely necessary to preserve due decorum.

But it may be objected that my superior may enjoin me such a law as my conscience tells me is scandalous to my brother, not convenient, not edifying, &c., what shall I do in this condition? if I conform, I sin against my conscience, Rom. xiv. 23; if I do not, I sin against his authority. Answer, that text of Rom. xiv. 23. hath only reference to<sup>29</sup> things not only indifferent in their own nature, but left free from any superior command interposing, and therefore the text is not *ad idem*: for though such laws may be of things indifferent, yet being commanded by just authority, the indifference by that command determineth, and they become necessary.

*And whereas in this our time, &c.]* In this paragraph our Church doth not suppose, but state the case as it really was. In the beginning of the Reformation many thousands, besides what were already converted, were then well-disposed, and advancing towards the entertainment of the Gospel light, who yet, notwithstanding, stood well affected to their ancient

<sup>d</sup> Augustine.



ceremonies, to which loath they were to bid an eternal adieu. On the other side, some whose passion for reformation had no other bounds than no communion with the Church of Rome, no, not in those things whose use was harmless and innocent, would not endure to hear of any thing less than a total rout given to the whole public worship of that Church. Our godly Reformers standing erect in a discreet neutrality, not siding with either's passions, fixed themselves upon a serious view of such things as the Church of Rome had of most ancient extraction, and which were tractable to more pious uses: of these, severed from the dross they had contracted, they compiled this excellent model of our liturgy, in so moderate and well-tempered a mode, as neither part had just cause to think themselves aggrieved.

X *By some notable and special signification.*] They who are by the force of reason beaten from their first fort, viz. that man hath no power to institute external rites accidental to public worship; their next refuge is, to the objection "that human significant ceremonies in God's worship are disagreeable to Christian liberty, and unlawful:" and upon the stress of this position, the cross in baptism and surplice go to wreck. Before I undertake to answer this objection, and the authority upon which it is grounded, I must crave leave to lay open the partiality of the objectors. The ancient authors of the admonition to the parliament, defend their sitting posture at the Communion by the very same doctrine of signification, saying, "it betokeneth rest, and full accomplishment of legal ceremonies in Christ;" and the author of *Altare Damascenum*<sup>e</sup> approveth the same opinion cited out of Johannes Alasco, *Sessio commendatur per significationem mysterii nempe requiei nostræ in Christo*: i. e. "Session or sitting is commended for the mysterious signification it hath, that is, of our rest in Christ." It is not very credible that this doctrine of the adversaries of our liturgy should pass unobserved to the former of this objection, and if it did not we must be bold to tell him he should have done well to have begun his reformation at home, with those of his own persuasion. But let us examine the foundation of this ob-

<sup>e</sup> Page 750. 4to. 1623. [The author was David Calderwood, alias Ed. Didoclavius.]



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1 Thess. 5.  
26.

jection, and this is derived from those words of Isaiah, urged by our Saviour against the Pharisees, "In vain ye worship Me, teaching for doctrines the traditions of men," Matt. xv. 9; where first it will be difficult to prove that this was a significant ceremony, the Pharisees standing upon the outward custom, without the least hint of signification. Again, if it were a significant rite, here is a *non constat* of any reproof relating to it as significant, but that they stood more upon it than upon the precepts of God; that being of a civil relation, they urged it as out of an opinion of holiness, and as an essential part of religion, in which respects those ceremonies of the cross and surplice were never by us entertained or defended. And if all significant ceremonies are unlawful, what shall we think of that holy kiss mentioned in the holy Scripture, used at the Eucharist in the primitive Church, which Zanchy tells us was *ad significandam veram et Christianam amicitiam ac fraternitatem*, i. e. "to signify true and Christian friendship and brotherhood." Yet Zanchy passeth not the least note of reproof upon it.

*By the superstitious blindness, &c.]* Superstition is usually Y defined to be "a will-worship more than God commanded;" with submission to others, I conceive the word defines the 30 thing by grammatical analysis, and resolving of the composition; and that it is a standing too much upon a thing, and more than the nature of it requireth: to describe it larger, it is the doing or omitting of any thing out of a supposition of some holiness or pollution resident in it more than is. So that supposition is both positive and negative; positive, "ye observe days, and months, and times, and years," Gal. iv. 10; negative, "touch not, taste not, handle not," Col. ii. 21. And so I may say of those expressions, Be not signed with the cross, kneel not at the Sacrament; for the placing of religion, abstaining from such things of their own nature indifferent, is situated under the same parallel of superstition with the papists, who observe them as meritorious.

*Some of the old ceremonies be retained still.]* Some, not Z all; some of the old ceremonies, not of those late innovations of the Church of Rome, but of those ceremonies which antedate the popish Mass hundreds of years. It is a very pitiful one, that trite and false objection "that our liturgy

hath its rise and original from the Mass-book ;” ask why ? CHAP.  
 because, say they, all that is in our liturgy is in the Mass- I.  
 book : directly false. The beginning of morning prayer sentences, exhortation, confession, absolution, all to the Lord’s Prayer, several collects in the litany, the rehearsal of the decalogue, and divers collects belonging to the Communion Service, are nowhere to be found, either in the Mass-book or any other popish service. So the *all* is false. But admit all our liturgy were to be found in the Mass-book, that is no evidence it hath its original from thence; not only the Lord’s Prayer, and Book of Psalms, but the greatest and most edifying part of canonical Scripture is there to be found, as well as our liturgy; why do we not therefore ascribe its original to the Mass-book, and upon that very score renounce it? Nay, if our book was a compliance with the papists, as the late assembly have urged against it, assuredly it ill sorted with the prudence of such divines, to present the world with their own establishment under a title borrowed expressly from the papists, their Directory<sup>f</sup> being the same, both name and thing, with the *Directorium Sacerdotum*, in the Romish Church.

A Such shall have no just cause with the ceremonies received to be offended.] Another great exception against our liturgy, is the scandal it hath given to many. That some have taken offence thereat there is no dispute, it shall be granted; that they have taken it justly, and upon due consideration, we deny against all opponents. Nor is scandal alone sufficient of itself to cause abolition. *Quamvis quod obtruditur scandalum asserat, quia tamen verbo Dei per se non repugnat, concedi potest*g, saith the great legislator of the other side: “Although that which is enjoined doth bring some scandal with it, yet if it be not of itself against the word of God, it may be yielded to.” Agreeable to Calvin’s doctrine, Geneva acteth. *Nous scavons quelle occasion de scandal plusieurs ont pris du changement que nous avons fait en cest une droit*: “We know well enough that many have taken occasion of scandal at the changes we have made in this subject:” so she in her rubric before the Communion. And fully persuaded I am, the abolishers of the liturgy of this Church cannot but

<sup>f</sup> For it is but a kind of rubric.

<sup>g</sup> Calvin, Epist. p. 341.

CHAP. have the same sense of many scandalized by the change of  
 I. the liturgy to a directory. I must profess myself of those many to be one: upon a solemn day summoned we are by a bell to church, thither we come, what to do? to offer up our prayers and praises in the congregation? it may be, and it may not be so: for such prayers may scarce be reputed ours, whereof as we know not a syllable beforehand what they are, so when they are uttered we often hear but little, understand less, and in our judgments consent to least of all: told we are by considerable persons engaged in this change, that the imposition of set forms was introduced into the primitive Church, as a defensive<sup>h</sup> “against the Arian and Pelagian heretics, which did convey their poison in their set forms of prayers and hymns:” if so, never times required the practice of set prayers upon that consideration more than these, never<sup>31</sup> was the poison of heterodox opinions more ingredient into the public prayers of the Church than now, where one decries the deity of Christ and His mediatorship, by making no applications to Him, nor to God by Him. Another sets him up too high by omitting of confessions of sins as impertinent in those who are planted into Christ, and being so, as he conceiveth sin not at all; if nothing of unsound belief be uttered, yet how frequent is the venting of several passions upon the private interest of men’s factious engagements, even so far, as many have preferred their petitions to God for the destruction of the very presbyterian government, whereof Mr. Edwards giveth several instances<sup>i</sup>. Who cannot justly be offended at such miscarriages in so holy a duty?

Far be it from me to charge the generality of our new ministry with these blemishes: confess I must and will, many, very many of them, are excellently qualified and endowed with gifts proper for this sacred duty, and do exercise those gifts to the great edification of their congregations; but in the mean time, if such miscarriages have actually happened already, or may so hereafter, through the violent passions of other men misprincipled, may it not justly be judged

<sup>h</sup> Smectymnuus, 1641. [This title is formed of the initial letters of the names of the joint authors of the book referred to: Steph. Marshall, Edm. Calamy, Thos. Young, Matthew New-

comen, Will. Spurstow.]

<sup>i</sup> Gangren, Part i. p. 40. [“An Independent minister prayed that the Presbytery might be removed, and God’s kingdom be set up.”]

a matter of scandal and offence, to such as have a due value for that holy ordinance, and consequently may not those worthier men be conceived guilty of the crime, through whose misprovidence these errors have come to pass? How much better were an amicable compliance on both sides, by prescribing set forms for the desk, and allowing conceived prayer for the pulpit, so that neither may possess and engross the whole service to itself, but share and divide it by a friendly agreement: until such an award shall be made by those who assume the power of arbitration in this affair, slender hopes have I to see much of either order or edification in the service of our Church.



THE TABLE AND CALENDAR EXPRESSING THE  
PSALMS AND LESSONS

33

TO BE SAID AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR,  
EXCEPT CERTAIN PROPER FEASTS, AS THE RULES FOLLOWING MORE  
PLAINLY DECLARE.

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*The Order how the Psalter is appointed to be read.*

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## CHAPTER II.

Common Prayer.

*Scotch Liturgy.*

<p>The Psalter shall be read through once every month. And because that some months be longer than some other be, it is thought good to make them even by this means.</p>	<p><i>The Psalter shall be read A through once every month, save February, and in that month so far as the Psalms are ap- pointed for twenty-eight or twenty-nine days in the leap- year.</i></p>
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To every month shall be appointed (as concerning this purpose) just thirty days.

And because January and March hath one day above the said number, and February, which is placed between them both, hath only twenty-eight days, February shall borrow of either of the months of January and March one day: and so the Psalter which shall be read in February must begin at the last day of January and end the first day of March.

And whereas [Scotch Liturgy, "many months have," &c.] May, July, August, October, and December, have thirty-one days apiece, it is ordered that the same Psalms shall be read the last day of the said months which were read the day before, so that the Psalter may begin again the first day of the next months ensuing.

Now to know what Psalms shall be read every day, look in the calendar the number that is appointed for the Psalms, and then find the same number in this table, and upon that number shall you see what Psalms shall be said at morning and evening prayer.

Omitted in  
the Scotch  
service  
book.

And where the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time, it is so ordered, that at one time shall not be read above four or five of the said portions, as you shall perceive to be noted in this table following.

And here is also to be noted that in this table, and in all other parts of the service where any Psalms are appointed, the number is expressed after the great English Bible, which, from the 9th Psalm unto the 148th Psalm, following the division of the Hebrews, doth vary in numbers from the common Latin translation.

34 THE TABLE FOR THE ORDER OF THE PSALMS

TO BE SAID

AT MORNING AND EVENING PRAYER.

Days of the Month.	Psalms for Morning Prayer.	Psalms for Evening Prayer.
i	i. ii. iii. iiij. v	vi. vii. viii
ii	ix. x. xi	xii. xiii. xiiii
iii	xv. xvi. xvii	xviii
iiii	xix. xx. xxi	xxii. xxiii
v	xxiii. xxv. xxvi	xxvii. xxviii. xxix
vi	xxx. xxxi	xxxii. xxxiii. xxxiiii
vii	xxxv. xxxvi	xxxvii
viii	xxxviii. xxxix. xl	xl. xli. xlii
ix	xliii. xlv. xlvi	xlvii. xlviii. xlix
x	i. li. lii	liii. liiii. lv
xi	lvi. lvii. lviii	lix. lx. lxi
xii	lxii. lxiii. lxiiii	lxv. lxvi. lxvii
xiii	lxviii	lxix. lxx
xiiii	lxxi. lxxii	lxxiii. lxxiiii
xv	lxxv. lxxvi. lxxvii	lxxviii
xvi	lxxix. lxxx. lxxxi	lxxxii. lxxxiii. lxxxiiii. lxxxv
xvii	lxxxi. lxxxvii. lxxxviii	lxxxix
xviii	xc. xci. xcii	xciii. xciiii
xix	xcv. xcvi. xcvi	xcviii. xcix. c. ci.
xx	cii. ciii	ciii
xxi	cv	cvi
xxii	cvi	cviij. cx
xxiii	cx. cxii. cxiii	cxiiii. cxv
xxiiii	cxvi. cxvii. cxviii	cxix. Jude iiii
xxv	Jude v	Jude iiii
xxvi	Jude v	Jude iiii
xxvii	cxv. cxvi. cxvii. cxviii. cxviii. cxv	cxvii. cxviii. cxviii. cxviii. cxviii. cxv
xxviii	cxvii. cxviii. cxviii. cxv	cxvii. cxviii. cxviii. cxv
xxix	cxvix. cxl. cxli	cxlii. cxliii
xxx	cxliii. cxlv. cxlvi	cxlvii. cxlviii. cxlix. cl

CHAP.  
II.THE ORDER HOW THE REST OF THE HOLY SCRIPTURE,<sup>35</sup>  
BESIDE THE PSALTER, IS APPOINTED TO BE READ.

THE Old Testament is appointed for the first lessons at morning and evening prayer, and shall be read through every year once, except certain books and chapters which be least edifying, and might be best spared, and therefore be left unread.

The New Testament is appointed for the second lessons at morning and evening prayer, and shall be read over orderly every year thrice, beside the epistles and gospels, except the Apocalypse, out of the which there be only certain lessons appointed upon divers proper feasts.

And to know what lessons shall be read every day, find the day of the month in the calendar following, and there ye shall perceive the books and chapters that shall be read for the lessons both at morning and evening prayer.

And here is to be noted, that whensoever there be any proper psalms or lessons appointed for the Sundays, or for any feast, moveable or unmoveable, then the psalms and lessons appointed in the calendar shall be omitted for that time.

The word  
Sundays  
omitted in  
the two  
liturgies of  
Edw. VI.

Ye must note also, that the collect, epistle, and gospel, appointed for the Sunday, shall serve all the week after, except there fall some feast that hath his proper lesson.

## Common Prayer.

When the years of our Lord may be divided into four even parts, which is every fourth year, then the Sunday letter leapeth, and that year the psalms and lessons, which serve for the twenty-third day of February, shall be read again the day following, except it be Sunday, which hath proper lessons of the Old Testament appointed in the table serving for that purpose.

## 1 and 2 B. of Edw. VI.

*This is also to be noted concerning the leap year, that the twenty-fifth day of February, which, in leap year, is counted for two days, alter neither psalm nor lesson, but the same psalms and lessons which be said the first day shall also serve for the second.*

Also, wheresoever the beginning of any lesson, epistle, or gospel, is not expressed, there ye must begin at the beginning of the chapter. CHAP. II.

And wheresoever is not expressed how far shall be read, there shall you read to the end of the chapter.

Item. So oft as the first chapter of St. Matthew is read either for lesson or gospel, ye shall begin the same at **The** birth of **Jesus Christ** was on this wise, &c. And the third chapter of St. Luke's Gospel shall be read unto, **So** that **He** was supposed to be the son of **Joseph**.

These two paragraphs omitted in 1 B. of Edw. VI., and the last omitted in 2 B.



# PROPER LESSONS TO BE READ FOR THE FIRST LESSONS,

BOTH AT MORNING AND EVENING PRAYER, ON THE SUNDAYS THROUGHOUT THE  
YEAR, AND FOR SOME ALSO THE SECOND LESSONS.

SUNDAYS OF ADVENT.	Mattens.	Evensong.	SUNDAY AFTER ASCEN- SION DAY.	Mattens.	Evensong.
The first	Isai. i.	Isai. ii.		Deut. xii.	Deut. xiii.
ii	b	xxv	WHIT SUN- DAY.		
iii	xxv	xxvi	i Lesson	Deut. xvi.	Wisd. i.
iiii	xxv	xxvii	ii Lesson	Acts x.	Acts xix.
SUNDAYS AFTER CHRISTMAS.				Then Peter opened his mouth, &c.	Et fortunē when Apollo went to Co- rinth, &c. unto After these things.
The first	xxviii	xxviii			
ii	xli	xlii			
SUNDAYS AFTER THE EPIPHANY.			TRINITY SUN- DAY.		
The first	xlvi	xlvi	i Lesson	Gen. xlviii.	Joshua i.
ii	li	lii	ii Lesson	Matth. iii.	
iii	lv	lv			
iiii	lvii	lviii	SUNDAYS AFTER TRINITY.		
b	lix	lxi			
SEPTUAGES.	Gen. i.	Gen. ii.	The first	Joshua x.	Josh. xliii.
SEXAGESIMA.	iii	vi	ii	Judic. iv.	Judic. v.
QUINQUAGES.	ix	xii	iii	i King. ii.	i King. iii.
LENT.			iiii	xii	xiii
i Sunday	Gen. xix.	Gen. xxii	b	xv	xvi
ii	xxvii	xxviii	vi	ii King. xii.	ii King. xxi.
iii	xxxix	xlvi	vii	xxii	xxiii
iiii	xlvi	xlvi	viii	iii King. xlii.	iii King. xlvii.
b	Exod. iii.	Exod. v.	ix	xviii	xix
vi	ix	x	x	xvi	xvii
EASTER DAY.			xi	iii King. v.	iii King. ix.
i Lesson	Exod. xii	Exod. xliii.	xii	x	xvii
ii Lesson	Rom. vi.	Acts ii.	xiii	xix	xxiii
SUNDAYS AFTER EASTER.			xiiii	Jer. v.	Jer. xxii.
The first	Numb. xvi.	Numb. xxii.	xv	xxv	xxvi
ii	xxvii	xxv	xvi	Ezek. ii.	Ezek. xliii.
iii	Deut. iiii.	Deut. v.	xvii	xvi	xviii
iiii	vi	vii	xviii	xx	xxiii
b	viii	ix	xix	Dan. iii.	Dan. vi.
			xx	Joel ii.	Miche. vi.
			xxi	Babak. ii.	Proverb. i.
			xxii	Proverb. ii.	iii
			xxiii	xi	xii
			xxiiii	xiii	xliii
			xxv	xv	xvi
			xxvi	xvii	xix

## LESSONS PROPER FOR HOLY DAYS.

2 of Edw. 6. Proper Lessons  
for divers Feasts and Days  
at Morning and Evening } Scotch Lit. Lessons proper  
Prayer. for some Holy-days.

	For Morning.		For Evening.	
St. Andrew.	Proverb. xx.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.	Prob. xxi.	Omitted in the 1 and 2 B. of Edw. 6. and Scotch Lit.
St. Thomas Apost. Nativity of Christ. i Lesson.	xxiii.	Omitted in the 1 and 2 B. of Edw. 6.	xxiii.	Omitted in the 1 and 2 B. of Edw. 6.
ii Lesson.	Isai. ix.		Isai. vii. God spake, &c. Titus iii. The kindness and love, &c.	
38 St. Stephen's Day. i Lesson.	Luke ii. unto And unto men good=will.			
ii Lesson.	Proverb. xxviii.	Omitted in the 1 and 2 B. of Edw. 6.	Eccles. iiiii.	Omitted in the 1 and 2 B. of Edw. 6.
St. John.	Acts vi. & vii. Stephen full of faith and power, &c. unto And when forty years, &c.		Acts vii. And when xl years were expired, there appeared unto Moses, &c. unto Stephen full of the Holy Ghost, &c.	
i Lesson.	Eccles. v.	Omitted in the 1 and 2 B. of Edw. 6.	Eccles. vi.	Omitted in the 1 and 2 B. of Edw. 6.
ii Lesson.	Revelation i.		Reb. xxi.	
Innocents. i Lesson.	Jer. xxi. unto Moreover I heard Ephraim.	Scotch Lit. Exod. 1.	Wisdom i.	Scotch Lit. Jer. 31. unto ver. 18.
Circumcision. i Lesson.	Gen. xvi.		Deut. x. unto now Israel, &c. Coloss. ii.	
ii Lesson.	Rom. ii.			
Epiphany. i Lesson.	Isai. xl.		Isai. lix.	
ii Lesson.	Luke iii. unto So that he was supposed to be the son of Joseph.		John ii. unto After this he went to Ca- pernaum.	
Conversion of St. Paul. i Lesson.	Wisdom v.	Omitted in the 1 and 2 B. of 2 Edw. 6.	Wisd. vi.	Omitted in the 1 B. of Edw. 6. Scotch Lit. Wisd. 2.
ii Lesson.	Acts xvii. unto they heard him.	Scotch Lit. Wisd. 1.	Acts xvi.	

	For Morning.		For Evening.	
Purification of the Virgin Mary.	Wisd. ix.	Omitted in the 1 and 2 B. of Edw. 6. Scotch Lit. Wisd. 4.	Wisd. xii.	Omitted in the 1 and 2 B. of Edw. 6. and Scotch Lit.
St. Matthias.	Wisd. xix.	Omitted in the 1 and 2 B. Edw. 6. and in the Scotch Lit.	Eccles. i.	Omitted in the 1 and 2 B. of Edw. 6. and Scotch Lit.
Annunciation of our Lady.	Eccles. ii.	Omitted in the 1 and 2 B. of Edw. 6.	Eccles. iii.	Omitted in the 1 and 2 B. of Edw. 6.
Wednesday afore Easter.	Osee xiii.	Omitted in the 1 B. of Edw. 6. 2 B. of Edw. 6. Osee 13. 14.	Osee xib.	1 B. of Edw. 6. Lam. 1. omitted in the 2 B. of Edw. 6.
Thursday before Easter.	Dan. ix.	1 B. of Edw. 6. Lam. 2.	Jer. xxxi.	1 B. of Edw. 6. Lam. 3.
Good Friday.	Gen. xxii.		Isai. liii.	
Easter even.	Zacha. ix.	1 B. of Edw. 6. Lam. 4. and 5.	Exod. xiii.	Omitted in the 1 and 2 B. of Edw. 6.
Monday in Easter week. i Lesson.	Exod. xvi.	Omitted in the 1 and 2 B. of Edw. 6.	Exod. xbi.	Omitted in the 1 and 2 B. of Edw. 6.
ii Lesson. Tuesday in Easter week. i Lesson.	Matt. xxviii.		Acts iii.	
ii Lesson.	Exod. xx.	Omitted in the 1 and 2 B. of Edw. 6.	Exod. xxxii.	Omitted in the 1 and 2 B. of Edw. 6.
	Lu. xliii unto And behold two of them.		i Cor. xb.	
St. Mark.	Eccles. liii.	Omitted in the 1 and 2 B. of Edw. 6.	Eccles. b.	Omitted in the 1 and 2 B. of Edw. 6.
Phillip and Jacob. ii Lesson.	Eccles. vii.	Omitted in the 1 and 2 B. of Edw. 6. 1 B. of Edw. 6. Acts 8. unto When the Apostles.	Eccles. ix.	Omitted in the 1 and 2 B. of Edw. 6.
Ascension Day. ii Lesson.	Deut. x.	Omitted in the 1 and 2 B. of Edw. 6. 1 and 2 of Edw. 6. Joh. 6.	iiii Kings ii.	Omitted in the 1 and 2 B. of Edw. 6. 1 and 2 B. of Edw. 6. Ephes. 4.
Monday in Whitsun-week. i Lesson.	Gen. xi. unto These are the generations of Sem.	Omitted in the 1 and 2 B. of Edw. 6.	Numb. xi. Gather unto me, unto Moses and the Elders returned.	Omitted in the 1 and 2 B. of Edw. 6.
ii Lesson.	i Cor. xii.	Omitted in the 1 and 2 B. of Edw. 6.		
Tuesday in Whitsun-week.	i Kings xix. from verse 18 to the end.	Omitted in the 1 and 2 B. of Edw. 6.	Deut. xxx.	Omitted in the 1 and 2 B. of Edw. 6.
St. Barnabe. i Lesson.	Eccles. x.	Omitted in the 1 B. of Edw. 6.	Eccles. xii.	Omitted in the 1 and 2 B. of Edw. 6.
ii Lesson.	Acts xliii.		Acts xb. unto After certain days.	

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	For Morning.		For Evening.	
St. John Baptist. i Lesson.	Malachi iii.		Malachi ib.	
ii Lesson.	Mat. iii. (D.)		Mat. xlv. unto When Jesus heard.	
St. Peter. i Lesson.	Eccles. xv.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.	Eccles. xix.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.
ii Lesson.	Acts iii.		Acts iii.	
St. James.	Eccles. xxi.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.	Eccles. xxii.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.
St. Bartholo- mew.	Eccles. xxv.	Omitted in the 1 and 2 B. of Edw. 6.	Eccles. xxix.	Omitted in the 1 and 2 B. of Edw. 6.
St. Matthew.	Eccles. xxxv.	Omitted in the 1 and 2 B. of Edw. 6.	Eccles. xxxviii.	Omitted in the 1 and 2 B. of Edw. 6.
St. Michael.	Eccles. xxxix.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.	Eccles. xlv.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.
St. Luke.	Eccles. li.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.	Job i.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.
Simon and Jude.	Job xxv. xxv.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.	Job xlii.	Omitted in the 1 and 2 B. of Edw. 6. and in the Scotch Lit.
All Saints. i Lesson.	Wisd. ii. unto Blessed is rather the Barren.		Wisd. h. unto His jealousy.	
ii Lesson.	Heb. xi. xii. Saints by Faith, unto If ye endure.		Apoc. xix. unto and I saw an Angel stand.	

## PROPER PSALMS ON CERTAIN DAYS.

	Mattens.	Evensong.		Mattens.	Evensong.
CHRISTMAS DAY.	Ps. { xix. xlv. lxxv.	lxxxix. cx. cxxxii.	ASCENSION DAY.	lviii. xlv. xli.	xciii. lxxviii. cvi.
EASTER-DAY.	ii. lviii. cxl.	cxlii. cxliii. cxlviii.	WHIT-SUN- DAY.	xlvi. lxxvi.	cliii. cxlv.



## TO FIND EASTER FOR EVER.

Golden  
number.

	A	B	C	D	E	F	G
i	April ix	x	xi	xii	bi	bii	biii
ii	March xxvi	xbii	xbiii	xxix	xxx	xxxi	April i
iii	April xvi	xbi	xbiii	xix	xx	xiii	xb
iiii	April ix	iii	iiii	b	bi	bii	biii
b	March xxvi	xbii	xbiii	xxix	xxiii	xxiii	xxb
bi	April xvi	xbi	xi	xii	xiii	xiii	xb
bii	April ii	iii	iiii	b	bi	March xxi	April i
biii	April xiii	xxb	xxb	xix	xx	xxi	xxii
ix	April ix	x	xi	xii	xiii	xiii	biii
x	April ii	iii	March xxbiii	xxix	xxx	xxxi	April i
xi	April xvi	xbi	xbiii	xix	xx	xxi	xxii
xii	April xi	x	xi	b	bi	bii	biii
xiii	March xxvi	xbii	xbiii	xxix	xxx	xxxi	xxb
xiiii	April xvi	xbi	xbiii	xix	xiii	xiii	xb
xb	April ii	iii	iiii	b	bi	bii	biii
xbi	March xxvi	xbi	xbiii	xxii	xxiii	xxiii	xxb
xbii	April xvi	x	xi	xii	xiii	xiii	xb
xbiii	April ii	iii	iiii	b	March xxx	xxxi	April i
xix	April xiii	xbiii	xxiii	xix	xx	xxi	xxii

When ye have found the Sunday letter in the uppermost line, guide your eye downward from the same, till ye come right over against the prime, and there is shewed both what month, and what day of the month, Easter falleth that year.

JANUARY HATH XXXI DAYS.

Sun { riseth } hour { bii min. 34. } Psalms  
 { falleth } { iiii min. 26. }

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
iii	A Kalend.	Circumcision.	i	Gen. xlii.	Rom. ii.	Deut. x.	Coloss. ii.
	b iiii No.		ii	Gen. i.	Matth. i.	Gen. ii.	Rom. i.
xi	c iii No.		iii	iii	ii	iiii	ii
	d prid. No.		iiii	b	iii	bi	iii
xix	e Nonas.		b	bii	iiii	biii	iiii
biii	f biii Ed.	Epiphany.	bi	Esai. lx.	Luke iii.	Esai. xlix.	John ii.
	g bii Ed.		bii	Gen. ix.	Matth. v.	Gen. xii.	Rom. v.
xbi	A bi Ed.	Eutian.	biii	xiii	bi	xiiii	bi
b	b b Ed.		ix	xb	bii	xbi	bii
	c iiii Ed.	Sol in Aquario.	x	xbii	biii	xbiii	biii
xliii	d iii Ed.		xi	xix	ix	xx	ix
ii	e prid. Ed.		xii	xxi	x	xxii	x
	f Edus.	Hyllarii.	xiii	xxiii	xi	xxiiii	xi
x	g xix kl.	Februarii.	xiiii	xxb	xii	xxbii	xii
	A xbi kl.		xb	xxbii	xiii	xxbiii	xiii
xbiii	b xbi kl.		xbi	xxix	xiiii	xxix	xiiii
bii	c xpi kl.		xbii	xxxi	xb	xxxi	xb
	d xb kl.	Prisca.	xbiii	xxxiii	xbi	xxxiii	xbi
xb	e xiiii kl.		xix	xxxb	xbii	xxxbii	i Cor. i.
iiii	f xiii kl.	Fabian.	xx	xxxbiii	xbiii	xxxi	ii
	g xii kl.	Agnes.	xxi	xl	xix	xli	iii
xii	A xi. kl.	Vincent.	xxii	xlii	xx	xliii	iiii
i	b x kl.		xxiii	xliv	xxi	xlvi	b
	c ix kl.		xxiiii	xlvi	xxii	xlvi	bi
ix	d biii kl.	Conbert. Paul.	xb	Wisd. v.	Acts xxii.	Wisd. vi.	Acts xbi.
	e bii kl.		xbi	Gen. xlviii.	Matth. 23.	Gen. xlix.	i Cor. vii.
xbii	f bi kl.		xbii	l.	xxiii.	Exod. i.	biii
bi	g b kl.		xbiii	Exod. ii.	xxb	iii	ix
	A iiii kl.		xxix	liii	xbi	b	x
xliii	b iii kl.		xxx	bii	xbii	biii	xi
iii	c prid. kl.		i	ix	xbiii	x	xii



## MARCH HATH XXXI DAYS.

Sun { riseth } hour { bi min. 18. }  
 { falleth } { b min. 42. } Psalms.

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
iii	d Kalend.	David.	xxx	Deut. xbi.	Luke xii.	Deut. xbi.	Eph. bi.
	e bi No.	Cedre.	i	xbiii	xiii	xix	Phil. i.
xi	f b No.		ii	xx	xiiii	xxi	ii
	g iiii No.		iii	xxii	xb	xxiiii	iii
xix	A iiii No.		iiii	xxb	xbi	xxbi	iiii
vi	b prid. No.		b	xxbii	xbii	xxbiii	Colos. i.
	c Nonas.	Perpetue.	bi	xxix	xbiii	xxx	ii
xbi	d viii Id.		bii	xxxi	xix	xxxi	iii
b	e vii Id.		biii	xxxi	xx	xxxi	iiii
	f bi Id.		ix	Josue i.	xxi	Josue ii.	i Thess. i.
xiii	g b Id.		x	iii	xxii	iiii	ii
ii	A iiii Id.	Gregory.	xi	b	xxiii	bi	iii
	b iii Id.	Sol in Ariete.	xii	bii	xxiiii	biii	iiii
x	c prid. Id.		xiii	ix	John i.	x	b
	d Idus.		xiiii	xxiii	ii	xxiii	ii Thess. i.
xbiii	e xbi kl.	Aprilis.	xb	Judges i.	iii	Judges ii.	ii
bii	f xbi kl.		xbi	iii	iiii	iiii	iii
	g xb kl.	Edward.	xbii	b	b	bi	i Tim. i.
xb	A xiiii kl.		xbiii	bii	bi	biii	ii. iii
iiii	b xiii kl.		xix	ix	bii	x	iiii
	c xii kl.	Benedict.	xx	xi	biii	xii	b
xii	d xi kl.		xxi	xiii	ix	xiiii	bi
i	e x kl.		xxii	xb	x	xbi	ii Tim. i.
	f ix kl.		xxiii	xbii	xi	xbiii	ii
ix	g viii kl.	Fast.	xxiiii	Eccles. ii.	xii	Eccles. iii.	iii
	A vii kl.	Annum. of Ma.	xxb	Judg. xix.	xiii	Judg. xx.	iiii
xbi	b bi kl.		xxbi	xxi	xiiii	Ruth i.	Titus i.
bi	c b kl.		xxbii	Ruth ii.	xb	iii	ii. iii.
	d iiii kl.		xxbiii	iiii	xbi	i Kings i	Phil. i.
xiiii	e iii kl.		xxix	i Kings ii.	xbii	iii	Heb. i.
iii	f prid. kl.		xxx	iiii	xbiii	b	ii



## APRIL HATH XXX DAYS.

Sun { riseth } hour { bi. min. 17. }  
 { fallett } { bi. min. 4. } Psalms.

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
	g Kalend.		i	i King. vi.	John xix.	i King. vii.	Heb. iii.
xi	A liii No.		ii	bi	xx	ix	liii
	b lii No.	Richard.	iii	x	xxi	xi	b
xix	c prid. No.	Ambrose.	liii	xii	Acts i.	xlii	bi
vi	d Nonas.		b	xliii	li	xb	bii
xbi	e viii Id.		bi	xbi	lii	xbii	biii
b	f vii Id.		bii	xbiii	liii	xix	ix
	g vi Id.		biii	xx	b	xxi	x
xlii	A b Id.		ix	xxi	bi	xxlii	xi
ii	b liii Id.	Sol in Taur.	x	xxliii	bii	xxb	xii
	c lii Id.		xi	xxbi	biii	xxbii	xlii
x	d prid. Id.		xii	xxbiii	ix	xxix	Jacob. i.
	e Idus.		xlii	xxx	x	xxxi	li
xbiii	f xbi kl.	Matth.	xliii	ii King. i.	xi	ii King. ii.	lii
bii	g xbi kl.		xb	lii	xii	liii	liii
	A xbi kl.		xbi	b	xlii	bi	b
xb	b xb kl.		xbii	bii	xliii	biii	i Pet. i.
liii	c xliii kl.		xbiii	ix	xb	x	li
	d xlii kl.	Alphege.	xix	xi	xbi	xii	lii
xli	e xli kl.			xlii	xbii	xliii	liii
i	f xi kl.		xxi	xb	xbiii	xbi	b
	g x kl.		xxii	xbii	xix	xbiii	ii Pet. i.
ix	A ix kl.	S. George.	xxiii	xix	xx	xx	li
	b viii kl.		xxliii	xxi	xxi	xxii	lii
xbii	c vii kl.	Mark Ebang.	xb	Eccles. liii.	xxii	Eccle. b.	i John i.
bi	d vi kl.		xbi	ii King. xliii.	xxlii	ii King. 24.	li
	e b kl.		xbii	iii King. i.	xxliii	iii King. ii.	lii
xlii	f liii kl.		xxbiii	lii	xb	liii	liii
lii	g lii kl.		xxix	b	xbi	bi	b
	A prid. kl.		xxx	bii	xbii	biii	2, 3 John.

## MAY HATH XXXI DAYS.

Sun { riseth } hour { b. min. 18. }  
 { fallett } { bii. min. 24. } Psalms.

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
xi	b	Kalend.	Philip and Jacob.	i	Eccles. vii. Acts viii.	Eccles. ix.	Jud. i.
	c	vi No.		ii	3 King. ix. xxviii	iii King. ix.	Rom. i.
xix	d	b No.	End. of Cross.	iii	xi	Matth. i.	xii
lviii	e	liii No.		liii	xiii	ii	xliii
	f	lii No.		b	xb	iii	xbi
xbi	g	prid. No.	John Evan.	bi	xbii	liii	xbiii
	A	Ponas.		bii	xix	b	xx
	b	lviii Id.		bliii	xxi	bi	xxii
xliii	c	lvii Id.		ix	liii King. i.	bii	liii King. ii.
ii	d	vi Id.	Sol in Gemini.	x	iii	bliii	ib
	e	b Id.		xi	b	ix	bi
x	f	lviii Id.		xii	bii	x	bliii
	g	lii Id.		xliii	ix	xi	x
xbliii	A	prid. Id.		xib	xi	xii	xii
bii	b	Idus.		xb	xiii	xliii	xliii
	c	xbii kl.	Junii.	xbi	xb	xliii	xbi
xb	d	xbi kl.		xbii	xbii	xb	xbliii
liii	e	xb kl.		xbliii	xix	xbi	xx
	f	xliii kl.	Dunstane.	xix	xxi	xbii	xxii
xii	g	xliii kl.		xx	xxliii	xbliii	xxliii
i	A	xli kl.		xxi	xxb	xix	i Esd. i.
	b	xi kl.		xxii	i Esd. lii.	xx	liii
ix	c	x kl.		xxliii	b	xxi	bi
	d	ix kl.		xxliii	bii	xxii	ix
xbii	e	bliii kl.		xxb	ii Esd. i.	xxliii	ii Esd. ii.
bi	f	bii kl.	Augustine.	xbi	liii	xxliii	b
	g	bi kl.		xbii	bi	xxb	bliii
xliii	A	b kl.		xbliii	ix	xbi	x
lii	b	liii kl.		xxix	xliii	xbii	Esther i.
	c	lii kl.		xxx	Esther ii.	xbliii	lii
xi	d	prid. kl.		xxi	liii	Mark i.	xbliii

## JUNE HATH XXX DAYS.

Sun	{ riseth } { falleth }	hour { liii min. 34. { viii min. 26. }	Psalms	Morning Prayer.		Evening Prayer.	
	e	Kalend.	i	i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
xix	f	liii No.	ii	Esther vi.	Mark ii.	Esther vii.	i Cor. x.
liii	g	lii No.	iii	Job i.	ib	Job ii.	ii Cor. i.
xvi	A	prid. No.	iiii	iii	b	iiii	ii
b	b	Ponas.	b	b	bi	bi	iii
	c	otii Ed.	bi	bii	bii	biii	ib
	d	bii Ed.	bii	ix	biii	x	b
xiii	e	bi Ed.	biii	xi	ix	xii	bi
ii	f	b Ed.	ix	xiii	x	xiii	bii
	g	liii Ed.	x	xb	xi	xvi	biii
x	A	lii Ed.	xi	Eccles. 10.	Acts xiiii.	Eccles. xii.	Acts xb.
	b	prid. Ed.	xii	Job 17, 18.	Mark xii.	Job xix.	ii Cor. ix.
xviii	c	Edus.	xiii	xx	xiii	xxi	x
vii	d	xviii kl.	xiiii	xxi	xib	xxiii	xi
	e	xvii kl.	xb	xxiiii. xrb.	xb	xbi. xvii	xii
xv	f	xvi kl.	xvi	xxviii	xvi	xxix	xiii
iiii	g	xb kl.	xvii	xxx	Luke i.	xxxi	Gala. i.
	A	xviii kl.	xviii	xxxi	ii	xxxi	ii
xii	b	xvii kl.	xix	xxxi	iii	xxxi	iii
i	c	xvi kl.	xx	xxxi	iiii	xxxi	ib
	d	xi kl.	xxi	xxxi	b	xxxi	b
ix	e	x kl.	xxii	xl	bi	xli	vi
	f	ix kl.	xxiii	xlii	bii	Prob. i.	Ephes. i.
xvii	g	biii kl.	xviii	Malac. iii.	Matth. iii.	Mal. iii	Mat. 14.
vi	A	bii kl.	xv	Prob. ii.	Luke viii.	Prob. iii	Ephes. ii.
	b	bi kl.	xxvi	iiii	ix	b	iii
xviii	c	b kl.	xxvii	bi	x	bii	ib
iii	d	iiii kl.	xxviii	biii	xi	ix	b
	e	iii kl.	xxix	Eccles. xb.	Acts iii.	Eccles. xix.	Acts ib.
xi	f	prid. kl.	xxx	Prob. x.	Luke xii.	Prob. xi.	Ephes. vi.

## JULY HATH XXXI DAYS.

Sun { riseth } hour { liii min. 18. } Psalms  
 { falleth } { liii min. 24. }

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
xi	g	Kalend.	Visita. of Mar.	i	Prob. xii.	Luke xiii.	Prob. xiii
vi	A	vi No.		ii	xiiii	xv	li
xbi	b	v No.	Martin.	iii	xbi	xb	xvii
	c	iiii No.		iiii	xbiii	xbi	xix
b	d	iii No.		v	xx	xbii	xxi
	e	prid. No.	Dog=days.	vi	xxii	xbiii	xxiii
xiii	f	Nonas.		vii	xxiiii	xix	xxv
ii	g	viii Ed.		viii	xxvi	xx	xxvii
	A	vii Ed.		ix	xxviii	xxi	xxix
x	b	vi Ed.		x	xxxi	xxii	Eccles. i.
	c	v Ed.		xi	Eccles. ii.	xxiii	iii
xbiii	d	iiii Ed.	Sol in Leone.	xii	liii	xxiiii	v
vii	e	iii Ed.		xiii	vi	John i.	vii
	f	prid. Ed.		xiiii	viii	ii	ix
xb	g	Edus.	Smithin.	xb	x	iii	xi
iiii	A	xbvi kl.	Augustin.	xbi	xii	iiii	Jer. i.
	b	xbi kl.		xbii	I-r. ii.	v	iii
xii	c	xb kl.		xbiii	iiii	vi	ii. iii.
i	d	xi kl.		xix	vi	vii	iiii
	e	xiii kl.	Margaret.	xx	viii	viii	v
ix	f	xii kl.		xxi	x	ix	vi
	g	xi kl.	Magdalen.	xxii	xii	x	xi
xbii	A	x kl.		xxiii	xiii	xi	xiii
vi	b	ix kl.	Fast.	xxiiii	xbi	xii	xbii
	c	viii kl.	James Apost.	xxv	Eccles. 21.	xiii	Eccl. xxiii.
xiii	d	vii kl.	Anne.	xxvi	Jer. xviii.	xiiii	Jer. xix.
iii	e	vi kl.		xxvii	xx	xb	xi.
	f	v kl.		xxviii	xxii	xbi	xiii
xi	g	iiii kl.		xxix	xxiiii	xbii	xxv
	A	iii kl.		xxx	xxvi	xbiii	xxvii
xix	b	prid. kl.		xxxi	xxvii	xix	xxix



## AUGUST HATH XXXI DAYS.

Sun  $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\}$  hour  $\left\{ \begin{array}{l} \text{liii min. 34.} \\ \text{vii min. 26.} \end{array} \right\}$  *Psalms* | Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
	c	Kalend.	Lammas.	i	Jer. xxx	John xx	Jer. xxxi
viii	d	liii No.		ii	xxxii	xxi	xxxiii
xvi	e	lii No.		iii	xxxib	Acts i	xxxv
v	f	prid. No.		iiii	xxxvi	ii	xxxvii
	g	Ponas.		v	xxxviii	iii	xxxix
xiii	A	viii Ed.	Transfigu.	vi	xl	iiii	xl
ii	b	vii Ed.	Name of Jesus.	vii	xlii	v	xliii
	c	vi Ed.		viii	xliiii	vi	xlvi. xlvii
x	d	v Ed.		ix	xlvi	vii	xlvi
	e	liiii Ed.	Laurence.	x	xlvi	viii	l
xviii	f	lii Ed.		xi	li	ix	lii
vii	g	prid. Ed.		xii	Lamen. i	x	Lamen. ii
	A	Edus.		xiii	lii	xi	liii
xv	b	xix kl.	Septembris.	xiiii	v	xii	Ezech. ii
iiii	c	xviii kl.	Sol in Virgine.	xv	Ezech. iii	xiii	vi
	d	xvii kl.		xvi	vii	xiiii	xv
xii	e	xvi kl.		xvii	xliii	xv	xviii
i	f	xv kl.		xviii	xxliii	xvi	xxliii
	g	xliii kl.		xix	Dan. i	xvii	Dan. ii
ix	A	xlii kl.		xx	lii	xviii	lii
	b	xli kl.		xxi	v	xix	vi
xvii	c	xi kl.		xxii	vii	xx	viii
vi	d	x kl.	Fast.	xxiii	ix	xxi	x
	e	ix kl.	Barthol. Apost.	xxiiii	Eccles. 25.	xxii	Eccles. 29.
xviii	f	viii kl.		xxv	Dan. xi	xxiii	Dan. xii
iii	g	vii kl.		xxvi	xlii *	xxiv	xliii
	A	vi kl.		xxvii	Osee i	xxv	Osee ii. iii
xi	b	v kl.	Augustine.	xxviii	liii	xxvi	v. vi
	c	liiii kl.	Behead. of John.	xxix	vii	xxvii	vii. liii No.
xix	d	lii kl.		xxx	ix	xxviii	x
viii	e	prid. kl.		xxxi	xi	Matth. i	xii

Added by King James, and not extant in former Calendars.  $\left\{ \begin{array}{l} \text{* Note that the thirteenth of Daniel touching the} \\ \text{history of Susanna is to be read unto these words,} \\ \text{" And King Astyages," \&c.} \end{array} \right.$

## SEPTEMBER HATH XXX DAYS.

Sun { riseth } hour { b min. 36. }  
 { falleth } { vi min. 24. } Psalms

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
xbi	f	Kalend.	Egles.	i	Osee xliii	Matth. ii	Osee xlii
b	g	iiii No.		ii	Joel i	iii	Joel ii
	A	iii No.		iii	iii	iiii	Amos i
xiii	b	prid. No.		iiii	Amos ii	b	iii
ii	c	Jonas.	Dog-days end.	b	iiii	bi	b
	d	viii Ed.		bi	bi	bii	bii
x	e	vii Ed.		bii	biii	biii	ix
	f	vi Ed.	Nat. of Mary.	biii	Abdias i	ix	Jonas i
xbiii	g	v Ed.		ix	Jo. ii. iii	x	iiii
bii	A	iiii Ed.		x	Matth. i	xi	Matth. ii
	b	iii Ed.		xi	iii	xii	iii
xb	c	prid. Ed.		xii	b	xiii	bi
iiii	d	Edus.	Sol in Libra.	xiii	bii	xiiii	Naum. i
	e	xbiii kl.	Holy Cross.	xiiii	Naum. ii	xb	iii
xii	f	xbii kl.	Æquinoctium.	xb	Abacuc. i	xbi	Abac. ii
i	g	xbi kl.	Autumnale.	xbi	iii	xbii	Zoph. i
	A	xb kl.	Lambert.	xbii	Zoph. ii	xbiii	iii
ix	b	xiiii kl.		xbiii	Agge i	xix	Agge ii
	c	xiii kl.		xix	Zach. i	xx	Zach. ii. iii
xbii	d	xii kl.	Fast.	xx	iiii. b	xxi	bi
bi	e	xi kl.	St. Matthew.	xxi	Eccles. 35.	xxii	Eccles. 38.
	f	x kl.		xxii	Zach. bii	xxiii	Zach. biii
xliiii	g	ix kl.		xxiii	ix	xxiiii	x
iii	A	biii kl.		xxiiii	xi	xxb	xii
	b	bii kl.		xxb	xiii	xxbi	xiiii
xi	c	bi kl.	Cyprian.	xxbi	Mala. i	xxbii	Mala. ii
	d	b kl.		xxbii	iii	xxbiii	iiii
xix	e	liii kl.		xxbiii	Tobi. i	Mark i	Tobi. ii
biii	f	li kl.	St. Michael.	xxix	Eccles. 39.	li	Eccles. 44.
	g	prid. kl.	Hierome.	xxx	Tobi. iii	iii	Tobi. liii

## OCTOBER HATH XXXI DAYS.

Sun { riseth } } hour { bi. min. 35. } } Psalms  
 { falleth } } { v. min. 25. }

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
xvi	A	Kalend.	Remige.	i	Exod. vi.*	Mark iiii.	Tobi. vi.
v	b	vi No.		ii	Tobi. vii.	b	viii
xiii	c	v No.		iii	ix	bi	x
ii	d	iiii No.		iiii	xi	vii	xii
	e	iii No.		v	xiii	viii	xiiii
x	f	prid. No.	Faith.	vi	Judic. i.	ix	Judic. ii.
	g	Ponas.		vii	iii	x	iiii
xviii	A	viii Ed.		viii	v	xi	vi
vii	b	vii Ed.	Dennis.	ix	vii	xii	viii
	c	vi Ed.		x	ix	xiii	x
xv	d	v Ed.		xi	xi	xiiii	xii
iiii	e	iiii Ed.		xii	xiii	xv	xiiii
	f	iii Ed.	Edward.	xiii	xv	xvi	xvi
xii	g	prid. Ed.	Sol in Scorpio.	xiiii	Wisd. i.	Luke vi. i.	Wisd. ii.
i	A	Edus.		xv	iii	vi. i.	iiii
	b	xvii kl.	Novembris.	xvi	v	ii	vi
ix	c	xvi kl.	Etheldrede.	xvii	vii	iii	viii
	d	xv kl.	Luke Evang.	xviii	Eccle. li.	iiii	Job i.
xvii	e	xiiii kl.		xix	Wisd. ix.	v	Wisd. x.
vi	f	xiii kl.		xx	xi	vi	xii
	g	xii kl.		xxi	xiii	vii	xiiii
xviii	A	xi kl.		xxii	xv	viii	xvi
iii	b	x kl.		xxiii	xvii	ix	xviii
	c	ix kl.		xxiiii	xix	x	Eccles. i.
xi	d	viii kl.	Crispine.	xxv	Eccles. ii.	xi	iii
	e	vii kl.		xxvi	iiii	xii	v
xix	f	vi kl.	Fast.	xxvii	vi	xiii	vii
viii	g	v kl.	Simon & Jude.	xxviii	Job 24. 25.	xiiii	Job xlii.
	A	iiii kl.		xxix	Eccle. viii.	xv	Eccles. ix.
xvi	b	iii kl.		xxx	x	xvi	xi
v	c	prid. kl.	Fast.	xxxi	xii	xvii	xiii

Added by King James instead of \* Note that the sixth chapter of Exodus is to be read the first of October at morning prayer  
 Tobi the fifth, in former Calendars. } unto these words, "These be the heads," &c.

## NOVEMBER HATH XXX DAYS.

Sun { riseth } hour { vii min. 34. }  
 { seth } { iii min. 26. } Psalms

Morning Prayer. | Evening Prayer.

				i Lesson.	ii Lesson.	i Lesson.	ii Lesson.
	d Kalend.	All Saints.	i	Wisd. iii	Heb. xi. xii	Wisd. b	Apoc. xix
xiii	e iiii No.		ii	Ecccl. viiii	Luke xvi	Eccles. x	Colos. ii
ii	f iii No.		iii	xvi	xix	xvii	iii
	g prid. No.		iiii	xviii	xx	xix	iiii
x	A Jonas.		b	xx	xxi	xxi	i Thes. i
	b viii Ed.	Leonard.	bi	xxii	xxii	xxiii	ii
xviii	c vii Ed.		vii	xxiii	xxiii	xxb *	iii
vii	d vi Ed.		viii	xxv	xxv	xxviii	iiii
	e v Ed.		ix	xxix	John i	xxx	v
xv	f iiii Ed.		x	xxxi	ii	xxxi	vi Thes. i
iiii	g iii Ed.	Saint Martin.	xi	xxxi	iii	xxxi	ii
	A prid. Ed.	Sol in Sagittario.	xii	xxv	iiii	xxv	iii
xii	b Edus.	Brice.	xiii	xxvii	v	xxviii	i Tim. i
i	c xviii kl.	Decembris.	xiiii	xxix	vi	xl	ii. iii
	d xvi kl.	Nachute.	xv	xli	vii	xlii	iiii
ix	e xvi kl.		xvi	xlii	viii	xliii	v
	f xv kl.		xvii	xlvi	ix	xlvi **	vi
xvii	g xiiii kl.		xviii	xlvi	x	xlvi	ii Tim. i
vi	A xiii kl.		xix	xlvi	xi	l	ii
	b xii kl.	Edmund King.	xx	li	xii	Baruc. i	iii
xviii	c xi kl.		xxi	Baruc. ii	xiii	iii	iiii
iii	d x kl.	Cicely.	xxii	liii	xiiii	v	Titus i
	e ix kl.	Clement.	xxiii	vi	xv	Esai. i	ii. iii
xi	f viii kl.		xxiiii	Esai. ii	xvi	iii	Phil. i
	g vii kl.	Katharine.	xxv	liii	xvii	v	Hebr. i
xix	A vi kl.		xxvi	vi	xviii	vii	ii
viii	b v kl.		xxvii	viii	xix	ix	iii
	c iiii kl.		xxviii	x	xx	xi	iiii
xvi	d iii kl.	Fast.	xxix	xii	xxi	xiii	v
v	e prid. kl.	Andrew Apost.	xxx	Prob. xx.	Acts i	Prob. xxi	vi

\* Note that the beginning of the twenty-sixth chapter of Eccles. unto (1 and 2 B. of Edw. VI. and Lit. of Queen Eliz. "But when one is," &c.) "But a grief of," &c. must be read with the twenty-fifth chapter.

Added by King James. \*\* Note that the forty-sixth chapter of Eccles. is to be read unto these words, "And after his death," &c.



## DECEMBER HATH XXXI DAYS.

Sun	{ riseth } { falleth }		hour { viii min. 12. } { iii min. 48. }	Psalms	Morning Prayer.	Evening Prayer.		
	f	Kalend.		i	Esa. xib	Acts ii	Esa. xib	Hebr. vii
xiii	g	iiii No.		ii	xvi	iii	xbii	viii
ii	A	iii No.		iii	xbiii	iiii	xix	ix
	b	prid. No.		iiii	xx. xxi	v	xxi	x
x	c	Ponas.		v	xxiii	vi	xxib	xi
	d	viii Ed.	Nicholas.	vi	xxv	vi. vii	xxbi	xii
xbi	e	vii Ed.		vii	xxvii	vi. vii	xxbiii	xiii
vii	f	vi Ed.	Concep. of Ma.	viii	xxix	viii	xxx	James i
	g	v Ed.		ix	xxxi	ix	xxxi	ii
xb	A	iiii Ed.		x	xxxiii	x	xxxiii	iii
iiii	b	iii Ed.		xi	xxxv	xi	xxxbi	iiii
	c	prid. Ed.	Sol in Capri.	xii	xxxbii	xii	xxxbiii	v
xii	d	Edus.	Lucie.	xiii	xxxix	xiii	xl	i Pet. i.
i	e	xix kl.	Januarti.	xiiii	xl	xiiii	xlvi	ii
	f	xbiii kl.		xv	xlvi	xv	xlvi	iii
ix	g	xbi kl.	Q sapientia.	xvi	xlvi	xvi	xlvi	iiii
	A	xbi kl.		xbii	xlvi	xvii	xlvi	v
xbi	b	xv kl.		xbiii	xlvi	xviii	l	ii Pet. i.
vi	c	xiiii kl.		xix	li	xix	lii	ii
	d	xiii kl.	Fast.	xx	liii	xx	liii	iii
xiii	e	xii kl.	Thomas Apost.	xxi	Prob. 33.	xxi	Prob. xxib	i John i
iii	f	xi kl.		xxii	Esa. lb	xxii	Esa. lb	ii
	g	x kl.		xxiii	lbii	xxiii	lbiii	iii
xi	A	ix kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
	b	viii kl.	Christmas.	xxv	Esa. ix	Luke 22.	Esa. vii	Tit. iii
xix	c	vii kl.	S. Stephen.	xxvi	Prob. 28.	Acts 6, 7.	Eccles. iiii	Acts vii
viii	d	vi kl.	S. John.	xxvii	Eccles. 5.	Apoc. i	Eccles. vi	Apo. xxi
	e	v kl.	Innocentz.	xxviii	Jer. xxxi	Acts xxv	Wisd. i	i John v
xbi	f	iiii kl.		xxix	Esa. lxi	xxvi	Esa. lxi	ii John
v	g	iii kl.		xxx	lxiii	xxvii	lxiii	iii John
xiii	A	prid. kl.	Silvester.	xxxi	lxv	xxviii	lxvi	Jude i

54	Septuagesima.	}	before Easter.	{	ix	}	Weeks.
	Sexagesima.				biii		
	Quinquagesima.				bii		
	Quadragesima.				bi		
	Rogations.	}	after Easter.	{	b	}	Weeks.
	Whitsunday.				bii		
	Trinity Sunday.				biii		

G THESE TO BE OBSERVED FOR HOLY-DAYS,  
AND NONE OTHER.

That is to say: all Sundays in the year. The days of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany. [Scotch Lit. "Of the Conversion of St. Paul."] Of the Purification of the Blessed Virgin. Of St. Matthias the Apostle. Of the Annunciation of the Blessed Virgin. Of St. Mark the Evangelist. Of St. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ.

[Scotch Lit. "Of St. Barnabas."]	Of the Nativity of St. John Baptist.
Of St. Peter the Apostle.	Of St. James the Apostle.
Of St. Bartholomew Apostle.	Of St. Matthew the Apostle.
Of St. Michael the Archangel.	Of St. Luke the Evangelist.
Of St. Simon and Jude Apostles.	Of All Saints.
Of St. Andrew the Apostle.	Of St. Thomas the Apostle.
Of the Nativity of our Lord.	Of St. Stephen the Martyr.
Of St. John the Evangelist.	Of the Holy Innocents.
Monday and Tuesday in Easter-week.	Monday and Tuesday in Whitsun-week.

## ANNOTATIONS

55

UPON

## CHAPTER II.

CHAP. II.

(A) The division of the Psalms very discreet. The ancient manner of singing them various in antiquity. The fifteenth canon of the council of Laodicea expounded. (B) Books and chapters of the canonical Scripture least edifying omitted. (C) The rubric for proper lessons cleared. (D) A necessary caveat to ministers. (E) Differences between the former calendars and ours. Why several saints are added now more than formerly. (F) Fasts instrumental to piety. The Jews fasted on high festivals till noon. Whence our fasts before some holy days. Why not before all. (G) Holy days, why fit to be established by parliament. Why instituted. The Church's power to ordain them. The judgment of foreign Churches and divines. Zanchy cleared: a demur upon the best Reformed Churches. Our holy days not derived from the pagans, yet warrantable if they were.

*The Psalter shall be read through once every month.*] In A the preface we are told that the Psalter was anciently divided into seven portions called nocturns, so as it was read over every week, as may be collected out of Jerome. But this custom was only peculiar to the Latin Church, as for the Syriac and Greek Churches, which as Mr. Brerewood assures us, conformed much in their rites, they divided it so as it was not read over but every twenty days. Our Church being loath that her service should seem over prolix allotted it one month or thirty days, the very term the Turks assign for their Alcoran<sup>a</sup>, a wonder she hath not for that very reason been suspected as inclining to Mahometism.

Though the Psalter be here appointed to be read, yet must it be interpreted according to the ancient practice, that is, by way of response, the priest one verse and the people another, as Moses and Miriam sang their triumphant hymn. Exod. xv. 1, 21. The people always bear a part in these psalms, else the *venite* were to little purpose, though the mode did sometimes vary τῇ μὲν συνηχοῦντες<sup>b</sup>, "one while

<sup>a</sup> Bedwel. Arabian Trudgeman, [or Dragoman. 1605.]

<sup>b</sup> Philo. Jud. περὶ Βιβίου θεωρητικῶν.

echoing all together," with the priest; τῇ δὲ καὶ ἀντιφώνοις ἀρμονίαις, "another while returning by way of antiphones," as Philo of his Essenes. Sometimes answering, ἀκροτελεύτια, as the same Philo calls them, or ἀκροστίχια, as Clemens, the "acrostics," extremities or feet of the verses: or else repeating the same again, as it is supposed by Musculus and Calvin the Apostles did to our Saviour at His last hymn; if so, then we have an earlier precedent upon whom to fix it than either Platina's Damasus, or Theodoret's Flavian and Diodorus, or Socrates's Ignatius. But not to inquire into its first original, which is uncertain, let us rest and acquiesce in what is and must be granted, that it was of Catholic practice in the primitive times. St. Basil speaks for the East and St. Ambrose for the West. *In duas partes divisi alternatim sibi invicem canunt*<sup>c</sup>, saith the first of the Christians of his age, "disposed into two divisions they sing by course one to another<sup>d</sup>." *Ecclesia stridet responsorii Psalmorum*, saith the second, "the temple roars and rings again with the responsories of the psalms." Now whereas counter to this the fifteenth canon of a great council<sup>e</sup> may be opposed, which ordain-  
 56 *εθ μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων, καὶ ἀπὸ διφθέρας ψαλλόντων, ἑτέρους τινὰς ψάλλειν ἐν ἐκκλησίᾳ*: "that none but the canons or singing-men of the church, which ascend up into the pulpit, and sing out of the parchment, should presume to sing in the church;" Balsamon, the great canonist, interpreteth the mind of the fathers to be only this, "that none of the people" (as it seemeth some had done before) "should undertake to begin or set the psalms, but that it should be left to singers alone:" *τοὺ γὰρ συμφάλλειν καὶ λαϊκοὺς ὑπ' ἐκκλησίας οὐ κεκώλυνται*, "for to sing in concert with the rest of the choir, the people are not interdicted by the Church." This is Balsamon's sense of this canon. I am rather prone to conceive that the council did intend a restraint upon the people from singing in concert, that none should sing the body of the psalm but the canonical singers, and that the people should only return ἀκρο-

<sup>c</sup> Epist. 63.<sup>d</sup> [Unde bene mari plerumque comparatur Ecclesia; quæ primo ingredientis populi agmine totis vestibulis undas vomit: deinde in oratione totius plebis tanquam undis refluenti-

bus stridet, cum responsorii psalmore, cantus virorum mulierum virginum parvulorum, consonus undique fragor resultat. Hexaem. iii. 5. ed. 1686.]

<sup>e</sup> Concil. Leod.



CHAP. *τελεύτια*, “the extremities,” and ends of the verses, as is said  
 II.

before; for so doth Balsamon own. Chrysostom<sup>f</sup> represents the practice of his times, αὐτὸς ὁ ψάλλον ψάλλει μόνος, καὶ πάντες ἀπηχῶσιν, ὡς ἐξ ἑνὸς στόματος ἢ φωνὴ φέρεται, i. e. “he who singeth, singeth alone, and though all the congregation echo out the close of the verse, the voice and sound seemeth to proceed from one mouth.” Somewhat correspondent hereunto was that which antiquity called *Διάψαλμα*, which answereth the Hebrew *Selah*. For where in the Psalmist there occurreth *Selah* in the original, there the Septuagint, Theodosion, and Symmachus constantly render it *Διάψαλμα*; the word importing, as St. Jerome conceiveth, a connection of antecedent and subsequent matter together, the mode whereof St. Augustine<sup>g</sup> tells us was for the reader to bear his part and the people theirs. *Aliquando* (saith the father) *in Psalmo cxlii. versus ipse in diapsalmate ponitur qui præeatur a lectore, et respondeatur a populo*: “sometimes in the hundred and forty-second Psalm, the verse itself is set after the fashion of a dia-psalm, so that it might be begun by the reader and returned by the people.” By the way take notice, that here instead of *præeatur*, the Froben edition, that of Paris and others also, as I conceive, read *præbeatur*, which signifieth nothing, and destroys St. Augustine’s sense. *Præeatur* it must certainly be according to that usual form so often mentioned in Livy, *agedum pontifex publicus præi verba solemnia*. But to return to my former matter; the truth is, no uniform usage can be concluded out of the primitive fathers in this particular, St. Jerome<sup>h</sup> observing that there were *tot pene psallentium chori, quot gentium diversitates*; “as many different modes of singing as there were variety of nations.”

*Except the books and chapters which be least edifying.]* B  
 The books omitted are the Chronicles, Canticles, Revelation, and almost all Leviticus, whereof two chapters only are retained. The chapters are too numerous to set down, if any please to examine them they will appear such as are as little edifying as the books omitted; and to omit what is unedifying our Church hath good warrant from that rule of the Apostle, “let all things be done to edification.”

<sup>f</sup> Hom. 36. in 1 Cor.

<sup>h</sup> Ep. Marcel.

<sup>g</sup> Tract. 22. in Johan. Evang.

C *Proper lessons to be read on Sundays.*] This table was added by the reformers under Queen Elizabeth, the former books having no lessons appointed for the Lord's days. And therefore unto the fourth paragraph of the page preceding these words "for the Sundays or" were added, and to these lessons the Act for Uniformity hath relation. But at the same time there were also added many proper lessons for certain holy days, which had epistles and gospels assigned them, but no proper lessons until then; why then was not the addition of these lessons expressed in the act, as well as those for Sundays? The answer is, because they were already comprehended in the provision of the paragraph before cited under these words, "And here is to be noted that whensoever there be any proper lessons appointed for any feast, moveable or immoveable," &c., where the word 'whensoever' is not to be limited to the then present order of the Church, but extended to any further constitution appointed by the same  
57 authority at another time, so that be the appointment in the present, or in the future tense, the paragraph is comprehensive in both.

D *Matth. iii.*] I find in the Scotch liturgy, in all the Cambridge impressions of our Book of Common Prayer, and some others of the London edition, a manifest error in rendering here the thirteenth of Matthew for the third; expressly varying from the liturgies of Edward VI., the first and second, and from that of Queen Elizabeth, all which give us the third of Matthew, and conformably is the calendar of the very impressions formerly cited as erroneous. This slip is taken, in truth, *ex traduce* from the first Church-book printed in King James's time, which ought to be the standard for ensuing times, and which hath it the thirteenth of Matthew. That it ought to be the third is without dispute, upon comparing the two chapters together, and therefore ministers should do well to observe it henceforward, taking their directions from the calendar, not from this table. The like mistake is also current through all the same impressions, in the proper psalms appointed for Whit-Sunday, where the forty-seventh is evidently put for the sixty-seventh, and the tenth mislaid.

E In the calendar there is little observable, yet because some

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perhaps will be desirous to understand the several diversities betwixt the last and the two first, I shall briefly note them out for their satisfaction. First then, upon the account of the Sundays and some holy days having, *de novo*, proper lessons assigned them, as I said before, our calendar differeth from the former. Smectymnuus hath taken the pains to tell us the diversity is an omission of thirty-two and an addition of forty-seven chapters of the Old Testament, besides many out of the Apocrypha; if so, as so it is, then I hope forty-seven for thirty-two is a fair amends, and might have passed without a cavil. Secondly, in the first calendar St. Paul, Barnabas, and Mary Magdalene are in their scarlet, in the two latter in their saffres. Thirdly, in the first there are no saints' days mentioned but such as are in the rubric. In the second only (besides Paul and Barnabas) St. George, St. Laurence, and St. Clement. In the last very many more, "not that we repute them all for saints or holy men," so are the very words of the Admonition<sup>i</sup> to the reader in *Preces privatae*, "but that they may be as notes of some certain things and fixed seasons, the knowledge of which is very beneficial." That is, in civil relations, most great fairs being kept, and many ancient rents and services being payable upon those days. Lastly, in the first and second no fasts on the vigils of any saint in the last may be added. But whereas Smectymnuus would persuade the world that what were fish-days before were in the latter calendar called fasting-days, and do strongly endeavour to charge it as an innovation upon our Church, I hope by this time they have seen their error, for certainly fasting-days were never styled fish-days by any former liturgy since the Reformation, nor by any injunctions of Henry VIII., nor of Edward VI., nor of Queen Elizabeth, but constantly fasting-days.

Between the Scotch liturgy and ours there is in the calendar a greater change, and more to the gust of our opponents. All apocryphal chapters being proscribed out of the Sunday and week-days' service by that liturgy, and but a few admitted as proper lessons for some festivals. Again, whereas ours begins the prophet Esay at Advent, the Scotch begins it the twenty-eighth of July.

<sup>i</sup> Printed by authority, anno 1573.



F *Fast.*] Too daily experience teacheth us, that nothing blunts the edge of holy zeal, or indisposeth the soul to the performance of sacred duties, more than an intemperate surcharge of meat or drink; if so, by the consequence of contrary causes producing contrary effects, nothing doth more purify the spirit of man from earthly reflections, or whet its appetite to heavenly concernments and acts of religion, than fasting and abstinence, proportioned agreeably to the several conditions of several persons. Upon which very account, 58 amongst the Jews, such feasts as were celebrated with the most solemn service were more strictly fasted in the forenoon until mid-day, or their sixth hour, that is, until after their morning service. This is the reason that the Pharisees cavilled at our Saviour in relation to His disciples, saying, "Thy disciples do that which is not lawful to do upon the Sabbath day," Matt. xii. 2; what was that? not because they "plucked the ears of corn," but because they "eat them," breaking thereby the forenoon fast of the Sabbath, as they pretended. So also, when some "mocked" at the Apostles, Acts ii. 13, as drunk, when they were miraculously filled with the Holy Ghost on the day of Pentecost, Peter refuteth the calumny from the ceil of the day; "For these are not drunk as ye suppose, seeing it is but the third hour of the day;" and they were interdicted both meat and drink until the sixth.

As for the fasts intended in the calendar by our Church as antecedent to their respective holy days, I find no direct nor express example of them in the primitive Church. But very obvious, nothing more, is the devout practice of those early Christians, employing the nights preceding their great festivals in humicubations, 'lying on the floor,' watchings, tears, and such outward acts of inward humiliation. But in tract of time, abuses stealing in and defiling those sacred exercises, the Church, say learned men, changed those night vigils and watchings into diurnal fasts.

But it will be here demanded, Why are fasts prefixed to some holy days and not to all? My answer is, proceeding in due order: The first of January being the Circumcision is but of late known by that name, and anciently called the octave of Christ's nativity, and octaves never were assigned



CHAP. II. their vigils in the primitive Church. The Epiphany is no saint's day. Again, if Theophilus Alexandrinus, as he is cited by Ricardus upon Proclus deceive me not, it was a fast-day itself, ἐν ᾗ μέχρις ἑσπέρας νηστεύειν εἰώθαμεν, "in which we were wont to fast till night." Now a fast-day could not have a fasted vigil. As for St. Mark and Philip and Jacob, they fall within the fifty days after Easter, which privileged them from having fasts. Amongst all the rest only St. Michael and St. Luke have no fasts. Not St. Michael, because ritualists observe, the Angels did not enter into their joys through sufferings. Not St. Luke, because another day formerly of great esteem in our Church falleth upon the eve thereof.

*These to be observed for holy days, and none other.*] In the catalogue of the additional alteration of our liturgy, this catalogue of holy days stands charged by Smectymnuus. Truth it is in King Edward's liturgy no such catalogue expressly occurs, but they have in the calendar an establishment tantamount: this catalogue is extracted from a statute, 5 and 6 Edw. VI., repealed by Queen Mary, and revived by King James, 1 Jac. c. 25. And by act of parliament requisite it is holy days should be confirmed; the property parents claim in their children, masters in their servants, directs it; neither of which being *sui juris*, but subordinate to others their superiors, it would be injurious to them who have the paramount disposal of them to deprive them of their work without their free consent; which being done by parliament, where every man either personally or by representation virtually voteth, all men are alike concluded, and none hath reason to complain. For which very reason perhaps the Apostles were sparing in instituting holy days, especially with a strict cessation from bodily labour, wherein masters and parents challenging an interest, their consent was necessarily required. And perhaps this may be in part the reason why the council of Laodicea, can. 29, decreeing the observation of the Lord's day instead of the Sabbath, in these words, "Ὅτι δεῖ Χριστιανούς τὴν κυριακὴν προτιμῶντας σχολάζειν ὡς Χριστιανοί," "That it is fit Christians preferring the Lord's day before the Sabbath, should rest like Christians on that day," addeth, εἴγε δύναιντο, "if they can," that is, if their

masters, parents, or superiors will permit them ; grant I do, Zonaras interpreteth this additional, as referring to the affairs of husbandry and tillage, making its import to be this, If they  
 59 can with safety to the fruits of the earth ; but I see no necessity but the other may be included also. As concerning festivals for the Church, they have rational grounds for their original, for holy days are the sacred records and entries of the most eminent mercies of God conferred upon the Church, the memorials of His most remarkable works (for His greatest work-days ought to be our capital holy-days) tending to man's temporal or eternal benefit, which works the prophet David saith ought to be " had in everlasting remembrance : " and not only so, they are also the annual rent of that public honour we owe and return to Him for those gracious dispensations, sometimes reserved by divine limitation, sometimes left to the Church's liberty ; for God's institution puts no absolute restraint upon the Church's freedom, nor doth the enjoining of the Lord's day to be observed holy, exclude all power in the Church to constitute any other. The Jews had of human ordination the feast of lots, Esther ix. 21 ; their feast of dedication, 1 Maccab. iv. 59. This last, honoured with our Saviour's presence without the least hint of reproof, which certainly we should have heard of had Judas Maccabeus done more than he had warrant for, as some suppose. Now if the people of God before Christ was, dispensed with to superadd, as occasions did emerge, peculiar days of thanksgiving over and besides those of divine establishment, it is not to be presumed that the Church of Christ, which pretends to a greater, should be abridged of the same liberty indulged to her predecessor : sure I am, her Catholic, both doctrine and practice, hath been always a challenge of that immunity. What the opinion and usage of the primitive Church in this particular was, I shall leave copious occasion to declare in the future considerations of the festivities in several ; here I shall only take notice of a passage of St. Augustine, misapplied by some of another persuasion, and then descend to shew the judgment of protestant divines in defence of this liberty. St. Augustine, *Epist.* 118, *ad Januar.*, speaking of the diversity of customs relating to the festivals, and time of celebration of the Eucharist, sums up all with

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an excellent corollary; *Totum hoc genus rerum liberas habet observationes*; "All these kinds of things have their free observations." Which free observations some enlarge to every private person, as if he were at liberty to observe or omit them, directly cross to that father's scope, who speaks not of particular persons, but Churches national, as is most infallibly evident by the whole context, especially where he extollet it as the chief point of Christian prudence for every man to comply with that mode, *quo agere videt Ecclesiam ad quamcunque forte pervenerit*, "which is embraced by that Church whereto it shall be his fortune to resort." As for the sense of reformed Churches and doctors, the Confession<sup>k</sup> of Augsburg thus: *Ritus illi servandi sunt qui ad tranquillitatem et bonum ordinem in Ecclesia conducunt: ut certæ feriæ, certæ cantationes piæ*: "Those customs which advance peace and good order in the Church are to be continued, such are set holy days and sacred hymns," &c. The Confession of Helvetia<sup>l</sup> thus: "If the Church do religiously celebrate the memory of the Lord's nativity, circumcision, passion, &c., according to Christian liberty, we do very well allow of it." The Confession of Bohemia<sup>m</sup> thus: "Feasts consecrated to the celebrating of the works of Christ, as to His nativity, His passion, &c., and such as be dedicated to the remembrance of those saints of whom there is mention in the Holy Scriptures, are by us retained at this day." "The Confession of Wurttemberg thus: "It is lawful for the bishops, with the consent of their Church, to appoint holy days, lessons," &c. As for the protestant doctors, not to trouble my reader with over many questions, I shall only fix upon two. First, Bucer<sup>n</sup>: "I wish," saith he, "the people could be brought to it, to celebrate with the Lord's day only such feasts wherein the Lord's incarnation is solemnized, as His nativity, circumcision, &c., as also wherein the visitation of the Virgin Mary, St. John, St. Peter, and St. Paul, the martyrs and angels, are commemorated." Secondly, Zanchy<sup>o</sup>: *Quamquam liberum est Ecclesiæ Christi, quos velit, præter dominicum, dies sibi sanctificandos deligere; honestius tamen est, laudabilius atque utilius eos*

<sup>k</sup> Confess. Aug., Art. 14.

<sup>l</sup> Cap. 24.

<sup>m</sup> Cap. 15.

<sup>n</sup> Buceri Censura in Opusc. Anglic.

<sup>o</sup> [Lib. i. in quantum præceptum. Qu. 11. Th. 1.]



*sanctificare, quos etiam vetus atque Apostolica, puriorque Ecclesia sanctificare solita fuit*: i. e. "Though the Church hath liberty to make choice of what days besides the Lord's day she will celebrate, yet is it more decent, laudable, and profitable to sanctify those which the elder Apostolic and purer Church was wont to solemnize." Now what those days were in Zanchy's judgment he soon after deciphers by the festivals of Easter, Pentecost, Ascension, Good Friday, Christ's Nativity. But to turn the keen edge of this great man's testimony, two places are cited from him which some would persuade are of a contrary import; and fit it is we should, before we leave him, see the peace kept between Zanchy and himself. "It is more agreeable with the first institution and Apostolical writings, that only one day in a week be kept holy," saith Zanchy<sup>p</sup>, and so I: for what do these words exhibit but barely this, that in the Apostles' time there is no constat of any other Christian festival observed than the weekly only, which I conceive few will deny. Again: "They have not done ill who have abolished all but the Lord's day." This is granted too: for festivals, being of an adiaphorous and indifferent quality, far be it from me to impute sin to them who abrogate them; I speak of magistrates empowered with the supreme authority; but though I allow they have not done ill in the abolishing, yet do I conceive they had done better in retaining them. So that I cannot discern any material interfering betwixt Zanchy quoted pro and con, but that he is reconcileable enough both to himself and to the doctrine of the forecited Confessions, and all speaking home as to the advantage of our Church's liberty in appointing days, and of her prudential piety in selecting these. But the best reformed Churches have laid these holy days aside, and it is fit we conform to them. Answer: if the Churches here intended be, as the contrivers of it administer cause of conjecture, those of Geneva, France, Scotland, Belgia, it will raise a new question, whether they may properly be called the best reformed Churches? a question fit to be stated before they be propounded as exemplary to us. To which end very proper it is that it be demonstrated to us that the avenues, the entries, the mode and way of their reformation



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was agreeable to principles of Christianity, that the work proceeded in a regular, sober, and orderly manner, was not carried on by tumult, sedition, and rebellion. For this hath been controverted, and no satisfaction given adequate, or which hath made even with all scruples. Again, omitting how, and to examine what they did, we say there are several parcels of that new structure which they cry up for so rare a beauty, whose symmetry and proportion in the sense of many learned and judicious men, holds no conformity to the rules of Christianity. They have, it is feared in an odd humour of singularity, abandoned the most excellent order of bishops, an order of fifteen hundred years' standing, before the new-fangled discipline; wherein if they have done well, the consequence must infallibly be that all those blessed martyrs, confessors, fathers, and other holy men of former ages, did abuse the Church in preserving such a prelacy, and that God's providence was supinely negligent and fast asleep to permit His Church all along so many centuries to be so misgoverned. To proceed, they have not only laid aside these holy days above specified, but even the Lord's day itself, which our great adversaries themselves repute to be of divine institution. True it is they make it a day of public assembling, but not for sacred concerns alone; no, for civil also, having their markets kept upon those days. Till these obstacles be removed, we hold it not just that they pretend to the title of "the best reformed Churches." Only one objection more I must not fastidiously slight: to which, though *a clarissimo ingenio occupata sunt meliora*<sup>a</sup>, "it hath been the exercise of a more learned pen," I shall endeavour an answer.

The objection is this; many of these festivals had their rise <sup>61</sup> and growth from Christians' conformity to the heathenish feasts and customs, which is not agreeable to Gospel principles. Answer: no proof being produced out of ancient monuments to strengthen this assertion, it is as easily repelled as offered. There is indeed reference made to Gregory the Great, but that epistle, being the seventy-first of his ninth book, speaks short. The question is matter of fact, whether actually the Christian came in place of pagan fes-

<sup>a</sup> Hieronym. Epist.

tivals? of this Gregory affords not a syllable: all he says is only this; that Augustine the monk, who was his emissary into England, desired his resolution what should be done with the pagan temples, as also with their festivals; Gregory's direction in this case was this, that the temples he should convert into churches, and the pagan festivals into Christian holy days. How far Augustine pursued his master's order there is no constat: suppose it acted what was commanded, then I say, first, the same objection lieth against our Churches also which they have urged against our festivals; secondly, this is enough to confute that miserable mistake that Christmas day took its rise from the paganish saturnals, when certain it is that day was in observation hundreds of years before St. Gregory; and for other festivals, they must rather be then supposed translated than instituted, considering that Gildas<sup>r</sup>, speaking of the peace restored to the Church after the Dioclesian persecution, gives this account of the Christians' doings: *Renovant ecclesias ad solum usque destructas, basilicas sanctorum martyrum fundant, dies festos celebrant*: "They repair the churches demolished to the ground, they rear up monuments for the blessed martyrs, they celebrate holy days." This Gildas delivers, who was near a century of years Gregory's ancient. And if holy days were celebrated then, they could not take rise from this act of Augustine three hundred years after. Lastly, if the Christian festivals were removed and translated to a coincidence with those of the heathens, neither was either the direction or execution to blame. St. Paul, in order to the Jews' conversion, made himself a Jew to them; upon this very score he circumcised Timothy, and shaved his own head at Cenchrea; why might not Paul's act be a leading case to all posterity? why might not Gregory and Augustine shew his act for their warrant; believe it, if they could by this compliance cheat the heathens of their idolatry, and cozen them to the saving of their souls, it was for ought I see a pious fraud. If Gregory be thought to have adventured too far in his direction, hear a protestant of eminent note and account amongst us: learned Zanchy, speaking of the Jewish feasts of pasch, pentecost, tabernacles, jubilee, &c.<sup>s</sup>, *Quis prohibet, quin Ecclesia sicut diem*

<sup>r</sup> Anno 300.<sup>s</sup> Zanchi in 4. præcept. Qu. 2. Th. 1.

CHAP. *septimum transtulit in Dominicum, sic etiam illos reliquos dies*  
II. *festos in alios transferre potuerit?* “Who can hinder, but as the Church did translate the seventh day into the Lord’s day, so she may also change those festivals into others?” Now if Zanchy be in the right as to the Jewish festivals, what just cause can be shewed why the festivals of the heathen, situated under the same parallel of legality, may not also be converted into Christian holy days.

## CHAPTER III.

THE ORDER WHERE MORNING AND EVENING PRAYER SHALL BE USED  
AND SAID.

A *Common Prayer.*

Omitted in  
the 1 B. of  
Edw. VI.  
THE morning and even-  
ing prayer shall be used  
in the accustomed place  
of the church, chapel, or chancel,  
(B) *except it shall be otherwise  
determined by the ordinary of the  
place.* (C) *And the chancels shall  
remain as they have done in times  
past.*

## 2 B. of Edw. VI.

The morning and evening  
prayer shall be used in such  
places of the church, chapel, or  
chancel, and the minister shall so  
turn him as the people may best  
hear. And if there be any con-  
troversy therein, the matter shall  
be referred to the ordinary, and  
he or his deputy shall appoint  
the place. And the chancels  
shall remain as they have done  
in times past.

CHAP.  
III.

## 1 B. of Edw. VI.

*In the saying or singing  
of matins and evensong, bap-  
tizing and burying, the mi-  
nister in parish churches and  
chapels annexed to the same  
(E) shall use a surplice. And  
in all cathedral churches  
and colleges, the archdeacons,  
deans, provosts, masters, pre-  
bendaries and fellows, being  
graduates, may use in the  
choir, besides their surplices,  
such hoods as pertain to their  
several degrees, which they  
have taken in any university*

*The Common Prayer.*

And here is to be  
noted, that the mi-  
nister at the time of  
the Communion, and  
at all other times in  
his ministration shall  
use (D) such orna-  
ments in the church  
as were in use by  
authority of parlia-  
ment in the second  
year of the reign of  
King Edward VI.,  
according to the act  
of parliament set in

## 2 B. of Edw. VI.

*And here is to  
be noted, that the  
minister at the  
time of the Com-  
munion, and at  
all other times  
in his minis-  
tration, shall  
use neither albe,  
vestment, nor  
cope, but being  
archbishop or bi-  
shop, he shall  
have and wear a  
rochet, and being*



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*within this realm. But in all other places every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, should use such hoods as pertain to their several degrees.*

*And whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him beside his rochet a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.*

the beginning of the book.

*Scotch Liturgy.*

And here is to be noted, that the presbyter or minister at the time of the Communion, and at other times of his ministration, shall use such ornaments in the church as are prescribed, or shall be by his majesty or his successors, according to the act of parliament provided in that behalf.

*a priest or deacon, he shall have and wear a surplice only.*

*The Common Prayer.*

1 B. of Edw. VI.

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An order for morning prayer    An order for matins daily  
daily throughout the year.    throughout the year.

This rubric, with the sentences following the exhortation, the confession and absolution, wanting in the 1 B. of Edw. VI.  
Ezek. 18.  
Ps. 51.

At the beginning both of morning prayer, and likewise of evening prayer, (F) the priest shall read with a loud voice some one of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences.

At what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of My remembrance, saith the Lord.

I do know mine own wickedness, and my sin is always against me.

Ps. 51.

Turn Thy face away from our sins, O Lord, and blot out all our offences.

Ps. 51.

A sorrowful spirit is a sacrifice to God: despise not, O Lord, humble and contrite hearts.

Joel 2.

Bend your hearts and not your garments, and turn to the

Lord your God, because He is gentle and merciful, He is patient and of much mercy, and such an one as is sorry for your afflictions. CHAP.  
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To Thee, O Lord God, belongeth mercy and forgiveness, Dan. 9. for we have gone away from Thee, and have not hearkened to Thy voice, whereby we might walk in Thy laws which Thou hast appointed for us.

Correct us, O Lord, and yet in Thy judgment, not in Thy fury, lest we should be consumed, and brought to nothing. Jer. 9.

Amend your lives, for the kingdom of God is at hand. Matt. 3.

I will go to my father, and say to him, Father, I have sinned against heaven and against thee, I am no more worthy to be called thy son. Luke 15.

Enter not into judgment with Thy servants, O Lord, for no flesh is righteous in Thy sight. Ps. 142.

If we say that we have no sin, we deceive ourselves, and there is no truth in us. 1 John 1.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits which we have received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

G A general Confession to be said of the whole congregation  
65 after the priest, [Scotch Liturgy, "all humbly"] kneeling.

Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep, we have followed too

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III.

much the devices and desires of our own hearts, we have offended against Thy holy laws, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but Thou, O Lord, have mercy upon us miserable offenders, spare Thou them, O God, which confess their faults; restore Thou them that be penitent, according to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life, to the glory of Thy holy name, [Scotch Liturgy, "and the salvation of our own souls."] Amen.

The Absolution or [Remission of Sins] to be pronounced by <sup>H</sup> the priest alone; [Scotch Liturgy, "he standing up, and turning himself to the people, but they still remaining humbly upon their knees."]

Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness and live, and hath given power and commandment to [Scotch Liturgy, "the presbyters of His Church, the ministers of His Gospel,"] His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins; He pardoneth and absolveth all them which truly repent, and unfeignedly believe His holy Gospel. Wherefore we beseech Him to grant us true repentance and His holy Spirit, [Scotch Liturgy, "that we may receive from Him absolution from all our sins,"] that those things may please Him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to His eternal joy, through Jesus Christ our Lord.

The people shall answer, Amen.

*Common Prayer.*

1 B. of Edw. VI.

<sup>1</sup> Here begins the morning prayer in the 1 B. of Edw. VI.

Then shall the minister begin the Lord's Prayer with a loud voice. [Scotch Liturgy, "And in this, and in all other places of the liturgy where the last words, 'for Thine

<sup>1</sup> The priest, being in the choir, shall begin with a loud voice the Lord's Prayer, called the Pater Noster.



is the kingdom,' are expressed, the presbyter shall read them. But in all places where they are not expressed he shall end at these words, 'But deliver us from evil.' Amen." ] CHAP.  
III.

Our Father which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. [Scotch Liturgy, "For Thine is the kingdom, the power and the glory, for ever and ever." (K.)] Amen.

L  
66

Then likewise he shall say,

☉ Lord, open Thou our lips.

Answer.

And our mouth shall shew forth Thy praise.

Priest.

☉ God, make speed to save us.

Answer.

☉ Lord, make haste to help us.

Priest.

M [Scotch Liturgy, "Then all of them standing up, the presbyter shall say or sing,"]

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

1 B. of Edw. VI.

[Scotch Liturgy, "Answer.

(N) And from Easter to

The Lord be praised." ]

Trinity Sunday, Allelujah.

### COMMON PRAYER.

Then shall be said or sung this psalm following.

o ☉ come let us sing unto the Lord, &c. Psalm xcv.

*Venite  
exultemus  
Domino.  
Ps. 95.*

Then shall follow certain psalms in order, as they be appointed in a table made for that purpose; except there be proper psalms appointed for that day. And at the end of every psalm through the year, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated, "Glory be to the Father," &c.

[Scotch Liturgy, "And the people shall answer, 'As it was in the beginning,' &c., every one standing up at the same." ]



CHAP. Then shall be read two lessons distinctly, with a loud voice, P  
 III. that the people may hear. The first of the Old Testament, the second of the New, like as they be appointed by the calendar, except there be proper lessons assigned for that day: the priest that readeth the lesson standing, and turning him so as he may best be heard of all such as be present. (Q) And before every lesson the priest shall say thus, The first, second, third, or fourth chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the calendar. And in the end of every chapter he shall say, Here endeth such a chapter of such a book.

And to the end the people may the better hear in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading; and likewise the epistle and gospel.

*Common Prayer.*

1 B. of Edw. VI.

After the first lesson shall follow (S) *Te Deum Laudamus* in English daily through the whole year.

And after the first lesson R shall follow *Te Deum Laudamus* in English daily throughout the year; except in Lent, all the which time, in the place of *Te Deum*, shall be used *Benedicite omnia opera Domini Domino* in English, as followeth.

*Te Deum  
laudamus.  
Ps. 66. 4.  
Isa. 6. 3.*

We praise Thee, O God: we acknowledge Thee to be 67  
 the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all Angels cry aloud: the heavens and all the powers therein.

To Thee Cherubin and Seraphin continually do cry,  
 Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the majesty: of Thy glory.

The glorious company of the Apostles praise Thee.

The goodly fellowship of the prophets: praise Thee.

The noble army of martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee.

Ps. 24. 8.

The Father of an infinite majesty.

Thy honourable, true, and only Son.

Also the Holy Ghost : the comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death : Thou didst open the kingdom of heaven unto all believers.

Thou sittest on the right hand of God : in the glory of the Father.

We believe that Thou shalt come : to be our Judge.

We therefore pray Thee help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints : in glory everlasting.

O Lord save Thy people : and bless Thine heritage.

Ps. 28. 9.

Govern them, and lift them up for ever.

Day by day : we magnify Thee.

Ps. 145. 2.

And we worship Thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord have mercy upon us : have mercy upon us.

Ps. 123. 2.

O Lord, let Thy mercy lighten upon us : as our trust is in Thee.

Ps. 33. 22.

O Lord, in Thee have I trusted : let me never be confounded.

Ps. 31. 1.

Or this Canticle (T) *Benedicite omnia opera Domini domino.*

O all ye works of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye Angels of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye Heavens, bless ye the Lord : praise Him and magnify Him for ever.

O ye Waters that be abobe the firmament, bless ye the Lord : praise Him and magnify Him for ever.

O all ye powers of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye Sun and Moon, bless ye the Lord : praise Him and magnify Him for ever.

CHAP.  
III.

O ye Stars of Heaben, bless ye the Lord : praise Him and magnify Him for eber.

O ye Showers and Dew, bless ye the Lord : praise Him and magnify Him for eber.

O ye Winds of God, bless ye the Lord : praise Him and magnify Him for eber.

O ye Fire and Heat, bless ye the Lord : praise Him and magnify Him for eber.

O ye Winter and Summer, bless ye the Lord : praise Him and magnify Him for eber.

O ye Dewes and Frosts, bless ye the Lord : praise Him and magnify Him for eber.

O ye Frost and Cold, bless ye the Lord : praise Him and magnify Him for eber.

O ye Ice and Snow, bless ye the Lord : praise Him and magnify Him for eber.

O ye Nights and Days, bless ye the Lord : praise Him and magnify Him for eber.

O ye Light and Darkness, bless ye the Lord : praise Him and magnify Him for eber.

O ye Lightnings and Clouds, bless ye the Lord : praise Him and magnify Him for eber.

O let the earth bless the Lord : yea, let it praise Him and magnify Him for eber.

O ye Mountains and Hills, bless ye the Lord : praise Him and magnify Him for eber.

O all ye Green Things upon the earth, bless ye the Lord : praise Him and magnify Him for eber.

O ye Wells, bless ye the Lord : praise Him and magnify Him for eber.

O ye Seas and Floods, bless ye the Lord : praise Him and magnify Him for eber.

O ye Whales and all that move in the waters, bless ye the Lord : praise Him and magnify Him for eber.

O all ye Fowls of the air, bless ye the Lord : praise Him and magnify Him for eber.

O all ye Beasts and Cattle, bless ye the Lord : praise Him and magnify Him for eber.

O ye Children of men, bless ye the Lord : praise Him and magnify Him for eber.



O let Israel bless the Lord : praise Him and magnify Him for ever.

O ye Priests of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye Servants of the Lord, bless ye the Lord : praise Him and magnify Him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord : praise Him and magnify Him for ever.

O ye holy and humble men of heart, bless ye the Lord : praise Him and magnify Him for ever.

O Ananias, Azarias and Misael, bless ye the Lord : praise Him and magnify Him for ever.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, &c.

And after the second Lesson shall be used and said (V) *Benedictus* in English as followeth.

Blessed be the Lord God of Israel, &c.

*Benedictus.*

Glory be to the Father and to the Son, &c.

As it was in the beginning, is now, &c.

Or else this Psalm.

O be joyful in the Lord (all ye lands,) &c. Psalm c.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

*Jubilate  
Deo.*

Ps. 100.

Omitted in

1 B. of  
Edw. VI.

69

1 B. of Edw. VI.

Then shall be said daily throughout the year the prayers following, as well at evensong as at matins, all devoutly kneeling.

*Lord have mercy upon us.*

*Christ have mercy upon us.*

*Lord have mercy upon us.*

*The Common Prayer.*

1 B. of Edw. VI.

When shall be said [Scotch Liturgy, "or sung"] the Creed by the priest and the people standing.

Then shall the minister say the Creed and Lord's Prayer in English, with a loud voice.



CHAP.  
III.

I beleibe in God the Father Almighty, maker of heaben and earth, and in Jesus Christ His only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell, the third day He rose again from the dead, He ascended into heaben, and sitteth on the right hand of God the Father Almighty, from thence shall He come to iudge the quick and the dead. I beleibe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

And after that these prayers following, as well at evening prayer as at morning prayer: all devoutly kneeling, the priest first pronouncing with a loud voice.

(X) The Lord be with you.

Answer.

And with thy spirit.

This salutation and answer do enter between the versicles and the collect for the day, in the first book of Edward VI.

The priest.

Let us pray.

Y

Lord have mercy upon us.

Z

Christ have mercy upon us.

Lord have mercy upon us.

Then the priest, clerks, and people shall say the Lord's Prayer in English with a loud voice:

Our Father which art in heaben, &c.

1 B. of Edw. VI. Answer. But deliver us from evil.

Then the priest standing up shall say.

O Lord shew Thy mercy upon us.

AA

Answer.

And grant us Thy salvation.

Priest.

O Lord save the king.

Answer.

And mercifully hear us when we call upon Thee.

Priest.

Endue Thy ministers with righteousness.

Answer.

And make Thy chosen people joyful.

Priest.

70 O Lord save Thy people.

Answer.

And bless Thine inheritance.

Priest.

Give peace in our time O Lord.

Answer.

Because there is none other that fighteth for us, but only  
Thou O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not Thy holy Spirit from us.

BB Then shall follow [1 B. of Edw. VI. "daily"] three collects.

The first of the day, which shall be the same that is appointed at the Communion. The second for peace. The third for grace to live well. And the two last collects shall never alter, but daily be said at morning prayer throughout all the year, as followeth. [1 B. of Edw. VI., "the priest standing up and saying, Let us pray," then the collect for the day.]

The second Collect, for Peace.

O God, which art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: defend us Thy humble servants in all assaults of our enemies, that we surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The third Collect, for Grace.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by Thy

CHAP. III. governance, to do always that is righteous in Thy sight,  
through Jesus Christ our Lord. Amen.

[Scotch Liturgy, "After this collect ended followeth the litany, and if the litany be not appointed to be said or sung that morning, then shall be next said the prayer of the king's majesty, with the rest of the prayers following, at the end of the litany, and the benediction."]

## ANNOTATIONS

UPON

## CHAPTER III.

(A) Morning and evening prayer agreeable to the Jewish and Christian practice. The three hours of prayer in the temple. The six of private devotion. (B) Where morning and evening prayer are to be said. Why the place left arbitrary to the bishop. (C) What meant by "chancels shall stand as they have done." (D) Ornaments in cathedrals. (E) The surplice defended and primitive practice set down. (F) A discourse concerning the translations of the Bible, where the obstacle was, that our liturgy was not reformed in this particular. (G) To begin with confession ancient. (H) What meant by the word 'alone' in the rubric of absolution. (I) The Lord's Prayer why pronounced in a loud voice. (K) The primitive practice concerning Amen. (L) The versicles and responds, canonical Scripture, approved by Bucer. (M) The original of the doxology, its antiquity. (N) Hallelujah, at what times to be used. (O) The invitatory what, and why devised. (P) The number of lessons in the Romish Church. Our manner of reading them most conformable to antiquity. The contents of the chapters, of what use. (Q) The primitive custom before every lesson. (R) The benefit of mixing psalms or hymns with lessons. (S) Te Deum, how ancient. (T) Benedicite ancient. (V) Benedictus and other hymns vindicated, used by the Dutch Church. (W) The Creed anciently no part of the liturgy; how employed; why called the Apostles'. The Catholic Church a phrase as ancient as Ignatius. Reason why so called. The variety of symbols whence derived; why the Creed pronounced standing. (X) 'The Lord be with you,' whence derived. Difference betwixt it and 'Peace be to you.' (Y) 'Let us pray,' an ancient formula. (Z) 'Lord have mercy upon us,' &c., called the lesser litany. (AA) 'O Lord, shew Thy mercy upon us,' &c., are canonical Scripture. (BB) Collects, why so called.

CHAP.  
III.

A *Morning and evening prayer.*] Prayer ought to be made as oft as occasion requireth; as there is daily occasion, so there must be daily prayer. Our daily sins exact a daily confession; our daily wants teach us, as our Saviour prescribed us, to say, "Give us this day our daily bread;" the Lord's mercies are "new every morning," so should our prayers and thanksgivings be; new in practice, though the same in form.



CHAP.  
III.

Upon this account were the diurnal sacrifices of the temple : upon this account did the primitive Christians practise it ; *sacrificia quotidie celebramus*, “we daily offer sacrifices to God,” saith Cyprian<sup>a</sup>: *ἡμέρας ἐκάστης τῷ τοῦτων δεσπότῃ τοὺς ὕμνους προσφέρομεν*, saith Theodoret<sup>b</sup>. Yea not only daily, but twice a day, at morning and evening, according to the order of our Church, *τοῦτο ἴσασιν οἱ μύσται, πῶς καθ’ ἑκαστην ἡμέραν γίνεται, καὶ ἐν ἑσπέρᾳ καὶ πρωΐᾳ*, saith Chrysostom<sup>c</sup>; “all the faithful can bear witness of this,” how it is observed in the morning and evening service. And to the same purpose Epiphanius, *Ἐωθινοῖτε ὕμνοι ἐν αὐτῇ τῇ ἀγίᾳ 72 Ἐκκλησίᾳ διηνεκεῖς γίνονται καὶ προσευχαὶ ἑωθιναί: Δυχνικοὶ τε ἅμα ψαλμοὶ καὶ προσευχαί*. “Morning prayers and hymns are continually used in the holy Church, as also evening prayers and hymns:” what these morning and evening hymns were, shall be seen afterwards. As for the hour of morning prayer with us, it is nine in the forenoon, agreeable to the primitive practice of the Greek Church especially, derived either from the miraculous descent of the Holy Ghost at that hour upon the Apostles, or from the Jewish custom of assembling for the performance of religious duties at that hour, their third; whereof instances there are enough in Holy Scripture; this in all probability of divine establishment; not so, I conceive, the next or sixth in order of canonical hours, this being added by private devotion: at which hour, after dinner, devout people resorted to the temple to offer up their more peculiar supplications, in reference to their private and proper wants. So “Hannah rose up early after they had eaten in Shiloh, and after they had drunk, and went into the temple, and prayed unto the Lord,” 1 Sam. i. 9, whence old Eli mistook her to be drunk; *ἀπὸ τοῦ καιροῦ τῆς ἡμέρας, καὶ γὰρ ἦν τὸ μεσημβρινόν*, saith St. Chrysostom<sup>d</sup>, “from the heat of the day, for it was about noon.” So the prophet David, “At morning, and evening, and at high noon-day will I rise up to praise thee.” In conformity to which the ancient Christians preserved the same observation; though satisfied I am not, that it was a universal practice, because Clemens Alexandrinus restrained it to some, *τινὲς ὥρας τάκτας ἀπο-*

<sup>a</sup> Epist. 54.<sup>b</sup> De Martyr.<sup>c</sup> In 1 Tim. ii.<sup>d</sup> Chrysost. de Anna.

νέμουσιν εὐχὴν τρίτην, ἕκτην, καὶ ἐνάτην<sup>e</sup>, “some allot set hours for prayers, the third, sixth, and ninth.”

CHAP.  
III.

B *Except it shall be otherwise determined by the ordinary, &c.]*

The first Reformation putting a positive restraint, and that general, upon all divine offices to the chorus or choir, Bucer, whose judgment was called in to aid by Archbishop Cranmer, in order to a future reformation of our liturgy, justly faulted it, wishing *quam primum corrigi*, that with all expedition it might be mended; for *oportet ut sacra omnia populus audiant, percipiantque religione summa*<sup>f</sup>: “fit it is that all holy offices the people should both hear and mind with all possible devotion:” and this they could not do in such churches where the high Altars were disposed very distant from the nave or body of the church by the interposition of a belfry, as in many places it happened. Thereupon in the next liturgy, order was given for the service to be used in such places of the church, &c. as “the people might best hear,” and if controverted, the ordinary to determine the place. Now the last reformers in Queen Elizabeth’s time, observing that in many churches the edification of the people might be secured, and the ancient practice observed, restored the service to its former station, leaving notwithstanding an overruling power in the ordinary to dispose it otherwise, if he saw just cause so to do. Whereby it appeareth that the bishops lately enjoining the service to be said at the holy table, or in the chancel, did not innovate, but held to the rubric, and that the officiating in the desk was a swerving from the rule, unless where it was able to shew episcopal dispensation expressly to warrant it.

C *And the chancels shall stand as they have done.]* In the beginning of the Reformation under King Edward the Sixth’s reign, Altars were taken down “upon good and godly consideration,” as King Edward’s letter to Bishop Ridley imports. But as there is no constat that all Altars were then taken down, for the letter speaketh but of most part, not of all the churches in the realm, so is it dubious whether they were taken down by public order or popular tumult, for the consideration might be “good and godly,” yet the way of proceeding therein not approvable: but taken down they were, and by way of concomitancy, probably in many places the

<sup>e</sup> Stomat., lib. vii.

<sup>f</sup> Censura.

CHAP.  
III.

steps of ascent were levelled also, set so as some were notwithstanding left in their former state: about which much strife and contention arising in several places, some eager to pull them down, others as earnest to continue them; the wisdom of the Church interposeth to part the fray, ordering in this rubric no alteration to be attempted therein: which notwithstanding, the people in the beginning of Queen Elizabeth's reign, began to be unquiet again in this particular, so as she was enforced to restrain them by a new order in these words: "Also that the steps which be as yet at this day remaining in any our cathedral, collegiate, or parish churches, be not stirred nor altered, but be suffered to continue; and if in any chancel the steps be transposed, that they be not erected again, but that the place be decently paved<sup>s</sup>." By which words evident it is authority had no design to end the dispute by closing with either party, but by stating things in their present posture.

*The minister shall use such ornaments, &c.*] In the latter end of the Act for Uniformity there was reserved to the queen a power to make some further order with the advice of her commissioners, &c., concerning ornaments for ministers; but I do not find that she made any use of that authority, or put her power into exercise further than is expressed in her advertisements of the seventh year of her reign, by which it is ordered, that in "cathedrals the chief minister officiating at the Communion shall wear a decent cope, with gospeller and epistoler agreeable."

*Shall use a surplice.*] Of civil concernment and politic necessity it is, that men be distinguished into several, not only degrees, but sorts; to these sorts, custom, hitherto uncontrolled, hath rationally assigned such vestments as set a peculiar mark upon them, distinguishing each from other. If, amongst the rest, sacred institution hath separated some to serve at the Altar, why should not they be known by their livery to what profession they belong, as well as others? and if so, why may not also some attire be allotted them, select from the ordinary, when they are called to officiate in holy administrations. *Religio divina alterum habitum habet in ministerio, alterum in usu communi*, saith Jerome<sup>h</sup>; "divine

<sup>s</sup> Orders Oct. 10; 3 Eliz.<sup>h</sup> Comment. in Ezech., lib. xiii. c. 44.



religion hath one habit for ministration in the church, another for ordinary uses." What habit more decent than white, the badge and cognizance of innocence, and which the practice of the primitive Church commendeth to us? *Quæ sunt rogo inimicitie contra Deum, si episcopus, presbyter, et diaconus, et reliquus ordo ecclesiasticus in administratione sacrificiorum candida veste processerint?* "What defiance is it, I pray, to God" (expostulateth Jerome<sup>i</sup> with the Pelagians) "if the bishop, presbyter, and deacon, and others of the clergy in ministering at the Altar, use a white garment?" Did ever man speak more express and clear, restraining the usage of these white vestments to the clergy alone, and to them only in officiating at the holy Altar? yet Mr. Brightman<sup>j</sup>, the oracle of them of the revolt, hath the face to tell us that "this *candida vestis* of Jerome was no garment belonging to the minister alone in divine service, but a decent and cleanly vesture." The like interpretation he gives us of St. Chrysostom<sup>k</sup>, who, reproving the clergy of Antioch for not excluding notorious offenders from the Eucharist, tells them, "God requireth somewhat more from them than only walking up and down the church in white and shining garments, when the Sacrament is administered." Such barefaced opposition to manifest verities is to be pitied, not quarrelled at. To these evidences out of Jerome and Chrysostom, let me add that of Gregory Nazianzen<sup>l</sup>, ancient to them both, and master to the first; who, rendering the narrative of his dream, describeth himself sitting in his throne, his presbyters seated on either hand, and his deacons standing by, *ἐν ἑμασι παμφανόωσιν*, "adorned in shining garments," no doubt according to his wonted fashion when he was present at divine service. Indeed exterior objects have a potent influence upon the soul, and variously affect it according to the quality of them: should one behold a priest officiating about those dreadful mysteries in quærpo, or a fool's coat, it would certainly excite thoughts of less respect; whereas a vesture solemn, grave, and be-

<sup>i</sup> Adv. Pelag., lib. i.

<sup>j</sup> Amesius, fresh suit against Cere, p. 506. ["It is plain out of Hierome himself that *candida vestis* was no garment belonging to the minister alone in divine service, but an honest, decent, and cleanly vesture, opposed to a foul,

sluttish, and ragged habit—honest attire, such as was common to monks, widows, virgins, and *homines sæculi*, not proper to any office of the ministry."]

<sup>k</sup> Hom. 60, in Pop. Antiochen.

<sup>l</sup> Insomnium Greg. Nazian.



CHAP. coming, fitted with agreeable actions, must needs move to a  
 III. suitable reverence.

*The priest shall read with a loud voice some one of these F sentences.]* The first step to repentance the heathen could teach us is, "to know we have offended;" the next is, "to acknowledge it." By these degrees our Church labours to bring us to our knees, leading us to confession by these excellent sentences, and an exhortation suitable to her purpose; and without an humble and unfeigned confession, it were madness in us to hope for pardon for our transgressions. *Homo es, (saith the father<sup>m</sup>), et vis rogari, ut ignoscas; et putas Deum tibi non roganti ignoscere?* "Thou art a contemptible man, yet wilt be entreated before thou forgivest; and shall God remit thine own sins unasked?" But before I advance further, at this first threshold of our liturgy I stumble upon an objection, and an untoward one it is, I confess; for this first sentence referred by the margin to Ezekiel is not there to be found, *ῥητῶς*, or expressly, the words of the prophet being these, xviii. 21, 22: "But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die; all his transgressions that he hath committed, they shall not be mentioned unto him." Whereby it is evident that this sentence in our liturgy resulteth from the original rather by inference than by translation. Now because many such seeming blemishes will perhaps occur to captious inquirers in the comparing of this old translation with that of the best edition, it will be time well spent to alleviate the burden of this and all other objections emergent upon this account. And, first, we are ready to justify our Church thus far, that she never swerveth from the native verity in any one particular, relating to the fundamentals of either faith or morality; secondly, it will be proper to examine what translation we follow. The first translation of the Bible into the English tongue, in order to our reformation, was performed by Mr. Tyndal, anno 1530, afterwards martyr. But some bishops had represented to King Henry VIII. that Tyndal was of a seditious spirit, and had dispersed several books tending thereunto, (a most false aspersion,

<sup>m</sup> Ambros. de Pœnit., lib. ii. c. 6.

witness that most loyal piece, called "The Obedience of a Christian Man,") and that his translation was very corrupt; whereupon it was immediately called in and suppressed. But the pope's authority about the year 1536 going down, upon the entreaty and petition of the clergy, King Henry issued out an order for a new translation, indulging in the interim to his subjects the use of a Bible then passing under a feigned name of Matthew's Bible, not much differing from Tyndal's; the king promising a new and more perfect translation shortly to be published. This translation came forth in the year 1540, and was called the Bible of the great volume, or the Great Bible, and sometimes Coverdale's translation. And though this Bible was enforced by the aid of a proclamation, yet was both it and all other translations abolished by act of parliament 1542, and the public use of the Bible interdicted in churches without leave from the king or ordinary first had: which interdict lasted all King Henry's reign. But he not living many years after, and his son Edward succeeding him, the former statute was soon repealed, and the Scriptures made public again according to the translation of Miles Coverdale, which in truth doth not differ much from Tyndal's. In King Edward's time was our liturgy compiled, and no translation being then more perfect than this of Coverdale's, reason good it should follow that. And from that doth our liturgy derive both the translations of the Psalms and other portions of canonical Scripture. But there have been two new and more correct translations since; one in Queen Elizabeth's reign, called the Bishops' Bible, it being the labour of some bishops commissioned by the queen, the other in King James's time, and why was not our liturgy reformed in this particular by those  
75 translations? Shall I tell you what I have heard, and from a very credible hand. A convocation in the queen's time were once in good earnest upon this very design, but proceeding upon good advice, they thought fit first to examine the gust of the parliament then sitting, by some confidants of theirs; these seriously dissuaded them from further progress in it, declaring that this reformation being not very feasible without dissolving the ancient frame, they had cause to fear it would find so potent enemies in the house (a thing of no

CHAP.  
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great wonder) as it would scarce be allowed to pass again. The case standing thus, it sorted well with Christian prudence to desist. And the same Christian prudence moved the compilers of the Scottish liturgy, who had no other than the royal authority to regard, to reform agreeable to the best translation, not only these sentences, but what else of sacred Scripture was ingredient into the service of that Church.

*A general confession to be said.*] To begin morning prayer with confession of sins, I may call the Catholic custom of the primitive Church. *De nocte populus surgens antelucano tempore domum precationis petit, in labore, tribulatione et lachrymis indesinentibus facta ad Deum confessione*, saith Basil.<sup>n</sup> “Early in the morning, at break of day, the people rising, go straight to the house of prayer, making confession of their sins to God, with much sorrow, sobs, and tears.” Which custom, lest it should be thought a peculiar of his own Church, was, he tells us, consonant to all other Churches. Nor is he only a witness for confession, but for confession so qualified as ours, the congregation repeating the words after the minister, *suis quisque verbis resipiscentiam profitetur*, “every man pronounceth his own confession with his own mouth.”

*The absolution to be pronounced by the minister alone.*] Of H absolution I shall treat in the communion of the sick. In the interim take this in part, that the Argentine liturgy, used by such protestants as live there in exile, and which liturgy is dedicated to Edward VI.<sup>o</sup>, as it begins service with a confession in substantials like to ours, so doth it enjoin absolution to follow presently upon it. As for this it is, you see, appointed to the minister alone to pronounce it, which word ‘alone’ hath here a double import; first, in relation to the public use of the morning service in the Church, where it implieth that the people must not in this, as in their antecedent confession, say after the minister, but leave it to be pronounced by him alone. Its second relation is to the private, for you must know that morning and evening prayer were not in their original designation intended by our reformers as only peculiar to church assemblies, but as well appointed for the service of God in private families; this is evident by ancient primers set forth, which are composed of

<sup>n</sup> Epist. 63.<sup>o</sup> Anno 1551.



those services, and were designed to be not only lessons for children to be initiated into letters by, but also as helps for devout people in the performances of family duties, as is evident by the injunction proemial to them. Now lest in the private exercises of piety the people or laity ignorantly should rush into the priestly office, this caveat is entered by the Church, declaring that the minister alone, and no layman, ought then to officiate. I think it also not improper here to acquaint you, that the words "or remission of sins" was added, as also the word priest changed into minister, both here and in divers other places, by the reformers under King James.

I *Then shall the minister begin the Lord's Prayer with a loud voice.*] This prayer is appointed to be read with a loud voice for three causes. First, that people ignorantly educated might the sooner learn it. Secondly, that the congregation might the better hear and join with the minister in that most excellent part of holy worship. Thirdly, because it is part of the gospel, which was always pronounced with a loud voice.

K *Amen.*] This word being an index of the people's assent to the preceding prayer, was usually in the primitive Church pronounced by all the people with a loud voice, *ad similitudinem celestis tonitrus, Amen: populus reboat*, "the people echo out the Amen like a thunderclap," saith St. Jerome<sup>p</sup>. Clemens Alexandrinus<sup>q</sup> relateth a mode remarkable in his time at the pronouncing thereof, *τοὺς πόδας ἐπεγείρομεν κατὰ τὴν τελευταίαν τῆς εὐχῆς συνεκφώνησιν*, "we raise ourselves upon our tip-toes" (for they prayed standing) "at this last acclamation of our prayers;" and he assigneth this reason for it, *συναφιστάνειν τῷ λόγῳ τὸ σῶμα τῆς γῆς πειρόμενοι*, "as if we desired that word should carry up our bodies as well as our souls to heaven."

L *O Lord, open Thou our lips.*] These versicles with their responds are pure canonical Scripture, the singular number only changed into the plural. "O Lord, open Thou my lips, and my mouth shall shew forth Thy praise," Psalm li. 15. "Be pleased to deliver me, O Lord make haste to help me," Psalm xl. 13. Very aptly are they premised to usher in the ensuing doxology. The answers are to be returned by the people, not by the choir, as is the Romish use, direct contrary to the

<sup>p</sup> Hieron. in 2. Procem. Com. in Galat.

<sup>q</sup> Stromat., lib. vii.



CHAP. ancient practice, *populus cum sacerdote loquitur in precibus*<sup>r</sup>,  
 III. "the people and priest spake one to another in prayers:" conformable is the direction of Bucer<sup>a</sup>, *dum sacræ preces recitantur nomine totius populi, respondeant ministro, et non tantum Amen, verumetiam omnia alia quæcunque ministris solent: ut in litania ac aliis precibus vetus mos obtinet*; "whilst devout prayers are made in the behalf of all the people, let them answer the minister; and not only the Amen, but also all other responses which are wont to be returned to the minister, as the ancient wont hath been both in the liturgy and other prayers."

*Glory be to the Father, &c.*] Glory is appointed to God alone, His peculiar it is, as He is the King of Glory. "The heavens declare it," Psalm xix.: the Angels chant it; "Glory be to God on high," Luke ii. 14: the seraphins resound it; "Holy, holy, holy, Lord God of hosts, the whole world is full of His glory," Isa. vi. 3. Is man less obliged to this duty than these blessed spirits? certainly no. If the celestial choir were so ravished, so transported with joy, as to sing that angelical hymn when they were employed as heralds to proclaim that general peace and reconciliation betwixt heaven and earth, God and us, at the birth of our Saviour, sure much more reason hath man, who is the grand concernment of that peace, to ply God with doxologies; and certainly no place on earth more proper for our hallelujahs than God's own house, in His temple, "where every man doth speak of His honour." Every man did so in King David's time; did they so in ours, the solemn praises of God would take up much more of the Lord's day than in most places they do, as Master Baxter saith very well.

As for this doxology so often repeated in the service of our Church, cause there is to think it very ancient, and of much older standing than the council of Nice. St. Basil derives it very high, citeth Irenæus for the use thereof, calleth it *antiquam vocem*, "a phrase of great antiquity." And doubtless so it is, for Justin<sup>t</sup> mentions it οὐκ ἀπλῶς ἢ πρὸς τὸν πατέρα, καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα δοξολογία τὴν σωτηρίαν ἡμῖν πορίζει, "glorifying the Father, the Son, and the Holy Ghost without a sound confession of the Trinity, is not enough to save us." So also Clemens Alexandrinus<sup>u</sup>, αἰνοῦντες τῷ μόνῳ

Hieron. ubi supra. <sup>a</sup> Censura. <sup>t</sup> Expositio fidei. <sup>u</sup> Pædagog., lib. iii.

πατρί, καὶ υἱῷ σὺν τῷ ἁγίῳ πνεύματι, “glorifying the Father only, and the Son with the Holy Ghost.” And in all probability to this had Tertullian regard, where interpreting that of the prophet Malachi, “incense shall be offered and a pure offering,” he gives his sense of it thus, by *id est gloriæ relatio benedictio et hymni*, “the giving glory to God, the blessings and hymns.” Truth it is, there might in the former times be some small syllabical difference in the rehearsing of it; some thus, “Glory be to the Father, by the Son, in the Holy Ghost;” some thus, “Glory be to the Father, and the Son, with the Holy Ghost,” as Irenæus in St. Basil; others, as we use it now: in which diversity there was certainly nothing either intended ill towards the truth, or which could be directly drawn into ill

77 construction, but when about the time of the Nicene council, the Arians began to sow their seeds of heresy, touching the inequality of the three Persons, and the better to colour their pretences, sheltered themselves under the protection of the doxology, “the Father, by the Son, in the Holy Ghost,” formerly used, to which they constantly adhered; hereupon the council of Nice, to avoid all occasion of future question, held herself to that form which came nighest to the form of baptism composed by our Saviour, and the doctrine of Christian faith, prescribing it to be punctually observed by all such as were of the orthodox party. So that the Church being then split into two divisions, the οἰκέα δόξα, and form of doxology used by either side, became the κριτήριον and note of distinction from the other. Now whereas it may be urged out of Philostorgius, that Flavianus first brought it into use, if the author may not be questioned as partial, being an Arian, yet may he be interpreted to speak in reference to Antioch only. And whereas St. Jerome hath been currently delivered to be the author and composer of the second verse, “As it was in the beginning,” &c., the story of Leontius’s cunning pronouncing of only the end of that versicle, εἰς τοὺς αἰῶνας τῶν αἰώνων, i. e. “world without end,” in an audible tone, is evidence to the contrary, that Leontius being contemporary with Athanasius, and both long before Jerome.

N And from Easter to Trinity Sunday, Allelujah.] The fifty

▼ Theodor. Hist. Eccl., lib. ii. c. 19. [de Leontii Episc. Ant. versutia.]

CHAP. days between Easter and Whit-Sunday were days of excessive  
 III. joy in the primitive Church in honour of our Saviour's resurrection, and were in some particulars observed with equal solemnity to the Lord's day, as in not fasting, not kneeling, and chanting this angelical hallelujah upon these days; which last was retained by our first reformers as a mark of honour fixed upon them. In the Scotch liturgy by way of response is added, "The Lord's name be praised," more in compliance to exemplary usage than in advantage of the sense, which is complete enough without it: for the allocution of "praise ye the Lord" hath no implied reference to any such return from the people, but only regardeth the subsequent psalm, for as "let us pray" is usually premised to incite intention to an ensuing prayer, with the same congruity is "praise ye the Lord" assigned as an impressive invitatory to a following hymn, calling upon the people to join not only mentally, but vocally, by way of alternate response, after the priest.

*Then shall be said or sung this psalm.*] Such also was the mode in St. Basil's time. *Ab oratione surgentes ad psalmodiam instituuntur*<sup>w</sup>, i. e. "rising from prayers they" (the assembly) "fall to singing of psalms."

*O come let us sing, &c.*] This is not, to say properly, the invitatory, but the invitatory psalm; so called, because it comprehends the invitatory; for the invitatory itself is only the verse, "O come let us worship and fall down and kneel before the Lord our maker," which was in the Church of Rome often, no less than six times, repeated by the priest at certain closes and periods of this psalm, and as oft returned by the people: which our reformers judging to be a vain tautology, thought fit to omit it, appointing the *venite* to be without the invitatory. The original of this invitatory was at first of valuable consideration. For you must know that anciently, (as appeareth out of Chrysostom<sup>x</sup>,) before the congregation was complete and fully assembled, the usage was to entertain the time with singing of psalms, whereof this was the chief. And Durandus<sup>y</sup>, who lived about four hundred years since, tells us it was then the fashion in some churches

<sup>w</sup> Epist. 63.

<sup>x</sup> Chrysost. in Matt.

<sup>y</sup> Rational., lib. v. c. 3. sect. 118.

[Hinc est quod in quibusdam ecclesiis

jacentes ad orationem ante matutinum ante singula altaria, statim cum audiunt cantari, "Venite exultemus," chorum intrant.]



for the people, who lay in expectation of the morning service, as soon as they heard this psalm once begun, presently they all hastened into the church. CHAP.  
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*Then shall follow certain psalms.*] Concerning the dividing of the psalms into certain portions for every day, I have spoke before.

P *Then shall be read two lessons.*] In the Romish Church there are usually appointed nine lessons, whereof the three  
78 first are commonly out of the epistles, the three next are short extracts out of the homilies and sermons of the fathers, the seventh is almost constantly out of the Gospel, next which followeth a shred of a homily out of the fathers, which supplieth the place of the sermon in more ancient times, and is a short exposition upon the Gospel; then two lessons taken out of some ancient writer. Therefore in the first injunctions of Edward VI., elder by a year than the first liturgy, it is  
1547. appointed, that in order to the reading of the epistles and gospels, and one chapter in the New Testament in English, “when nine lessons should be read in the church, three of them shall be omitted and left out with their respons<sup>z</sup>.” The reading of lessons out of the Old, as also out of the New Testament, is in a punctual imitation of the ancient Church. *Τὰ ἀπομνημονεύματα τῶν Ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρι ἐγχωρεῖ*, saith Justin Martyr<sup>a</sup>, i. e. “The commentaries of the Apostles and writings of the prophets are read, as the time permits.” These lessons, except before excepted, are not left arbitrary, but either to be appointed by the calendar, or by the table of proper lessons; the first for ordinary and work days, the second for festivals. And such also was the primitive custom. *Audistis librum legi Job* (saith Ambrose) *qui solemnī munere est decursus et tempore*<sup>b</sup>, “You have heard the book of Job read unto you at its solemn office and peculiar time. And a little after, *sequente die* (speaking of Good Friday) *lectus est de more liber Joniæ*, “the next day according to the old wont was read the book of Jonas.” His convert St. Augustine to the same purpose: *nunc interposita est solemnitas sanctorum dierum, quibus certas ex evangelio lectiones oportet in Ecclesia tractari*,

<sup>a</sup> Injunct. 21.

<sup>a</sup> Apolog. 2.

L'ESTRANGE.

<sup>b</sup> Ambrose Epist. [Classis i. Ep. 20. ed. Ben.]



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*quæ ita sunt annuæ, ut aliæ esse non possunt*<sup>c</sup>: “now is the solemnity of the holy days” (meaning Easter) “wherein set lessons out of the Gospel are ordered to be read, which are so determined and limited as there can be no other.” And elsewhere<sup>d</sup>: *intercesserunt, ut omitteremus textum hujus epistolæ, quædam pro diebus festis solemnia lectionum, quæ non potuerunt, nisi legi*: “solemn lessons appointed for festival days, which must not be left unread, interposed and caused me to omit awhile the text of this epistle.”

The contents of the chapters were devised as helpful indexes to facilitate the more speedy finding out of the most remarkable passages, being only serviceable for private use; for which reason from the tenth chapter of the Proverbs to the twenty-fifth there are no contents prefixed, these chapters being not as the other, written in method or upon a set subject, but occasionally uttered at several times, and observed by Solomon’s courtiers, who committed them to writing as they occurred to their memories.

*And before every lesson the minister shall say thus.*] The Q primitive custom in this particular was surpassing edifying: *κοινὸς ἔστηκεν ὁ διάκονος, μέγα βοῶν, πρόσχωμεν*: “the deacon stood up, proclaiming aloud, Listen my brethren. Μετ’ ἐκείνον ἄρχεται ὁ ἀναγνώστης· εἴτα εἰς ἐπήκοον ἐκφωνεῖ λέγων, τάδε λέγει Κύριος<sup>e</sup>”: “then the reader begins to read, first inviting his audience to attention by saying these words, Thus saith the Lord.”

*After the first lesson shall follow Te Deum.*] This order R of intermixing hymns and psalms with lessons is made in pursuance of that excellent canon of Laodicea<sup>f</sup>, *περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς ἀλλὰ διὰ μέσου καθ’ ἕκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν*: “it is not meet to sing the psalms in a continued course in the church, but to interpose a lesson between every psalm.” So ordered, saith Balsamon, “that this might be as a rest in music, and after that the congregation to sing again, that the service might not be thought tedious:” and therefore he cons that council many thanks for so discreet a canon. Indeed, *breve videbitur tempus, quod tantis operum varietatibus occupatur*<sup>g</sup>:

<sup>c</sup> Præfat. in Johan. [Ep. ad Parthos.]<sup>f</sup> Can. 17.<sup>d</sup> In Johan. Tract. 9.<sup>g</sup> Hiero. Epist. ad Læram. [Orationi lectio, lectioni succedat oratio.]<sup>e</sup> Chrysost. in Acts ix., Hom. 19.

“the variety of such changes is an excellent disposing of the time in such employments.” Nothing is certainly more delightful, not only to the outward senses of the body, but even to the very soul itself, than variety; this it is which calls up in her her former vigour and vivacity, this that makes her shake off  
 79 her former lassitude, embracing every new object with a most greedy desire, every change is as it were an unbending of the mind: the very heathen orator found it so, *stylus lectione requiescit, et ipsius lectionis tedium vicibus levatur*<sup>h</sup>, “the style is refreshed by reading, and reading itself is much relieved by interchanges.” The observation of this rule in other relations hath been motive all-sufficient to God’s people in all ages to frame their divine service so mosaic, of so many pieces, so commodiously disposed to rescue each other from tediousness, as upon every transition and passage from one duty to another, the spirit may still reserve an appetite; whence it is that confessions, prayers, doxologies, psalms, lessons, &c., are assigned their proper vicissitudes, and divide the time allotted for such sacred performances, so as the soul may attend every motion of them.

S *Te Deum Laudamus.*] This hymn passeth up and down as the composition of St. Ambrose and St. Augustine jointly, upon occasion of St. Augustine’s conversion and baptism by St. Ambrose. But the very learned primate of Armagh<sup>i</sup> produceth two very ancient MSS. wherein it is ascribed to Nicetius, and from Menardus<sup>j</sup> proveth that it is not mentioned by any ancient author before St. Bennet betook himself to a monastic life, which was about the year 500, who speaks of it in his Canonical Rules, or Benedictine Office, in whose time one Nicetius, a bishop, lived, and perhaps the same to whom it is ascribed. But be he the author or be he not, the frame is so excellently modelled, as the Church of human structure could not enjoin a better: and indeed the structure it is alone

<sup>h</sup> Quintilian., lib. i. c. 12.

<sup>i</sup> Usserius de symbolo. Apostolico, p. 5. [In hymnorum codice vetustissimo partim Latino partim Hibernico sermone scriptorum, Nicetam Deum laudavisse legimus dicentem, ‘Laudate pueri Dominum, laudate nomen Domini, Te Deum,’ &c.]

In Latino Gallico quoque Psalterio circa tempora Henrici I. exarato,

inscribitur iste *Hymnus Sancti Niceti.*]

<sup>j</sup> [Gregorii liber Sacramentorum studio Hugonis Menardi Monach. Bened., note, p. 400. Ante S. Benedictum et Teridium S. Cæsarii Arelatensis Episc. discipulum, qui de hoc hymno in suis regulis locuti sunt, nullus veterum illius mentionem fecit.]

CHAP. III. that is human, the materials being divine, and of sacred derivation, as, for the avoiding of prolixity, I have noted in the margin.

Or *Benedicite*.] This is called the hymn of the three children; the first mention of it is in Proclus: he declaring it to be a daily hymn saith *πάσα ἡ οἰκουμένη καθ' ἐκάστην ἡμέραν βοᾷ. Εὐλογεῖτε πάντα τὰ ἔργα Κυρίου τὸν Κύριον* “all the world over every day is resounded, All the works of the Lord bless the Lord.” I find mention of it in the fourth council of Toledo, anno 634, which saith *Ecclesia Catholica per totum orbem diffusa celebrat*<sup>k</sup>, “the Catholic Church spread over all the earth doth sing it,” and that *juxta antiquam consuetudinem*, “agreeable to the ancient custom.”

*Benedictus*.] This hymn, with *Nunc dimittis*, and *Magnificat*,<sup>v</sup> are faulted, because being made upon occasion of particular benefits they are not applicable to all. To which it is answered, that these hymns are not absolutely commanded, but being joined with others, the rule of our Church is precisely this or that; leaving in the minister a power to make his own election. Again, this argument hath the same force and edge against David's Psalms, many of which were composed upon private emergencies, and seem as incommodious for public concernments, which yet we dare not upon that account proscribe out of the service of the Church: nor may I pretermitt the canon of the Belgic Church, established by the synod of Dort<sup>1</sup>, *hymni Mariæ, Zachariæ, Simeonis, cantabuntur*, “the hymns of Mary, Zachary, Simeon, shall be sung.”

*Then shall be said the Creed*.] The Creed, neither this nor<sup>w</sup> any other, was never any part of the liturgy, or public office, either in the Greek or in the Latin Church, until nigh upon six hundred years after Christ: the only and constant use thereof in public, was the prescribing it as the great lesson for the catechumens to learn and rehearse in public in order to their baptism. So, for this Creed, Ruffinus tells us it was the Roman mode, *qui gratiam baptismi suscepturi sunt, fidelium populo audiente symbolum reddunt*<sup>m</sup>: “they who are about to receive the grace of baptism, rehearse the Creed in the hearing of all the faithful.” And being himself about to expound

<sup>k</sup> [Cap. 14.]

<sup>1</sup> Can. 69.

<sup>m</sup> Ruffinus [Expositio S. Ieronymi in Symbolum. 1468.]



upon it, he first premiseth, that he intends to tie himself to the order and form, *quem in Aquileiensi Ecclesia per lavacri gratiam suscepimus*, “which in the Church of Aquileia we received, when we were admitted to the laver of regeneration.”

So for the Hierosolymitan Creed, Cyril's Catecheses are explanations upon it, for the instruction of the catechumens: so for the Nicene, or rather the Constantinopolitan Creed, Epiphanius tells us that *ἐκαστος τῶν κατηχουμένων τῶν μελόντων τῷ ἁγίῳ λουτρῷ προσίεναι*<sup>n</sup>, “every catechumen who intended to come to the blessed laver, was first to learn it:” not a man of them, nor any other author of reputation, giving the least hint of it as any parcel of the liturgy. As to the ancient names by which it was called, there occur, first, *regula fidei*, “the rule of faith” used by Tertullian; then *symbolum fidei*, “the symbol of faith,” as Cyprian very often; sometimes *confessio fidei*, “the confession of faith.” The creed here inserted passeth under the title of the Apostles' Creed, supposed by many to have been composed by the Apostles when they were about to disperse themselves into their several walks, to be the summary of their faith, every Apostle collating one article, his share, to the frame. But our Church did not confide in this relation, and therefore hath delivered herself very sparingly in these saving terms, *Symbolum, quod vulgo Apostolorum dicitur*, “the Creed which is vulgarly denominated from the Apostles.” And learned Vossius hath evidently proved it is a vulgar error, and that really the Apostles made no such creed<sup>o</sup>. His arguments are: First, there is not the least syllable witnessing any such creed made by them, neither in the Acts of the Apostles nor in their Epistles. Secondly, amongst all the ecclesiastical writers not a man mentions it. Thirdly, that if any such creed had been made by the Apostles, the ancient fathers of the Church would never have presumed, or attempted to contrive so many several confessions, but would have acquiesced in this. Fourthly, if this creed had been delivered, *totidem verbis*, by the Apostles, there would not have appeared in several Churches such variety of confessions, with such additions, such omissions of articles, as the year 400 represents, many instances whereof he gives in comparing the three creeds of Rome, Aquileia, and the East, as Ruffinus

Article 8.

<sup>n</sup> Epiphanius, in fine Ancoratus.<sup>o</sup> De tribus Symbolis. Dissertatio. prima.



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renders them. But whereas that judicious man takes exception against the word Catholic in the article of the Holy Catholic Church, and yields this reason, *Apostolorum ætate nondum obtinebat consuetudo ut Christiani dicerentur Catholici*<sup>p</sup>, “in the Apostolic age custom had not yet prevailed to call Christians Catholics;” that assertion being negative, is tenant only by courtesy, and were it precisely true, yet can it not be rationally deduced from thence, that the word Catholic was not in that age applied to the Church, especially there being record extant to the contrary. For Ignatius who *συνεγένετο τοῖς Ἀποστόλοις γνησίως*<sup>q</sup>, “conversed familiarly with the Apostles,” tells us *ὅπου ἂν ᾖ Ἰησοῦς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησίαι*<sup>r</sup>, “where Jesus Christ is, there is also the Catholic Church.” In the right he is, confident I am, *Catholicæ nomen apponi cæpit, ut Ecclesia quæ toto orbe obtineret, distingueretur a conventiculis hæreticorum*<sup>s</sup>: “the word Catholic began to be annexed, that the Church overspreading all the earth, might be severed from the conventicles of heretics.” And so Clemens Alexandrinus, a hundred and twenty years before the Nicene council, clearly applieth it; for, speaking of those heretics of the primitive times, he saith, *μεταγενεστέρας τῆς καθολικῆς ἐκκλησίας τὰς ἀνθρωπίνας συνηλύσεις πεποιήκασιν*<sup>t</sup>, “all their conventicles were juniors to the Catholic Church;” which having demonstrated by evident reasons, at length he concludes, *κατ’ ἐξοχήν, μόνην εἶναι φαμέν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν*, “supereminently, and by way of excellence, we say, the primitive and Catholic Church is one;” to which perhaps that article of the Constantinopolitan Creed alluded, “I believe one Catholic and Apostolic Church,” for apostolic and primitive are in that application convertibles. If then the word Catholic entered upon this account, viz. as a mark of difference to separate the true Church from the conventicles of heretics, and such conventicles there were (whereof there is no doubt) in the Apostles’ days, the inference is spontaneously consequent, that in that early age it might be entertained. But to return to the Creed; if it was not framed<sup>81</sup> by the Apostles, how came it to derive denomination from

<sup>p</sup> Dissert. 1. sect. 39.

<sup>q</sup> Chrysost. in laud. Ignatii.

<sup>r</sup> Epist. ad Smyrn.

<sup>s</sup> Vossius ubi supra.

<sup>t</sup> Stromat., lib. vii.

them? My answer is, because it is an excellent epitome of their doctrine, and contrived in a near resemblance to their own language; or rather, because a great part of it was probably digested by the Apostolic Church, though some articles were added by after times. So the great Creed is called the Nicene, though many things were affixed to it by the council of Constantinople, and some things since. For, certain it is, the primitive Church not far distant from the Apostolic age, had a creed resembling this of the Apostles, as to most particulars, and the substance of the articles, though with some syllabical variations, as it is evident by Tertullian's *Regula fidei*<sup>u</sup>, which he renders thus: "A belief in one God Almighty Creator of the world, and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day, received up into heaven, sitting there now at the right hand of His Father, who shall come again to judge both the quick and the dead, at the resurrection of their flesh." Where the articles concerning the Holy Ghost and the Church, being omitted, they are to be supplied from the form of the catechizing then in use, which was in truth a creed; so Cyprian, *si aliquis illud opponit, eandem legem Novatianum tenere quam Catholica Ecclesia tenet, eodem quo et nos symbolo baptizare*<sup>x</sup>: "but some will say Novatian holds the same rule of faith with the Catholic Church, baptizeth with the profession of the same Creed." With the rehearsal then of the Creed they were baptized; *sub tribus nominibus testatio fidei pignoratur*, "the testification of our faith is made under three sacred names," saith the same Tertullian<sup>v</sup>, and thence inferreth, *necessario adjicitur Ecclesie mentio, quoniam ubi tres, id est, Pater, et Filius et Spiritus Sanctus, ibi Ecclesia quæ trium corpus est*: "of necessity the mention of the Church must follow, for where these three are, the Father, Son, and Holy Ghost, there is the Church the body of all three." Which perhaps was Ignatius's meaning when he said, "where Jesus Christ is, there is the Catholic Church." This is also further made out by Cyprian, who lived not long after Tertullian, and an African too; for mentioning a form of interrogation taken out of the baptismal

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<sup>u</sup> Tertullian de velandis virginibus.

<sup>v</sup> Tertul. [de Baptismo, c. 6.]

<sup>x</sup> Epist. 76.

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symbol, he renders it thus, *Credis in vitam æternam, et remissionem peccatorum per sanctam Ecclesiam*<sup>z</sup>? i. e. "Dost thou believe eternal life, and forgiveness of sins by the holy Church?" where there is not only mention of the holy Church, and of forgiveness of sins, but also of life everlasting, which learned Vossius<sup>a</sup> will have to be an additional article after Ruffinus's time. True it is, what he saith out of Jerome: *omne Christiani dogmatis sacramentum carnis resurrectione concluditur*<sup>b</sup>: "all the mysteries of the Christian faith were then terminated in the resurrection of the flesh," and so Tertullian concludeth his rule of faith; but yet, that notwithstanding, that the article of life everlasting might be, as by St. Cyprian it is clear it was not, no new addition, but represented in a different order. So that to draw to an end, uniting these African parcels together, we have found a creed, as to the essentials, very conformable to this of the Apostles, and for the verbal diversity, it is the less to be wondered at, when they who are conversant in the ancient fathers know their manner was in citing even canonical Scripture, not always to consult the originals, but often to deliver it in such words as their memories suggested, provided they preserved the sense entire. Probably from the same liberty, practised in those accounts they give of the confessions of their faith, might arise this diversity.

This and the other creeds in the offices of our Church, are always appointed to be said after the reading of some part of canonical Scripture; because "faith comes by hearing," Rom. x. 17, first hearing, and then faith: it is ordered to be read standing, for three reasons. First, because it is, as to the substantials thereof, taken out of the Gospels, which were to be rehearsed standing. Secondly, because the stationary<sup>82</sup> posture is most significant, and importeth a resolution to defend and maintain the faith we profess; when we assert any thing with much earnestness, we usually say, This is truth, and we will stand to it. Thirdly, in imitation of the order of the catechumens, who did rehearse it in a stationary posture. St. Augustine<sup>c</sup> relating one Victorinus's deportment in this case speaks thus, *ut ventum est ad horam*

<sup>z</sup> Epist. 76.

<sup>a</sup> De tribus Symbolis, sect. 43.

<sup>b</sup> Epist. 61. adv. Joh. Hierosol.

<sup>c</sup> [Confessiones, lib. viii. 5.]



*profitendæ fidei, quæ verbis certis, conceptis retentisque memoriter de loco eminentiore in conspectu populi fidelis reddi solet :* CHAP. III.

“as soon as the time came for him to make profession of his faith, which was used to be done in a set form of words, got by heart, and from a high place of ascent, so as all the faithful might behold, the presbyters offered him, that if he would, he should rehearse it in private” (as some others did, for fear of being daunted with so great an audience); “he refused it, saying he would do it in the presence of the whole congregation, and presently he mounted up.” From which story very inferrible it is, that as the eminence of the place was regularly required for the greater evidence of the fact, so was the posture erect as most serviceable to that end, although St. Augustine saith it not *αὐτολεξεῖν*, in direct terms.

- x *The Lord be with you.*] The psalms, lessons, and hymns, having long employed both minister and people, they now address themselves to prayer again, the priest greeting the people with this form, called therefore “the salutation of the priest,” whom they re-salute with the response, “And with thy spirit,” derived, as many conjecture, from Ruth ii. 4, where Boaz said to the reapers, “The Lord be with you,” and they answered him, “The Lord bless thee.” Very ancient it is, and one of the first formulas used in the Christian Church<sup>d</sup>. Ritualists observe that this form was only an appurtenance to ministers of the lower orb, and that when the bishop did officiate, he did use in lieu thereof, “Peace be to you;” and St. Chrysostom seemeth to persuade as much, *εἰρήνην πᾶσαν ὁ τῆς ἐκκλησίας προεστὼς ἐπεύχεται, ὡς εἰς πατρῶαν οἰκίαν εἰσιῶν* i. e. “the chief priest or bishop, wisheth peace to all the people, as entering into his Father’s house;” and therefore whereas the Braccarian council<sup>e</sup> decreed “that the bishop and presbyter should both use one and the same form, and determineth that form by, The Lord be with you,” with this expression, *sicut omnis retinet criens*, “as is generally retained in the East,” either the custom must be changed since St. Chrysostom’s days, or else we must reject a great part of his works for counterfeit, which

<sup>d</sup> Durand. Rational., lib. iv. c. 14. ed. 1606.]

Petrus Damian. [liber qui appellatur <sup>e</sup> 2 Cap. cxi.  
‘Dominus vobiscum.’ Op. tom. iii.



CHAP. gives us assurance of the contrary, viz. his homilies upon  
 III. Pentecost, the Philippians, Colossians, and others. This form of salutation Epiphanius saith was derived from our Saviour's first greeting the Apostles after His resurrection, with His εἰρήνην ὑμῖν, "peace be to you." Unobserved let it not pass, that this salutation did anciently denote, as it is here applied, a transition from one service to another, and so St. Chrysostom upon the Colossians, Hom. iii.<sup>f</sup>, seems to render the mode of his time.

[*Let us pray.*] The intention of the mind is never so dis- Y posed to relax as in sacred exercises, either seized upon with drowsiness or withdrawn by straying thoughts. Θεῷ προσ- σιόντες χασμώμεθα, ὀκνώμεθα, περιστρεφόμεθα, ῥαθυμούμεν, τῶν γονάτων χαμαὶ κειμένων ἐπὶ τῆς ἀγορᾶς πλανώμεθα<sup>g</sup>, i. e. "when we come into God's dreadful presence, we yawn and stretch ourselves, we scratch and scrub, we gape about us, or grow drowsy; while our knees are upon the ground, our minds are on wool-gathering, or about our law-suits;" yea, as Cyprian saith well<sup>h</sup>, "while we supplicate God to hear our prayers, we do not hear them ourselves." To summon and rouse us therefore to a fixed intention towards the ensuing duty, the Church hath accustomed to call upon us often with an *oremus*, "let us pray," an office anciently peculiar to the deacon, as is evident out of St. Chrysostom, Augustine, and others. And agreeable to this was the practice of those who followed only nature's dictates. "Ὅταν οἱ ἱερεῖς πράττωσι τὶ τῶν θείων, ὃ κήρυξ πρόεισι μεγάλη φωνῇ βοῶν, Ὁκ ἄγε<sup>i</sup> "when the priest is officiating in sacred things, the crier proclaims<sup>83</sup> with a loud voice, Attend or mind what you are about."

[*Lord have mercy upon us.*] These three versicles antiquity Z called the lesser litany, and of early admission they were into the service of the Church, being mentioned in the Constitutions ascribed to Clemens<sup>k</sup>, ἐφ' ἐκάστῳ τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς λεγέτω ὁ λαὸς, Κύριε ἐλέησον, i. e. "at every of these allocutions of the deacon, let the people say, Lord have

<sup>f</sup> ["Ὅταν εἰσέλθῃ ὁ τῆς ἐκκλησίας προεστῶς, εὐθέως λέγει εἰρήνην πᾶσιν· ὅταν ὁμιλῇ, εἰρήνην πᾶσιν· ὅταν εὐλογῇ, εἰρήνην πᾶσιν· ὅταν ἀσπάζεσθαι κελεύῃ, εἰρήνην πᾶσιν· ὅταν ἡ θυσία τελεσθῇ, εἰρήνην πᾶσι. καὶ μεταξὺ πάλιν, χάρις

ὑμῖν καὶ εἰρήνη.]

<sup>g</sup> Chrysost. in Psalm iv.

<sup>h</sup> De Orat. Dominica.

<sup>i</sup> Plutarch. in Coriolano.

<sup>k</sup> Lib. viii. c. 5 and 6.

mercy upon us." Fitly are they placed before the Lord's Prayer<sup>1</sup>, because expedient it is we implore God's mercy, before we resort to Him in prayer. The address in it is to the three Persons of the blessed Trinity, and for that cause repeated thrice by the Greeks; but the Western Church put *Χριστὲ ἐλέησον*, "Christ have mercy upon us," in the second place.

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AA *O Lord shew Thy mercy upon us.*] These versicles, with their answers, are of divine derivation. "Shew us Thy mercy, O Lord, and grant us Thy salvation," Psalm lxxxv. 7. "God save the king," 1 Sam. x. 24. "Hear me, O Lord, when I call," Psalm iv. 1. "Let Thy priests be clothed with righteousness, and let Thy saints sing with joyfulness," Psalm cxxxii. 9. "O Lord, save Thy people, and bless Thine inheritance," Psalm xxviii. 9. "Shall it not be good if peace be in my days," 2 Kings xx. 19. "There is no strength in us, but our eyes are towards Thee," 2 Chron. xx. 12. "Create in me a clean heart, and take not Thy holy Spirit from me," Psalm li. 10, 11. And in regard they are for the major part taken out of the Psalms of David, the priest is ordered to stand up.

BB *Collects.*] Collects are so called, either because many petitions are contracted and collected into one body, or because they are gathered from several portions of Scripture, especially from those appointed for the epistles and gospels of the days. As well those here next following, as others appropriated to days of solemn celebration, or dispersed abroad in the several offices of our Church, are for the greater part borrowed from the Sacramentary of Gregory the Great; and where others are omitted, it is upon this account, because they contained something edifying towards the invocation of saints.

<sup>1</sup> Durand. Rational., lib. iv. c. 12.

CHAP. [Scotch Liturgy, "After the sentences, exhortation, confession,  
IV. sion, and absolution, as is appointed at morning prayer, the presbyter shall say or sing."]

The priest shall say,

Our Father which art in heaven, hallowed be Thy name.  
Thy kingdom come. Thy will be done on earth as it is in  
heaven. Give us this day our daily bread. And forgive us  
our trespasses, as we forgive them that trespass against us.  
And lead us not into temptation, but deliver us from evil.  
[Scotch Liturgy, "For Thine is the kingdom, the power and  
the glory, for ever and ever."] Amen.

Then likewise he shall say,

☉ Lord open Thou our lips.

Answer.

And our mouth shall shew forth Thy praise.

Priest.

☉ God make speed to save us.

Answer.

☉ Lord make haste to help us.

Priest.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

Answer.

[Scotch Liturgy, "The Lord be praised."]

Then psalms in order as they be appointed in the table for  
psalms, except there be proper psalms appointed for that  
day. Then a lesson of the Old Testament, as is appointed  
likewise in the calendar, except there be proper lessons  
appointed for that day. After that *Magnificat* in English,  
as followeth.

My soul doth magnify the Lord, &c. Luke i.  
 Glory be to the Father, and to the Son, &c.  
 As it was in the beginning, is now, &c.

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*Magnificat,*  
Luke 1.

86 Or else this Psalm. [1 B. of Edw. VI. omitted.]

☞ sing unto the Lord a new song. Psalm xeviii.  
 Glory be to the Father, and to the Son, &c.  
 As it was in the beginning, is now, &c.

*Cantate*  
*Domino,*  
Ps. 98.

Then a lesson of the New Testament. And after that *Nunc*  
*Dimittis* in English, as followeth.

Lord, now lettest Thou Thy servant depart in peace: ac- Luke 2.  
 cording to Thy word, &c.

Glory be to the Father, and to the Son, &c.  
 As it was in the beginning, is now, &c.

Or else this Psalm. [1 B. of Edw. VI. omitted.]

God be merciful unto us, &c. Psalm xlvii.

*Deus mise-*  
*reatur,*  
Ps. 47.

Glory be to the Father, and to the Son, and to the Holy  
 Ghost.

As it was in the beginning, is now, and ever shall be, world  
 without end. Amen.

*The Common Prayer.*

1 B. of Edw. VI.

Then shall follow the Creed, Then the suffrages before  
 with other prayers as is before assigned at matins, the clerk  
 appointed at morning prayer kneeling; likewise with three  
 after *Benedictus*. And with collects, &c.  
 three collects. First of the  
 day. The second of peace.  
 Third for aid against all perils,  
 as hereafter followeth. Which  
 two last collects shall be daily  
 said at evening prayer with-  
 out alteration.

The second Collect at evening prayer.

☞ God, from whom all holy desires, all good counsels, and  
 all just works do proceed, give unto Thy servants that peace  
 which the world cannot give, that both our hearts may be set



CHAP. IV. to obey Thy commandments, and also that by Thee, we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

The third Collect, for aid against all perils.

Lighten our darkness we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night, for the love of Thy only Son our Saviour Jesus Christ. Amen.

[Scotch Liturgy, "Then shall follow the prayer for the king's C majesty, with the rest of the prayers at the end of the Litany, to the Benediction."]

*Common Prayer.*

1 B. of Edw. VI.

In the feasts of Christmas, the Epiphany, St. Matthias, Easter, the Ascension, Pentecost, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and Jude, St. Andrew, and Trinity Sunday, shall be sung or said immediately after *Benedictus* this confession of our Christian faith. [Scotch Liturgy, "The presbyter and all the people standing."]

In the feasts of Christmas, the Epiphany, Easter, Ascension, Pentecost, and upon Trinity Sunday, shall be sung or said immediately after *Benedictus* this confession of our Christian faith.

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*Quicumque vult.*

Whosoever will be saved: before all things, it is necessary <sup>D</sup> that he hold the Catholic faith. 87

Which faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholic faith is this: that we worship one God in Trinity, and Trinity in unity.

Neither confounding the persons: nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal; and the Holy Ghost eternal.

And yet they are not three eternals; but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almightyies; but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords; but one Lord.

For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord:

So are we forbidden by the Catholic religion, to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore or after other; none is greater or less than another.

But the whole three persons are co-eternal together, and co-equal.

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So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of His mother, born in the world.

Perfect God and perfect man, of a reasonable soul and human flesh subsisting.

Equal to the Father as touching His Godhead: and inferior to the Father as touching His manhood.

Who, although He be God and man; yet He is not two, but one Christ.

One, not by conversion of the Godhead into flesh; but by <sup>88</sup> taking of the manhood into God.

One altogether, not by confusion of substance; but by unity of person.

For as the reasonable soul and flesh is one man, so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies; and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic faith; which except a man believe faithfully he cannot be saved.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Thus endeth the order of morning and evening prayer through the whole year.



<sup>89</sup>  
**E** Here followeth the Litany, to be used upon Sundays, Wed- CHAP.  
**F** nesdays, and Fridays, and at other times when it shall be IV.  
 commanded by the Ordinary.

[Scotch Lit. "and without omission of any part of the other daily service of the Church on those days."]

**O** God the Father of heaven ; have mercy upon us miserable sinners.

**O** God the Father of heaven, have mercy upon us miserable sinners.

**O** God the Son Redeemer of the world ; have mercy upon us miserable sinners.

**O** God the Son Redeemer of the world ; have mercy upon us miserable sinners.

**O** God the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

**O** God the Holy Ghost, proceeding from the Father and the Son ; have mercy upon us miserable sinners.

**O** holy, blessed and glorious Trinity, three Persons and one God ; have mercy upon us miserable sinners.

**O** holy, blessed and glorious Trinity, three Persons and one God ; have mercy upon us miserable sinners.

**Remember not** Lord our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins ; spare us good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

**From** all evil and mischief, from sin, from the crafts and assaults of the devil ; from Thy wrath and from everlasting damnation,

Good Lord deliver us.

**From** all blindness of heart, from pride, vain-glory and hypocrisy, from envy, hatred and malice, and all uncharitableness,

Good Lord deliver us.

**From** fornication and all other deadly sin ; and from all the deceits of the world, the flesh and the devil,

Good Lord deliver us.



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IV.

From lightning and tempest, from plague, pestilence and famine, from battle and murder, and from sudden death,

Good Lord deliver us.

From all sedition and priby conspiracy, [1 & 2 B. of Edw. 6. from the tyranny of the bishop of Rome, and all his detestable enormities,] from all false doctrine and heresy, from hardness of heart and contempt of Thy word and commandment,

Good Lord deliver us.

By the mystery of Thy holy incarnation, by Thy holy nativity and circumcision, by Thy baptism, fasting and temptation,

Good Lord deliver us.

By Thy agony and bloody sweat, by Thy cross and passion, by Thy precious death and burial, by Thy glorious resurrection and ascension, and by the coming of the Holy Ghost,

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in so the hour of death, and in the day of judgment,

Good Lord deliver us.

We sinners do beseech Thee to hear us, O Lord God, and that it may please Thee to rule and govern Thy holy Church universal in the right way,

We beseech Thee to hear us good Lord.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy serbant our most gracious king and governor,

We beseech Thee to hear us good Lord.

That it may please Thee to rule his heart in Thy faith, fear, and love, and that he may evermore have affiance in Thee, and ever seek Thy honour and glory,

We beseech Thee to hear us good Lord.

That it may please Thee to be his defender and keeper, giving him the victory ober all his enemies,

We beseech Thee to hear us good Lord.

That it may please Thee to illuminate all bishops, pastors [Sc. Lit. "presbyters"] and ministers of the Church, with true knowledge and understanding of Thy word; and that

both by their preaching and living, they may set it forth and shew it accordingly,

We beseech Thee to hear us good Lord.

That it may please Thee to endue the lords of the council, and all the nobility with grace, wisdom and understanding,

We beseech Thee to hear us good Lord.

That it may please Thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth,

We beseech Thee to hear us good Lord.

That it may please Thee to bless and keep all Thy people,

We beseech Thee to hear us good Lord.

That it may please Thee to give to all nations, unity, peace, and concord,

We beseech Thee to hear us good Lord.

That it may please Thee to give us a heart to love and dread Thee, and diligently to live after Thy commandments,

We beseech Thee to hear us good Lord.

That it may please Thee to give to all Thy people increase of grace, to hear meekly Thy word, and to receive it with pure affection, and to bring forth the fruits of the spirit,

We beseech Thee to hear us good Lord.

That it may please Thee to bring into the way of truth, all such as have erred and are deceived,

We beseech Thee to hear us good Lord.

That it may please Thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet,

We beseech Thee to hear us good Lord.

That it may please Thee to succour, help, and comfort all that be in danger, necessity and tribulation,

We beseech Thee to hear us good Lord.

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew Thy pity upon all prisoners and captives,

We beseech Thee to hear us good Lord.

That it may please Thee to defend and provide for the fatherless children and widows, and all that be desolate and oppressed,

We beseech Thee to hear us good Lord.

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That it may please Thee to have mercy upon all men.

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We beseech Thee to hear us good Lord.

That it may please Thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech Thee to hear us good Lord.

That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech Thee to hear us good Lord.

That it may please Thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of Thy holy Spirit, to amend our lives according to Thy holy word.

We beseech Thee to hear us good Lord.

Son of God, we beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

O Lamb of God that takest away the sins of the world,  
Grant us Thy peace.

O Lamb of God that takest away the sins of the world,  
Have mercy upon us.

O Christ hear us.

O Christ hear us.

H

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation,

But deliver us from evil, Amen.

The Versicle.

O Lord deal not with us after our sins.

The Answer.

Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before Thee in all our



troubles and aduersities whensoever they oppress us. And graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us be brought to nought, and by the providence of Thy goodness they may be dispersed, that we Thy servants being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for Thy Name's sake.

God we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord arise, help us, and deliver us for Thine honour.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

From our enemies defend us O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

92 Both now and ever bouchsafe to hear us, O Christ.

Graciously hear us, O Christ, graciously hear us, O Lord Christ.

The Versicle.

O Lord let Thy mercy be shewed upon us.

The Answer.

As we do put our trust in Thee.

Let us pray.

We humbly beseech Thee, O Father, mercifully to look upon our infirmities, and for the glory of Thy Name's sake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory, through our only Mediator and Advocate Jesus Christ our Lord. Amen. [1 B. Edw. VI.: "Here follows the prayer of St. Chrysostom, and no others."]



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## A Prayer for the King's Majesty.

X

This prayer  
is omitted  
in the 1  
and 2 B. of  
Edw. VI.

**O** Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, which dost from Thy throne behold all the dwellers upon the earth, most heartily we beseech Thee with Thy favour to behold our most gracious sovereign lord, and so replenish him with the grace of Thy holy Spirit, that he may alway incline to Thy will, and walk in Thy way, endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

[*Scotch Lit.*] A Prayer for the holy Clergy.

Omitted in  
1 and 2 B.  
of Edw. VI.  
but is ex-  
tant in an-  
cient MS.  
litanyes.

Almighty and everlasting God, which only workest great marvels, send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of Thy grace, and that they may truly please Thee, pour upon them the continual dew of Thy blessing: grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen.

[*Scotch Lit.* A Prayer to be said in Ember-weeks, for those which are then to be admitted into Holy Orders; and is to be read every day of the week, beginning on the Sunday before the day of Ordination.

[Omitted  
in 2 B. of  
Edw. VI.]

Almighty God, the giver of all good gifts, who of Thy divine providence hast appointed divers orders in Thy Church, give Thy grace we humbly beseech Thee to all those which are to be called to any office and administration in the same; and so replenish them with the truth of Thy doctrine and innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church, through Jesus Christ our Lord. Amen.]  
[And the Litany shall ever end with this Collect following.]

A Prayer of Chrysostom.

[2 B. of  
Edw. VI.  
This col-

Almighty God, which hast given us grace at this time with one accord to make our common supplications unto Thee, and

dost promise that when two or three be gathered together in Thy Name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

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lect with  
its rubric  
stands  
last.]

- 93 The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

2 Cor. 13.  
[Omitted  
in 2 B. of  
Edw. VI.]

*Scotch Liturgies.*

For Rain, if the time require.

I O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; send us, we beseech Thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth, to our comfort, and to Thy honour, through Jesus Christ our Lord. Amen.

O God heavenly Father, which by Thy Son Jesus Christ hast promised to all them that seek Thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; send us we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour, through Jesus Christ our Lord. Amen.

These two  
prayers  
conclude  
the Com-  
munion  
office in 1  
B. of Edw.  
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For fair Weather.

O Lord God, which for the sin of man didst once drown all the world, except eight persons, and afterwards of Thy great mercy didst promise never to destroy it so again; we humbly beseech Thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance, Thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory, through Jesus Christ our Lord.

In the time of Dearth and Famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply, behold we beseech Thee, the afflictions of Thy people,

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and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through Thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be praise for ever. Amen.

[2 B. of Edw. VI. Or thus. O God merciful Father, who in the time of Eliseus, the prophet, didst suddenly turn in Samaria great scarcity and dearth into plenty and cheapness, and extreme famine into abundance of victual; have pity upon us that now are punished for our sins with like adversity, increase the fruits of the earth by Thy heavenly benediction; and grant that we receiving Thy bountiful liberality, may use the same to Thy glory, our comfort, and relief of our needy neighbours, through Jesus Christ our Lord. Amen.]

In the time of War.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies, abate their pride, assuage their malice, and confound their devices, that we being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee which art the only giver of all victory, through the merits of Thy only Son Jesus Christ our Lord. Amen.

In the time of any common Plague or Sickness.

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O Almighty God, which in Thy wrath, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering Thy mercy, didst save the rest, have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like as Thou didst then command Thine Angel to cease from punishing, so it may please Thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness



of Thy great mercy loose us, for the honour of Jesus Christ's sake our Mediator and Advocate. Amen. CHAP.  
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### A Thanksgiving for Rain.

I O God our heavenly Father, who by Thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we gibe Thee humble thanks that it hath pleased Thee in our greatest necessity, to send us at the last a joyful rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thy unworthy servants, and to the glory of Thy holy Name, through Thy mercies in Jesus Christ our Lord. Amen.

All these thanksgivings added by king James, not extant in the former liturgies.

### A Thanksgiving for fair Weather.

O Lord God, who hast justly humbled us by Thy late plague of immoderate rain and waters, and in Thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify Thy holy Name for this Thy mercy, and will always declare Thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

### A Thanksgiving for Plenty.

O most merciful Father, which of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into cheapness and plenty, we gibe Thee humble thanks for this Thy special bounty, beseeching Thee to continue this Thy loving kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort, through Jesus Christ our Lord. Amen.

### A Thanksgiving for Peace and Victory.

O Almighty God, which art a strong tower of defence unto Thy servants against the face of their enemies, we yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed; we acknowledge it Thy goodness, that we were not delivered over as a prey unto them, beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou



CHAP. art our Saviour and mighty deliverer, through Jesus Christ  
IV. our Lord. Amen.

A Thanksgiving for Deliverance from the Plague.

95

O Lord God, which hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto Thy fatherly goodness ourselves, our souls, and bodies, which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of the congregation, through Jesus Christ our Lord. Amen.

Or this.

We humbly acknowledge before Thee, O most merciful Father, that all punishments which are threatened in Thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: yet seeing it hath pleased Thee of Thy tender mercy, upon our weak and unworthy humiliation, to assuage the noisome pestilence wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying Thy glorious Name for such Thy preservation and providence over us, through Jesus Christ our Lord. Amen.

# ANNOTATIONS

UPON

## CHAPTER IV.

(A) Catechising part of the evening office. The want thereof the cause of heresies. Judgment of the synod of Dort. Sermons were, in the primitive Church, part of the evening office. Evening prayer, why so called. An ancient evening hymn. (B) The doxology of the Pater Noster, why omitted in our service. (C) A necessary rubric added by the Scotch liturgy. (D) Athanasius's Creed, falsely so called, yet ancient, and extant in anno 600 after Christ. (E) Litanies ancient; in the Western Church long before Mamercus. Reformed by Gregory the Great; ours whence derived; the gesture proper for it. (F) Wednesdays and Fridays, why days of fastings. Stations, what, and why so called. Tertulian cleared. (G) Forgiving our enemies, a peculiar of Christianity. The Jewish and Romish practice contrary to it. (H) Repeated prayers most powerful. (I) The thanksgivings for rain, &c. a necessary reformation.

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A *An order for evening prayer.*] Though evening service varieth not much from that of the morning, yet doth it afford something which obligeth our consideration. For (what is too much forgot) I must remind you that there is an evening service before evening prayer. "The curate of every parish, or some other at his appointment, shall diligently upon Sundays and holy days, half an hour before evening prayer, openly in the church instruct and examine so many children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of the Catechism<sup>a</sup>." The same rule is observed by the Belgic Church<sup>b</sup>; and so did the Palatine divines advise at the synod at Dort<sup>c</sup>, that it should be an afternoon exercise, with this positive resolution: *non dubitamus, cur tot hæreses, et nova dogmata locum passim inveniant, causam vel maximam esse, catechiza-*

<sup>a</sup> Rubric after Confirmation.

<sup>b</sup> Canon 68.

<sup>c</sup> Act. Synod., p. 31.

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*tionis neglectum*: “we are confident that the neglect of catechising is the main cause of so many heresies and novel doctrines which infest the Church.” I wish they of the Presbyterian inclination would more listen to these their friends, and if not for conformity’s, yet for Christianity’s sake, not suffer preaching so totally to usurp and jostle out this most necessary office; that as an inmate to expel the right owner, the afternoon sermon hath not that countenance of authority in our Church which catechising hath, this being settled by express rule, that only tolerated or entering in by remote implication; and though late custom hath invested it with an honour commensurate with and equal to that of the morning sermon, sure I am it was of minor reputation in the Apostolic and next succeeding ages. So that Mr. Thorndike<sup>d</sup> demands “to see what place these afternoon sermons had in the public service of the ancient Church.” If by Church he intendeth the Catholic and universal Church, or the greatest and most considerable parcels of it, that place I conceive can-<sup>98</sup> not be found, nor is there any mention thereof any where, Cæsarea of Cappadocia, and Cyprus only excepted: of these Socrates<sup>e</sup> thus: *Cæsareæ Cappadociæ, et in Cypro, die Sabbatis et Dominica semper sub vesperam, accensis lucernis, presbyteri et episcopi Scripturas interpretantur*: “at Cæsarea of Cappadocia, as also at Cyprus on the Sabbath and Lord’s day, always at candle-light in the evening, the presbyters and bishops interpret the Scriptures.” And this I take it is the reason why St. Basil (who was bishop of that Cæsarea) preached so many homilies (evidently the second, seventh, and ninth of his Hexaemeron) at the evening. Now as this testimony of Socrates chalketh out the place of the afternoon sermon to be the same with that in the morning, viz. after the reading of the Scriptures, so doth it imply that the custom was nowhere taken up but there; and that in other places preaching at evening service was but occasional and arbitrary, not stated as parcel of the office. Let it not be thought that I here endeavour to disparage that ordinance of preaching, an ordinance so often instrumental to the conversion of souls. No, my only design is to commend the other

<sup>d</sup> The Service of God at Religious Assemblies, p. 405. [p. 375. ed. Oxon.]

<sup>e</sup> Hist., lib. ix. c. 21.



duty to more frequent practice: a duty without whose pre-  
 elementation sermons themselves edify very little. CHAP.  
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*Evening prayer.*] The office catechistical being past, evening prayer is to begin. But why not afternoon, rather than evening prayer? I answer, because then the sun, and consequently the light, begins to decline. It seems the Greek Church had two services in the afternoon, one at our three, their nine, and another at the close of the evening, as appeareth by the council of Laodicea, can. 18, decreeing, *περὶ τοῦ, τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν πάντοτε, καὶ ἐν ταῖς ἐννάταις, καὶ ἐν ταῖς ἐσπέραις ὀφείλουν γίνεσθαι*; “that the same service of prayers ought to be made use of both at the ninth hour and at evening.” This “at evening” was at candle lighting, whence the prayers appropriated to it were *λυχνικαὶ εὐχαὶ*, as the psalms *λυχνικοὶ ψαλμοὶ*, or *ὕμνοι τοῦ λυχνικοῦ*, “candle-light hymns:” the reason is, because when the candles were first lighted their mode was to glorify God with an hymn, one form whereof is still extant in these words: *φῶς ἱλαρὸν ἀγίας δόξης ἀθανάτου πατρὸς, οὐρανοῦ, ἁγίου, μάκαρος Ἰησοῦ Χριστοῦ ἐλθόντες ἐπὶ τοῦ ἡλίου δύσιν ἰδόντες φῶς ἐσπερίων, ὕμνοῦμεν πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα Θεοῦ. Ἀξίος εἶ ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς ὁσαῖς υἱὲ Θεοῦ, ζῶν ὁ δίδους· διὸ ὁ κόσμος σε δοξάζει*: “blessed Jesus Christ, Thou cheerful brightness of the holy immortal glory of the heavenly and holy Father; when the sun is set, no sooner do we behold the evening light to shine than we glorify the Father, Son, and Holy Ghost. Son of God, giver of life, Thou art worthy at all times to be praised with holy voices, therefore the whole world doth glorify Thee.” This is that eucharistical hymn whereof St. Basil<sup>f</sup> thus: *ἔδοξε τοῖς πατρᾷσιν ἡμῶν, μὴ σιωπῇ τὴν χάριν τοῦ ἐσπερινοῦ φωτὸς δέχεσθαι, ἀλλ’ εὐθὺς φανέντος εὐχαριστεῖν, λέγοντες αἰνοῦμεν πατέρα, καὶ υἱὸν καὶ ἅγιον πνεῦμα Θεοῦ*: “our fathers thought meet not silently to pass by the benefit of this evening light, but, as soon as it appeared, presently they gave thanks, saying, Glory be to the Father, and to the Son, and to the Holy Ghost.” He that desireth to see more of this particular may resort to the same fountain whence I had it, the late learned primate *de Symbolis*, which being so excellent a piece, and

<sup>f</sup> Ad Amphiloeh., c. 29.



CHAP. so undoubtedly his, I cannot but wonder why Dr. Barnard  
IV. in his first and second catalogue of his works omitted it.

*The priest shall say.*] But when? At the beginning of evening prayer? I confess I have known the practice so, and have heard it hath been positively enjoined by a learned bishop and great ceremonialist, that evening prayer should begin with the Lord's Prayer. But the rule of the Church is express to the contrary; for in the rubric before morning prayer it is ordered thus: "At the beginning both of morning prayer, and likewise of evening prayer, the minister shall read with a loud voice some one of these sentences that follow," &c. So that clearly the sentences, exhortation, confession, and absolution, must begin the evening, as well as the morning prayer.

*For Thine is the kingdom, &c.*] This doxology not being affixed to the Lord's Prayer, as St. Luke represents it to us, and being omitted in very ancient manuscripts of St. Matthew's Gospel, learned men conjecture, *a Græcis ad Evangelii textum ascriptam fuisse ex liturgiis aut solemnibus alioqui consuetudine*<sup>s</sup>, "it was transplanted out of the liturgies of the Greek Church, or some such solemn usage into the text of the Gospel." So Lucas Brugensis, in his *Variæ Lectiones*; of the same mind are Beza, Grotius, and most learned men; probably enough, for the Greek Church ever had it in her liturgies, as is evident from Clemens's Constitutions, lib. iii. c. 18, from Chrysostom, Theophylact, and others, who com-<sup>99</sup>ment upon it. And the Latin Church as constantly omitted it, which is the very true reason why it is left out in ours; complying more with the Western than the Eastern forms.

*Scotch Lit. "Then shall follow," &c.*] A very necessary rubric. For though use and custom had stated in our Churches a practice conformable to it, annexing those prayers to the morning and evening service, yet the want of express rule for its establishment, left our liturgy, in this point, not altogether inobnoxious to exceptions. The morning and evening services constitute offices distinct from the litany and communion, offices diurnal and of daily duty, and consequently they ought to have all their parts complete, perfect, and entire. But these

<sup>s</sup> [Ex quali angelicæ salutationi χῶν ἡμῶν. Waltoni Bibl. Polyglott., adnectunt *ὅτι σωτῆρα ἔτεκες τῶν ψυ-* tom. vi.]

offices, as they are bounded with these words, "Thus endeth the order of morning and evening prayer throughout the whole year," want first a fit prayer for the king. If that versicle of "O Lord save the king" be urged against me, I answer, that short versicle doth not fit the latitude of our obligations to him, nor of those temporal advantages we desire to enjoy under him, nor of his personal qualifications, as man, as father, as king, as Christian, to all which our prayers ought regularly to relate, and which are considered in the litany, collects. Secondly, they want the dimissory benediction of the priest; and it looks like a solecism, for a religious assembly to break off abruptly, as it were in the midst of sacred employment, and for the people to depart without a benediction. The premises well weighed, this rubric was very pertinently inserted.

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D *Quicumque vult.*] The tradition is current, that this creed was composed by Athanasius, and sent to Pope Julius, as an account of his faith. But the learned Vossius<sup>h</sup> endeavoureth by many arguments to demonstrate that it is a mere fiction, and that Athanasius could not in all probability be the author thereof. The reliances of his assertion are, first, it rarely occurreth in any ancient manuscript of that father's works, and where it doth, it hath not Athanasius's name affixed to it. Secondly, that neither Nazianzen, Basil, Chrysostom, nor any other of the primitive fathers give any account of it. Thirdly, that had it been extant and owned for Athanasius's composition, anno 777, or thereabout, when the controversy concerning the procession of the Holy Ghost was so eagerly debated between the East and Western Church, the Western should have needed none other argument or testimony to produce against her antagonist, than this very creed, in respect of Athanasius's so high reputation in that Church. Lastly, that there is seldom mention of it until about a thousand years after Christ. These are the reasons persuading that judicious man that the tradition is fabulous. And it is likely enough to be so; for the late reverend primate<sup>i</sup>, (that great inquirer into ancient rarities,) in one very old manuscript observed it ascribed to a triumvirate, Eusebius, Dionysius, and a nameless third; in another belonging to King

<sup>h</sup> De Tribus Symbol., dissertatio 2.

<sup>i</sup> Usserius, ubi supra.

CHAP. IV. Æthelstan, about the year 924, it is called *Fides Sancti Athanasii*, "The Creed of St. Athanasius." In another, ancienter far than the other two, it is called *Symbolum Fidei Catholicæ*, "The symbol of the Catholic faith," without any name affixed. Now this last being written in capital letters, the primate thence inferreth *Gregorii I. tempore non fuisse recentius*; it was (meaning the MS.) "at least as old as the age of Gregory the Great;" and if so, the creed itself must be elder, and then be the author who he will, satisfaction it is enough that it is ancient. This creed was formerly appropriated to high festivals only; but that by repeating it every month, it might become the more familiar to the people, these days of the Apostles and St. John Baptist were inserted.

*The Litany.*] Our sacred addresses and applications to God are quadripartite, fourfold, all comprehended in one verse of the Apostle, 1 Tim. ii. 1, where first there is *δέησις*, "supplication," deprecation, a praying to be delivered from dangers ghostly and bodily, such as is the litany. Secondly, *προσευχή*, petition, appreciation, an invocation of divine blessings and benefits upon ourselves. Thirdly, *ἐντευξις*, "intercession," an importuning the throne of grace in the behalf of others. Lastly, *εὐχαριστία*, thanksgiving for blessings received either by ourselves or others. Did not this sufficiently warrant sacred litanies, we might derive authority from the last petition of the Lord's Prayer, "Deliver us from evil." To which pattern of our Saviour, and precept of His Apostle, the primitive Church began early to conform. The *τὸ νῦν* and first moment of their admission into the classis of divine offices is difficult to define; that these litanies made a distinct part of the liturgy in St. Augustine's time is evident, for enumerating the several parcels thereof, he expostulateth, *Quando non est tempus cantandi in Ecclesia, nisi cum legitur, aut disputatur, aut antistites clara voce deprecantur, aut communis oratio voce diaconi indicitur*<sup>k</sup>? "What space is free from singing of psalms in the Church, unless it be when the lessons are reading, or the sermon preaching, or the priests are rehearsing the litany aloud, or common prayer is enjoined by the mouth of the deacon?" To ascend up unto St. Cyprian<sup>l</sup> he testifieth as much of his time. *Pro arcendis hostibus et*

<sup>k</sup> Epist. 119. [55. ord. nov.]

<sup>l</sup> Epist. ad Demetrian.



*imbribus impetrandis, et vel auferendis, vel temperandis adversis, rogamus semper et preces fundimus*: “for deliverance from our enemies, for rain in time of droughts, for the removing or moderating of our afflictions we constantly pray.” Senior to St. Cyprian, Tertullian<sup>m</sup>: *Quando non geniculationibus nostris, et jejunationibus nostris siccitates sunt depulsæ?* “Tell me the time when by our kneelings and fastings droughts are not changed into moisture?” In the Greek Church they moved somewhat slower, not entering until about the year 300. In the days of Gregory Thaumaturgus, who flourished about the year 260<sup>n</sup>, St. Basil tells the Neocæsarians there were not any such things as litanies known, and his telling them so, implieth that in his own time they had made their entry. By what hath already been said, Mr. Cartwright’s<sup>o</sup> mistake seems gross enough in founding the first rise of litanies upon Mamercus, bishop of Vienna. He, if he did any thing in their establishment, probably went no further than the reviewing of antecedent litanies, and disposing them into a form agreeable to Vienna’s sad condition, and the assigning three days before Ascension for that service. As did also the council of Aurelia after him, can. xxiii. Next Mamercus comes in Gregory the Great, the supposed author of the great litany, (that of Mamercus being styled the less,) and most probably so he was; but the sneezing sickness being decried by all learned men as fabulous, and so it was no motive or inducement to the work, some other cause must be assigned, which perhaps might be some rage of contagious pestilence, or else it may be conjectured to have been compiled upon the general score of reformation. For Gregory, observing in the several offices of divers Latin Churches many things which give cause of dislike, some being vain, some unapt, some scarce making out sense, he presently applied himself to consider of, and compare them all together, and so to compile a liturgy of the most choice pieces extracted from them, which he performing left as a legacy to his successors, which was at first owned as the proper service of the Romish Church. Part of this liturgy was the great litany, which contained the very quintessence of all former models, with ad-

<sup>m</sup> Ad Scapulam.

<sup>n</sup> Epist. 63.

L’ESTRANGZ.

<sup>o</sup> [Cartwright, book i. See Hooker, book v. c. 41.]



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ditions of his own, some for the better, and some for the worse, and these rather the blemishes of his times, than of himself. That age wherein he lived was none of the learnedest, but declined much towards ignorance, which is worthily styled the mother of blind devotion, or superstition. This ignorance soon brought in the invocation of saints, an error which began to be whispered in the writings of others some few years preceding, but never durst shew itself *γυμνῇ τῇ κεφαλῇ*, "bare-faced," in the service of the Church, until this Gregory led it in; who over facile to credit misreported miracles (as his Dialogues demonstrate) was made susceptible of any error which presented itself under the shape of devotion, and consequently of invocation of saints. He there imbibing this fallacious opinion, acted agreeable to its principles, and after the address to the sacred Trinity inserted in the litany an application, first to the Virgin Mary, next to the Archangels and Angels, then to the Apostles, martyrs, 101 confessors, and virgins, bestowing upon every one an *ora pro nobis*, nominally applied.

As for the litany used in our Church, a very near resemblance it hath with that devised by St. Gregory, if he were the author of the "Sacramentary," as I am prone to believe he was. The first part of it, whose responsory terminations are "Have mercy upon us," seems to be an exemplification of the most ancient forms, for in those liturgies extant under the names of misreputed authors, which nevertheless retain some relics of remote antiquity, *Κύριε ἐλέησον* is the great ingredient into the litanies: between these and the deprecatory part, immediately before "Remember not Lord our iniquities," &c. grew that excrescence of misguided zeal, and the forementioned address to the saints, which our Church worthily expunged. Those answers of "Good Lord deliver us," vary little from the ancient mode. Those of "We beseech Thee to hear us, good Lord," pretend a near conformity to that model mentioned in the Clementine Constitution<sup>p</sup>, and which answereth in substance to our prayer for the whole state of Christ's Church: for that *συναπτὴ καθολικῇ*, or "Catholic Collect," as it is styled in the old liturgies, which was a prayer for the Catholic Church, was

essentially the same with ours in the Communion Office, and differed in fashion only, being rehearsed litany-wise. Part of that prayer, so far as may conduce to make good my title, or may declare the alliance of that service with our litany, I shall here subjoin, and the rather, because to my apprehension those ancient Constitutions have not many parcels of farther extraction. CHAP.  
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Ἐπεὶ τῆς ἐκκλησίας ταυτῆς καὶ τοῦ λαοῦ δεηθῶμεν.

*Let us pray for this Church and for the people.*

Ἐπεὶ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας, καὶ ὑπηρεσίας παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν ὅπως ὁ Κύριος πάντας διατηρήσῃ καὶ διαφυλάξῃ.

*Let us pray for the whole order of bishops, for all presbyters, for all deacons and ministers of Christ, and for the whole family of the Church, that God would preserve and keep them.* Constitut.,  
cap. 13.

Ἐπεὶ βασιλέων καὶ τῶν ἐν ὑπεροχῇ δεηθῶμεν, ἵνα εἰρηνεύωνται τὰ πρὸς ἡμᾶς ὅπως ἡρεμον καὶ ἡσύχιον βίον ἔχοντες, διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

*Let us pray for kings, and all in high places, that under them being peaceably and quietly governed, we may spend our days in all godliness and honesty.*

Ἐπεὶ τῶν ἐν ἀρρώστιά ἐξεταζομένων ἀδελφῶν ἡμῶν δεηθῶμεν. ὅπως ὁ Κύριος ῥύσῃται αὐτοὺς πάσης νόσου καὶ πάσης μαλακίας, καὶ σώους ἀποκαταστήσῃ τῇ ἀγίᾳ αὐτοῦ ἐκκλησίᾳ.

*Let us pray for our brethren afflicted with sickness, that the Lord would please to free them from their diseases, and restore them in perfect health to His Church.* Cap. 10.

Ἐπεὶ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν.

*Let us pray for those that sail by water or travel by land.*

Ἐπεὶ τῶν ἐν μετάλλοις, καὶ ἐξορίαις, καὶ φυλακαῖς καὶ δεσμοῖς ὄντων διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν.

*Let us pray for those that are condemned to mines, to banishment, to imprisonment and bonds for the name of the Lord.*

Ἐπεὶ τῶν ἐν πικρᾷ δουλείᾳ καταπονουμένων δεηθῶμεν.

*Let us pray for those that are oppressed.*

Ἐπεὶ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν ὅπως ὁ Κύριος πραιῖνας

*Let us pray for those that persecute us for the Lord's sake, that He would abate*

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τὸν θυμὸν αὐτῶν διασκεδάσῃ  
τὴν καθ' ἡμῶν ὀργήν.

*their rage, and confound all  
their devices against us.*

Ἵπὲρ τῶν ἕξω ὄντων καὶ  
πεπλανημένων δεθῶμεν, ὅπως  
ὁ Κύριος αὐτοὺς ἐπιστρέψῃ.

*Let us pray for all those that  
err and are deceived, that God  
would bring them into the way  
of truth.*

Ἵπὲρ χηρῶν καὶ ὀρφανῶν  
δεθῶμεν.

*Let us pray for all widows  
and orphans.*

Cap. 13.

Ἵπὲρ τῆς εὐκρασίας τῶν  
ἀέρων, καὶ τελεσφορίας τῶν  
καρπῶν δεθῶμεν.

*Let us pray for seasonable  
and temperate weather, that  
we may receive the fruits of  
the earth.*

As for the so frequent repetition of "Lord have mercy <sup>102</sup> upon us," in all probability Christianity did not devise it new, but imitated elder patterns, I mean that mode of the hundred and thirty-sixth Psalm, where "for His mercy endureth for ever," is iterated no less than seven and twenty times, and which versicle was used litany-wise (that is, returned by the people) in the service of the temple, as is evident 1 Chron. xvi. 41, and 2 Chron. ix. 13.

The gesture proper to this service must be kneeling. This is manifest by the rubric belonging to Commination, where the litany is appointed to be read "after the accustomed manner," implying thereby both the place and posture formerly used. Now the accustomed place was the midst of the church, and the accustomed posture was kneeling, for so was it appointed in the queen's injunctions<sup>q</sup>, and in those of Edward VI.<sup>r</sup>, "The priests shall kneel in the midst of the church, and sing or say plainly and distinctly the litany." Indeed, what fitter posture can there be than kneeling? Excellently saith St. Chrysostom<sup>s</sup>, *ἰκέτου σχῆμα καὶ γνώμην καὶ φρόνημα τὸν εὐχόμενον ἔχειν δεῖ*, "it is fit that he who applies himself to prayer should put on the outward garb and deportment, as well as the inward mind of a supplicant." What scheme suits a supplicant better than lowly kneeling, and can we kneel too low at such supplications as these? The motions of the body ought to keep pace with the affections of the soul; when this is most transported with zeal, the members of the body must move at the same rate; the

<sup>q</sup> Injunct. 18.

<sup>r</sup> Injunct. 23.

<sup>s</sup> Hom. in Ps. 4.



higher the spirit soars in prayer, the lower falls the body. CHAP. IV.  
When our Saviour prayed in the garden, His first posture was, *θεὶς τὰ γόνατα*, “falling upon His knees,” Luke xxii. 41; but *γενόμενος ἐν ἀγωνίᾳ*, “being brought to His agony,” and to pray *ἐκτενεστέρας*, “more ardently,” *ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ*, “He cast Himself prostrate upon His face,” Matt. xxvi. 39. Now if the litany be, as certainly it is, our most fervent resort to God, fit it is it should be made in the most significant, that is, in the lowest posture of supplication.

As for the exceptions made against this litany, they are so few, and so contemptible, as I disdain to honour them with a reply, and shall end in this true character of it; that in all concernments, so excellently is it contrived in accommodation to our general wants, so full of Christian rhetoric and pious raptures, as it justly deserves to be accounted a noble parcel of our liturgy. Nor can all the cavils of malevolent spirits balance the honour it hath acquired abroad. For Gilbertus Cognatus (a German, and amanuensis to the famous Erasmus) very near a hundred years since, under this title, *Litania veteris Ecclesiæ*, “The Litany of the ancient Church,” presents us with a form precisely the same with ours, as then established by act of parliament.

F On *Wednesdays and Fridays*.] These were, in the primitive times, days of solemn assemblies, in imitation of the Jewish practice, “I fast twice a week,” said the Pharisee, Luke xviii. 11, and the Christians did disdain to be short of them in what might promote the honour of God. The reason given why these two days were chosen, is, because on the one (Wednesday) Judas conspired to betray his Master, and our Saviour Christ: and on the other (Friday) He suffered death upon the cross. And this is that which Clemens Alexandrinus<sup>t</sup> intendeth in these words, *οἶδεν αὐτὸς καὶ τῆς νηστείας τὰ αἰνίγματα τῶν ἡμέρων τούτων, τῆς τετράδος, καὶ τῆς παρασκευῆς*, i. e. “He knows the mystical sense of those days, the fourth and the parascève:” and he is the first Greek author wherein it occurreth, unless we will resort to those Constitutions of the Apostles recorded by Epiphanius, whence he borroweth so much, and to which in all probability he referreth, where he saith *συνάξεις ἐπιτελούμεναι ταχθεῖσαι εἰσὶν ἀπὸ*

<sup>t</sup> Strom., lib. vii.



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τῶν ἀποστόλων τετράδι καὶ προσαββάτῳ<sup>u</sup>: “the Apostles ordained that there should be sacred conventions on the Wednesdays and Fridays.” Nor was this observation peculiar to the Greek Church; for Tertullian<sup>x</sup> expressly mentions, *stationes quartæ et sextæ feriæ*, “the stations of the fourth and sixth days of the week.” The very nomination of these days may be enough against all contenders, to decipher to us what<sup>103</sup> this ancient meant by stations, viz. days of humiliation, and the context of the place will not hear of any other construction, where pleading hard for Montanus against the Catholic Church in the point of fasts, he appeals to herself, whether the Apostles did ever yoke her to any such observances, and whether the days she hath assigned for those intents were not of her arbitrary choice: so that it being indisputably evident that the father here intended days of humiliation, I cannot think it probable, though very learned men have so opined, that the word should be capable elsewhere in this author of a sense diametrically opposite, or that it should import days of the highest festivity and rejoicing. For where he saith, *similiter de stationum diebus non putant plerique sacrificiorum orationibus interveniendum, quod statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium Eucharistia resolvit, an magis obligat? nonne solemnior erit statio tua, si ad aram Dei steteris? Accepto corpore Domini et reservato utrumque salvum est, et participatio beneficii, et executio officii*<sup>y</sup>: “so also of days of station; many think they must then forbear to come to the prayers of the sacrifices, because the station is to be dissolved by the receiving of the body of the Lord: what then, doth the Eucharist countermand the duty due to God? doth it not rather oblige us to it? Shall not thy station be the more solemn if performed before God’s Altar? the body of our Lord being taken and reserved, both are secured, the participation of His blessed Son, and the discharge of the duty.” here I say some understand by stations, those days, viz. all Sundays of the year, and all the interval between Easter and Pentecost, on which, according to primitive custom, it was not permitted to kneel at prayers, and these days were noted as of singular contrariety to humiliation. The custom is ac-

<sup>u</sup> Compend. Doctrin.

<sup>y</sup> Tertul. de Oration., c. 14.

<sup>x</sup> De Jejunio, c. 2 and 3.

knowledge, and so also is it that *statio* properly signifieth standing, but both these concessions will be improved no further, but only to render their interpretation a specious fallacy. For, to my reading, *statio* is never by any author of those early ages applied in reference to that custom: not in Tertullian I am certain, no, notwithstanding his *ad aram Dei steteris*. For (not to reinforce the absurdity of one word denoting in the same author two things so contradictory as fasting and feasting) Tertullian tells us *statio* is of military extraction, *de militari exemplo nomen accipit*; "it borroweth its name from military example;" if so, then not derived from the pretended custom of standing. Now the military mode was this; so many soldiers were ordered to be upon the respective guards, there were they to continue completely armed, and on horseback ready to receive any impression of an assaulting enemy; in that posture were they to abide anciently from morning to night, until Paulus Æmilius<sup>2</sup> observing it to be too great a burden both for horse and man, appointed these guards should at noon be relieved with fresh both men and horses. Now because, according to the martial discipline, none was permitted to depart the guard until the time prefixed, Christians, who on the days of humiliation tied themselves as strictly to religious duty, did aptly enough impose upon those days the name of stations. And this will conclude sufficiently for the figurative, against the proper sense of stations. Further to illustrate Tertullian by Tertullian; elsewhere remonstrating the mischievous consequences of unequal yokes, where a Christian woman matcheth with an infidel, he delivereth himself thus: *si statio facienda sit, maritus eo die conducat ad balnea: si jejunia observanda sunt, maritus eadem die convivium exerceat*<sup>3</sup>: "if a station be to be kept, the husband may the same day lead her to the baths. If a solemn fast must be observed, the husband may the same day make a feast;" where *statio* must necessarily denote a day of humiliation. For Tertullian's design is to shew that the Church and the husband may be at cross purposes, and to command things contrary to each other. And the bath being, as the mode was then, applied to luxury, was as opposite to humiliation as a feast to a fast. But here it seems, say some, Ter-

<sup>2</sup> Liv., lib. xliv. c. 33.<sup>3</sup> Ad uxorem, lib. ii. c. 4.

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tullian did not consider both these under a real identity, but 104 as different things, for else one instance would have served. To which I answer, true it is Tertullian doth somewhat distinguish them, the difference being this, that stations signified the less, and *jejunia* the more “solemn fasts,” these continued from morning to night, and they only to the ninth hour, or three in the afternoon, whence it is that Tertullian calls them in a scoff *stationum semi-jejunia*<sup>b</sup>, “half-fasted stations.”

Having thus, I hope, made a clear prospect into Tertullian’s dark mind in reference to these stations, the construction of the former passage is very facile, viz. that whereas many were scrupulous of coming to the Eucharist upon Wednesdays and Fridays, lest the receiving of the elements should prove a breaking of their fasts, which were to be continued until three in the afternoon, Tertullian tells them they were in the wrong, and that the Eucharist is so far from dissolving the duty of fasting, as it makes the work more valuable in God’s sight. But if they would not credit him, then there is another expedient will salve both sores, viz. the taking of the body, and reservation of it to be eaten at home *ante omnem cibum*, “fasting,” as he in the same book doth hint, whereby neither the fast will be interrupted, nor the other duty neglected.

*To forgive our enemies, &c.*] Amongst all the inordinate lusts of our corrupt nature, no one is so unreformable, so obstinate, so stubborn, as hatred; and therefore our Saviour at His sermon upon the mount, that excellent summary of Christian institution, administereth more expressly towards the mortification of this immortal passion, “Bless them that curse you,” a precept whereby the keen edge of revenge is not only blunted, but turned the contrary way: a precept by way of *δευτέρωσις*, and additional explication of the fifth petition of the Lord’s Prayer. For lest we should imagine the whole duty of charity towards our neighbour, lodged in a bare remission of the injury, and an indisposition to revenge, He extends His discipline to a higher pitch, commanding us not only to forgive our enemies, but to love them, yea, to bless, i. e. to wish all the good we can to those which “curse

<sup>b</sup> De Jejun., c. 13.



us:" for seeing *κατάρα* and *εὐλογία* are put here as terms contradistinct, as Grotius<sup>c</sup> hath noted aright, and seeing that *κατάρα* never doth, nor (considering the simples whereof it is composed) can, import any malediction but what is attended with imprecation and cursing, I cannot conceive so meanly of *εὐλογεῖν* in this place to think, with this learned man, it implieth no more but *benignis verbis compellare*, "to speak our execrators fair;" but that it intendeth a serious praying for an accumulation of all blessings upon them; so I am sure did the primitive fathers understand it: for in the prayer for all states which was their litany and very near resembleth ours, one petition was "for those that hate us, and persecute us," as is evident by the Constitutions ascribed to Clemens<sup>d</sup>, which I the more confidently rely upon, because Justin Martyr tells Trypho the Jew, *ὑπὲρ ὑμῶν, καὶ ὑπὲρ τῶν ἄλλων ἀπάντων ἀνθρώπων τῶν ἐχθραίνοντων ἡμῖν εὐχόμεθα*<sup>e</sup>: "for you and all men whatsoever, who are maliciously minded against us, we send forth our prayers." This I cannot but note in recommendation of our Church's charity in this petition towards the great enemies of her religion: she praying in this excellent and solemn form even for those who do as solemnly curse her. The Jews first, *καταρώμενοι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τὸν Χριστὸν*, "execrating in their synagogues all those who profess the Christian faith." So in Justin Martyr's<sup>f</sup> time, and so *etiam nunc*, even at this very present, as the famous Grotius<sup>g</sup> sufficiently demonstrateth. Secondly, the papists, who make it a peculiar part of their service appointed for Maundy-Thursday, to curse with bell, book, and candle, all whom they account for heretics, as appeareth by their *Bulla Cœnæ*<sup>h</sup>.

H  
105 O Christ hear us.] The civilians have a saying *voluntas fortior attenditur ex geminata expressione*, "the meaning of a man is best understood by iterating and doubling of the expression." No less true in those resorts we make to God, the frequent repeating of our supplications striking the more forcible impression upon our souls. Whence the so often re-

<sup>c</sup> In locum.

<sup>d</sup> Cap. 10.

<sup>e</sup> Dialog. cum Tryph.

<sup>f</sup> Ubi supra.

<sup>g</sup> Annot. in lib. ii. de Verit. Christ. Relig. [Dandam operam ut omnibus a se dissidentibus damnum quonis

modo inferatur docet R. Levi ben Gerson: non reddenda illis quæ furtis subducta sunt, Bachai.]

<sup>h</sup> [Bulla in Cœnâ Domini. Published April 13, 1536, under Pope Paul III.]



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doubling of several members of David's Psalms; whence our Saviour in His great agony and conflict prayed εἰπὼν τὸν αὐτὸν λόγον, "using always the very same words;" whence in the primitive Church the litanies which were, αἱ εὐχαὶ τῆς ἐκτενοῦς, "the prayers spirited with the greater vehemency," were always full of such reduplications, as may be seen by the several forms mentioned by the Constitutions of Clemens, and in the several liturgies of those early times.

*A thanksgiving for rain.*] God's blessings and our praises are the great intelligencers which negotiate betwixt Him and us. The first are testimonials to us that our prayers and alms miscarried not in their way, got safe to heaven. The last are certificates to Him, that His blessings got safe to us, for that we have received His gifts: no notice will He take from any but ourselves, and no notice can we convey to Him without the sacrifice of praise. Indeed, reason good, our hearts should move our lungs and lips as readily to thank as to supplicate Him for His benefits: therefore whereas in our service-book certain collects of prayers were framed applicable to cases of extraordinary visitations, it was noted as a great defect that set forms of thanksgiving were not also contrived relative to the same occasions, in case the issues and dispensations of the Almighty proved answerable to our requests. And though it hath been interposed by judicious Mr. Hooker<sup>1</sup> on our Church's behalf, that "this were better provided for by select days assigned by supreme authority for that duty, and by set forms agreeable thereunto, than by a small collect," that defence is in my opinion but partly satisfactory. For calamities are most commonly not national, but sometimes provincial; sometimes they quarter only in one city, sometimes but in a petty village, and unless they spread to be epidemical, they rarely reach the cognizance of the supreme magistrate; or if they do, they will not carry with them importance enough to persuade the indiction of days of universal either humiliation or thanksgiving, for such minute emergencies: therefore (not to defraud the Reformation under King James of the honour it hath merited) the superadding of those relative thanksgivings was not only a commendable, but a necessary act.

<sup>1</sup> [Book v. c. 43.]

## CHAPTER V.

## I BOOK OF EDWARD VI.

THE (A) INTROITS, COLLECTS, EPISTLES, AND GOSPELS, TO BE USED AT THE CELEBRATION OF THE LORD'S SUPPER AND HOLY COMMUNION THROUGH THE YEAR, WITH PROPER PSALMS AND LESSONS FOR DIVERS FEASTS AND DAYS.

## COMMON PRAYER.

THE COLLECTS, (B) EPISTLES AND GOSPELS TO BE USED AT THE CELEBRATION OF THE LORD'S SUPPER AND HOLY COMMUNION THROUGH THE YEAR.

(C) The first Sunday in Advent.

1 B. of Edw. VI. *Blessed is the man, &c.* Psalm i.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

## The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in the which Thy Son Jesus Christ came to visit us in great humility) that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal,

through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

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## The Epistle.

Give nothing to any man, Rom. xiii. verse 8. unto the end.

[Scotch Liturgy, "When the presbyter or minister readeth the gospel the people shall stand up; and the presbyter, before he beginneth to read the gospel, shall say thus: 'The gospel of our Lord and Saviour Jesus Christ, written in such a chapter of such an evangelist, beginning at such a verse.' And the people shall answer, 'Glory be to God.'"]

And when they drew nigh,  
Matt. xxi. verse 1 to the  
end.

[Scotch Lit. "When the gospel is ended the presbyter or minister shall say, 'Here endeth the gospel;' and the people shall answer, 'Thanks be to Thee, O Lord.'"]

And thus at the beginning and ending of the gospel every Sunday and holy day in the year; or when else soever the gospel is read."]

The second Sunday in Advent.

1 B. of Edw. VI. *When I was in trouble, &c.* Psalm cxx.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

The Collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning; grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ.

Whatsoever things are written, Rom. xv. verse 4 to verse 14.

The Gospel.

There shall be signs in the sun, Luke xxi. verse 25 unto verse 34.

The third Sunday in Advent.

1 B. of Edw. VI. *Hear me when I call, Psalm iv.*

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

The Collect.

Lord, we beseech Thee give ear to our prayers, and by Thy gracious visitation lighten the darkness of our heart, by our Lord Jesus Christ.

The Epistle.

Let a man this wise esteem us, 1 Cor. iv. verse 1 unto verse 6.

The Gospel.

When John being in prison, Mat. xi. verse 2 unto verse 11.

The fourth Sunday in Advent.

1 B. of Edw. VI. *Ponder my words, O Lord, &c.* Psalm v.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

## The Collect.

Lord raise up, we pray  
Thee, Thy power, and come  
among us, and with great  
might succour us, that whereas  
(through our sins and wicked-  
ness) we be sore let and hin-  
dered, Thy bountiful grace  
and mercy (through the satis-  
faction of Thy Son our Lord)  
may speedily deliver us: to  
whom with Thee and the Holy  
Ghost be honour and glory,  
world without end.

## The Epistle.

Rejoice in the Lord alway,  
Phil. iv. verse 4 unto verse  
8.

## The Gospel.

This is the record of John,  
John i. verse 19 unto verse  
29.

## (D) Christmas day.

1 B. of Edw. VI. *Proper  
psalms and lesson on Christ-  
mas day.*

## At Matins.

109      xix.      { *The first lesson,*  
             Ps. xlv.      { *Esay ix. unto the*  
             lxxxv.      { *end.*  
                     { *The second lesson,*  
                     { *Matt. i. unto the*  
                     { *end.*

## At the first Communion.

*O sing unto the Lord a new  
song, &c. Psalm xlviii.*

*Glory be to the Father, &c. CHAP.  
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&c.

## The Collect.

God which makest us glad  
with the yearly remembrance  
of the birth of Thy only Son  
Jesus Christ, grant that as  
we joyfully receive Him for  
our Redeemer, so we may  
with sure confidence behold  
Him when He shall come to  
be our judge, who liveth and  
reigneth, &c.

## The Epistle.

The grace of God that bring-  
eth salvation, Tit. ii. verse  
11 to the end.

## The Gospel.

And it chanced in those days,  
&c. Luke ii. to verse 15.

## (E) At the second Communion.

*O Lord our governor, &c.  
Psalm viii.*

## The Collect.

Almighty God, which hast  
given us Thy only-begotten  
Son to take our nature upon  
Him, and this day to be born  
of a pure virgin: grant that  
we being regenerate and made  
Thy children by adoption and  
grace, may daily be renewed  
by Thy holy Spirit, through  
the same our Lord Jesus



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V.**Christ, who libeth and reign-  
eth with Thee, &c.**

The Epistle.

**God in times past diuersly,**  
Heb. i. verse 1 unto verse  
13.

The Gospel.

**In the beginning was the  
Word,** John i. verse 1 unto  
verse 15.1 B. of Edw. VI. Proper  
psalms and lessons at even-  
song.lxxxix. { *The first lesson,*  
Ps. cx. { *Esay vii. God*  
cxxxii. { *spake once again,*  
          { *&c. to the end.**The second lesson, Tit. iii.*  
*The kindness and love, &c.*  
*unto foolish questions.*(F) St. Stephen's day, at  
Matins.1 B. of Edw. VI. *The second*  
*lesson. Acts vi. 7. Stephen*  
*full of faith, &c. unto and*  
*when forty years.*

At the Communion.

*Why boastest thou, thou tyrant,*  
Psalm lii.*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

The Collect.

**Grant us, O Lord, to learn  
to lobe our enemies, by the****example of Thy martyr St.**  
**Stephen, who prayed for his**  
**persecutors, to Thee which**  
**libest, &c.**Then shall follow the Col-  
lect of the Nativity, which  
shall be said continually unto  
New Year's day. [Scotch Lit.  
"But instead of these words  
'and this day to be born,' the  
presbyter shall say, 'as this  
time to be born.'"]

The Epistle.

**And Stephen being full of the**  
**Holy Ghost,** Acts vii. verse  
55 unto the end.

The Gospel.

**Behold, I send unto you**  
**prophets,** Matt. xxiii. verse  
34 unto the end.1 B. of Edw. VI. The second  
lesson at evensong.Acts vii. *And when forty years*  
*were expired unto Stephen*  
*full of the Holy Ghost.*

St. John Evangelist's day.

1 B. of Edw. VI. at Matins.

*The second lesson, Apoc. i.*  
*unto the end.*

At the Communion.

*In the Lord put I my trust, &c.*  
Psalm xi.*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

## The Collect.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being lightened by the doctrine of Thy blessed Apostle and Evangelist John, may attain to Thy everlasting gifts, through Jesus Christ our Lord, Amen.

## The Epistle.

That which was from the beginning, 1 John i. verse 1 unto the end.

## The Gospel.

Jesus said unto Peter, John xxi. verse 19 unto the end.

1 B. of Edw. VI. at evening, *the second lesson*, Apoc. xxii. unto the end.

## The Innocents' day.

1 B. of Edw. VI. at Matins.  
*The first lesson.* Jer. xxxi. unto *Moreover I heard Ephraim.*

## At the Communion.

*O God, the heathen are come,* &c. Psalm xxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,* &c.

## The Collect.

Almighty God, whose praise this day the young Innocents Thy witnesses have confessed

and shewed forth, not in speaking, but in dying: mortify and kill all vices in us, that in our conversation, our life may express the faith which with our tongues we do confess, through Jesus Christ our Lord.

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## The Epistle.

I looked, and lo a lamb, Apoc. xiv. verse 1 unto verse 6.

## The Gospel.

The angel of the Lord appeared, Matt. ii. verse 13 unto verse 19.

The Sunday after Christmas day.

1 B. of Edw. VI. *I will lift mine eyes up to the hills, &c.* Psalm cxxi.  
*Glory be to the Father, &c.*  
*As it was in the beginning,* &c.

## The Collect.

Almighty God which hast given, &c. As upon Christmas day.

## The Epistle.

And I say, that the heir, Gal. iv. verse 1 unto verse 8.

## The Gospel.

This is the book of the generation, Matt. i. verse 1 unto the end.

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V.

1 B. of Edw. VI. At Matins.

*The first lesson, Gen. xvii. unto the end.*

*The second lesson, Rom. ii. unto the end.*

(G) At the Communion.

*I was glad when they said unto me, &c. Psalm cxxii.*

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

The Collect.

Almighty God, which madest Thy blessed Son to be circumcised, and obedient to the law for man : grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey Thy blessed will, through the same Thy Son Jesus Christ our Lord.

The Epistle.

Blessed is that man to whom, Rom. iv. verse 8 unto verse 15.

The Gospel.

And it fortunèd, Luke ii. verse 15 unto verse 22.

1 B. of Ed. VI. At Evensong.

*The first lesson, Deut. x. And now Israel, unto the end.*

*The second lesson, Colos. ii. unto the end.*

*Omitted in the 1 B. of Edw. VI.*

If there be a Sunday between the Epiphany and the Circumcision: then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of Circumcision. [Scotch Lit. "So likewise upon every other day from the time of the Circumcision to the Epiphany."]

(H) The Epiphany.

1 B. of Edw. VI. At Matins.

*The first lesson, Esay lx. unto the end.*

*The second lesson, Luke iii. And it fortunèd, unto the end.*

At the Communion.

*O sing unto the Lord a new song, &c. Psalm xvi.*

*Glory be to the Father, &c. As it was in the beginning, &c.*

The Collect.

O God which by the leading of a star, didst manifest Thy only-begotten Son to the Gentiles : mercifully grant, <sup>111</sup> that we which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead, through Christ our Lord.

## The Epistle.

For this cause I Paul, Eph.  
iii. verse 1 unto verse 13.

## The Gospel.

When Jesus was born,  
Matt. ii. verse 1 unto verse  
13.

1 B. of Edw. VI. At Evensong.  
*The first lesson, Isai. xlix.  
unto the end.*

*The second lesson, John ii.*  
After this He went down to  
Capernaum, *unto the end.*

The first Sunday after the  
Epiphany.

1 B. of Edw. VI. *How long  
wilt Thou forget me, &c.*  
Psalm xiii.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

## The Collect.

Lord we beseech Thee mer-  
cifully to receive the prayers of  
Thy people which call upon  
Thee, and grant that they  
may both perceive and know  
what things they ought to do,  
and also have grace and power  
faithfully to fulfil the same,  
through Jesus Christ our  
Lord.

## The Epistle.

I beseech you therefore bre-  
thren, Rom. xii. verse 1  
unto verse 6.

## The Gospel.

The father and mother of  
Jesus, Luke ii. verse 41  
unto the end.

The second Sunday after the  
Epiphany.

1 B. of Edw. VI. *The fool  
hath said in his heart, &c.*  
Psalm xiv.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

## The Collect.

Almighty and everlasting  
God, which dost govern all  
things in heaven and earth :  
mercifully hear the supplica-  
tions of Thy people; and grant  
us Thy peace all the days of  
our life.

## The Epistle.

Seeing that we have divers  
gifts, Rom. xii. verse 6  
unto verse 16.

## The Gospel.

And the third day was there,  
John ii. verse 1 unto verse  
12.

The third Sunday after the  
Epiphany.

1 B. of Edw. VI. *Lord who  
shall dwell in Thy taberna-  
cle, &c.* Psalm xv.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

CHAP.  
V.



CHAP.  
V.

## The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth Thy right hand to help and defend us, through Christ our Lord.

## The Epistle.

Be not wise in your own opinions, Rom. xii. verse 16 unto the end.

## The Gospel.

When He was come down, Matt. viii. verse 1 to verse 14.

The fourth Sunday after the Epiphany.

1 B. Edw. VI. *Why do the heathen so furiously rage together, &c. Psalm ii. Glory be to the Father, &c. As it was in the beginning, &c.*

## The Collect.

God which knowest us to be set in the midst of so many and great dangers, that for man's frailness we cannot always stand uprightly: grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome, through Christ our Lord.

## The Epistle.

Let every soul submit himself, Rom. xiii. verse 1 unto verse 8.

## The Gospel.

And when He entered into a ship, Matt. viii. verse 23 unto the end.

The fifth Sunday after the Epiphany.

1 B. of Edw. VI. *The Lord hear thee in the day of thy trouble, &c. Psalm xx. Glory be to the Father, &c. As it was in the beginning, &c.*

## The Collect.

Lord we beseech Thee to keep Thy Church and household continually in Thy true religion, that they which do lean only upon hope of Thy heavenly grace, may evermore be defended by Thy mighty power, through Christ our Lord.

## The Epistle.

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Put upon you as the elect of God, Colos. iii. verse 12 unto verse 18.

## The Gospel.

The kingdom of heaven, Matt. xiii. verse 24 unto verse 31.

The sixth Sunday (if there be so many) shall have the

psalm, collect, epistle, and gospel, that was upon the fifth Sunday.

*Glory be to the Father, &c.* CHAP.  
*As it was in the beginning,* V.  
*&c.*

The Sunday called Sep-  
tuagesima.

1 B. of Edw. VI. *The Lord is my Shepherd, &c.* Psalm xxiii.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

The Collect.

O Lord, we beseech Thee favourably to hear the prayers of Thy people, that we which are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name, through Jesus Christ our Saviour, who liveth and reigneth world without end.

The Epistle.

Perceive ye not, how that they which, 1 Cor. ix. verse 24 unto the end.

The Gospel.

The kingdom of heaven is like, Matt. xx. verse 1 unto verse 17.

The Sunday called Sexagesima.

1 B. of Edw. VI. *The earth is the Lord's, &c.* Psalm xxiv.

The Collect.

Lord God, which seest that we put not our trust in any thing that we do: mercifully grant, that by Thy power we may be defended against all adversity, through Jesus Christ our Lord.

The Epistle.

Ye suffer fools gladly, 2 Cor. xi. verse 19 unto verse 32.

The Gospel.

When much people were gathered, Luke viii. verse 4 unto verse 16.

The Sunday called Quinquagesima.

1 B. of Edw. VI. *Be Thou my judge, O Lord, &c.* Psalm xxvi.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

The Collect.

O Lord, which dost teach us that all our doings without charity are nothing worth, send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues, without the which whosoever liveth is counted dead

CHAP.  
V.

before Thee: grant this for  
Thy only Son Jesus Christ's  
sake.

The Epistle.

Though I speak with tongues  
of men, 1 Cor. xiii. verse  
1 unto the end.

The Gospel.

Jesus took unto Him the  
twelve, Matt. iv. verse 31  
unto the end.

(I) The first day of Lent.

1 B. of Edw. VI. *O Lord,  
rebuke me not in Thine  
indignation, Psalm vi.*

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

The Collect.

Almighty and everlasting  
God, which hatest nothing  
that Thou hast made, and  
dost forgive the sins of all  
them that be penitent: create  
and make in us new and con-  
trite hearts, that we worthily  
lamenting our sins, and  
knowledging our wretchedness,  
may obtain of Thee, the God  
of all mercy, perfect remission  
and forgiveness, through  
Jesus Christ.

The Epistle.

Turn you unto Me with,  
Joel ii. verse 12 unto verse  
18.

The Gospel.

When ye fast be not sad,  
Matt. vi. verse 16 unto  
verse 22.

[Scotch Liturgy, "From Ash  
Wednesday to the first  
Sunday in Lent shall be  
used the same collect,  
epistle, and gospel which  
were used on Ash Wed-  
nesday."]

The first Sunday in Lent.

1 B. of Edw. VI. *Blessed  
is he whose unrighteous-  
ness is forgiven, &c. Psalm  
xxxii.*

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

The Collect.

Lord, which for our sake  
didst fast forty days and forty  
nights: give us grace to use  
such abstinence, that our flesh  
being subdued to the spirit,  
we may ever obey Thy godly  
motions in righteousness and  
true holiness, to Thy honour  
and glory, which livest and  
reignest, &c.

The Epistle.

We as helpers exhort you,  
2 Cor. vi. verse 1 unto verse  
11.

The Gospel.

Then was Jesus led away,  
Luke xviii. verse 1 unto  
verse 12.

The second Sunday in Lent.

1 B. of Edward VI. *Out of the deep have I called, &c.*

Psalm cxxx.

*Glory be to the Father, &c.*

*As it was in the beginning,*

*&c.*

The Collect.

Almighty God, which dost see that we have no power of ourselves to help ourselves: keep Thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ, &c.

The Epistle.

We beseech you brethren,

1 Thess. iv. verse 1 unto verse 9.

The Gospel.

Jesus went thence, Matth. xv. verse 21 unto verse 29.

The third Sunday in Lent.

1 B. of Edw. VI. *Give sentence with me, O Lord, &c.*

Psalm xliii.

*Glory be to the Father, &c.*

*As it was in the beginning,*

*&c.*

The Collect.

We beseech Thee, Almighty God, look upon the

heartly desires of Thy humble servants, and stretch forth the right hand of Thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord.

The Epistle.

We be the followers of God, Ephes. v. verse 1 unto verse 15.

The Gospel.

Jesus was casting out a devil, Luke xi. verse 14 unto verse 26.

The fourth Sunday in Lent.

1 B. of Edw. VI. *God is our hope and strength, &c.* Psalm xlii.

*Glory be to the Father, &c.*

*As it was in the beginning,*

*&c.*

The Collect.

Grant we beseech Thee Almighty God that we which for our evil deeds are worthily punished, by the comfort of Thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle.

Tell me, ye that desire to be under, Gal. iv. verse 21 unto the end.



CHAP.  
V.

## The Gospel.

Jesus departed over the sea,  
John vi. verse 1 unto verse  
15.

The fifth Sunday in Len .

1 B. of Edw. VI. *Save me,  
O God, for Thy Name's  
sake.* Psalm liv., &c.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

We beseech Thee, Al-  
mighty God, mercifully to  
look upon Thy people, that  
by Thy great goodness they  
may be governed and preserved  
evermore, both in body and  
soul, through Jesus Christ  
our Lord.

## The Epistle.

Christ being an high-priest,  
Heb. ix. verse 11 unto  
verse 16.

## The Gospel.

Which of you can rebuke Me  
of sin, John viii. verse 46  
unto the end.

(K) Sunday next before  
Easter.

1 B. of Edw. VI. *Hear my  
crying, O God, &c.* Psalm  
lxi.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Almighty and everlasting  
God, which of Thy tender  
lobe towards man, hast sent  
our Saviour Jesus Christ,  
to take upon Him our flesh,  
and to suffer death upon the  
cross, that all mankind should  
follow the example of His  
great humility : mercifully  
grant that we both follow the  
example of His patience, and  
be made partakers of His  
resurrection, through the same  
Jesus Christ our Lord.

## The Epistle.

Let the same mind be in you,  
Phil. ii. verse 5 unto verse  
11.

## The Gospel.

And it came to pass, Matt.  
xxvi. verse 1 unto chap.  
xxvii. verse 57.

(L) Monday before Easter.

## The Epistle.

Who is this that cometh,  
Esai. lxi. verse 1 unto the  
end.

## The Gospel.

After two days was Easter,  
Mark xiv. verse 1 unto the  
end.

115 Tuesday before Easter.

The Epistle.

**The Lord God hath opened,**  
Esai. l. verse 5 unto the  
end.

The Gospel.

**And anon in the dawning,**  
Mark xv. verse 1 unto the  
end.

The Wednesday before Easter.

The Epistle.

**For where a testament is,**  
Hebr. ix. verse 16 unto the  
end.

The Gospel.

**The feast of sweet bread,**  
Luke xxii. verse 1 unto the  
end.

1 B. of Edw. VI. At even-  
song, the first lesson. La-  
mentations i. unto the  
end.

(M) Thursday before Easter.

1 B. of Edw. VI. At matins,  
the first lesson. Lamenta-  
tions ii. unto the end.

The Epistle.

**This I warn you of, 1 Cor.**  
xi. verse 17 unto the end.

The Gospel.

**The whole multitude of,**  
Luke xxiii. ver. 1 unto the  
end.

1 B. of Edw. VI. At even- CHAP.  
song, the first lesson. La- V.  
ment. iii. unto the end.

(N) On Good Friday.

1 B. of Edw. VI. At matins,  
the first lesson. Gen. xxii.  
unto the end.

The Collect.

**Almighty God, we beseech**  
**Thee graciously to behold this**  
**Thy family, for the which**  
**our Lord Jesus Christ was**  
**contented to be betrayed and**  
**giben up into the hands of**  
**wicked men, and to suffer**  
**death upon the cross, who**  
**libereth and reigneth, &c.**

1 B. of Edw. VI. *My God,*  
*my God, look upon me, &c.*  
Psalm xxii.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

After the two collects at the  
Communion shall be said  
these two collects follow-  
ing.

**Almighty and everlasting**  
**God, by whose Spirit the**  
**whole body of the Church is**  
**governed and sanctified: re-**  
**ceive our supplications and**  
**prayers, which we offer before**  
**Thee for all estates of men**  
**in Thy holy congregation,**  
**that every member of the same**  
**in his vocation and ministry**

CHAP.  
V.

may truly and godlily serve  
Thee, through our Lord Jesus  
Christ.

Merciful God, who hast  
made all men, and hatest no-  
thing that Thou hast made,  
nor wouldest the death of a  
sinner, but rather that he  
should be converted and live:  
have mercy upon all Jews,  
Turks, infidels, and heretics,  
and take from them all ig-  
norance, hardness of heart, and  
contempt of Thy word: and  
so fetch them home, blessed  
Lord, to Thy flock, that they  
may be saved among the rem-  
nant of the true Israelites,  
and be made one fold, under  
one shepherd, Jesus Christ  
our Lord, who liveth and  
reigneth, &c.

The Epistle.

The law which hath, Heb. x.  
verse 1 unto verse 16.

The Gospel.

When Jesus had spoken,  
John xviii. verse 1 unto  
the end of chap. xix.

1 B. of Edward VI. At even-  
ing, the first lesson Esai.  
liii. unto the end.

(O) On Easter Eve.

[Scotch Liturgy, Collect.  
"O most gracious God, look  
upon us in mercy, and grant

that as we are baptized into  
the death of Thy Son our  
Saviour Jesus Christ; so by  
our true and hearty repent-  
ance all our sins may be  
buried with Him, and we not  
fear the grave: that as Christ  
was raised up from the dead  
by the glory of Thee O Father,  
so we also may walk in new-  
ness of life, but our sins never  
be able to rise in judgment  
against us; and that for the  
merit of Jesus Christ that  
died, was buried, and rose  
again for us. Amen."]

1 B. of Edw. VI. At ma-  
tins, the first lesson La-  
ment. iv. v. unto the end.

*O Lord God of my salvation,* 116

*&c. Psalm lxxxviii.*

*Glory be to the Father, &c.*

*As it was in the beginning,*

*&c.*

The Epistle.

It is better, if the will of,  
1 Pet. iii. verse 17 unto  
the end.

The Gospel.

When the even was come,  
Matt. xxvii. verse 57 unto  
the end.

(P) Easter day.

At morning prayer, instead  
of the psalm, *O come let  
us, &c.* these anthems shall  
be sung or said.

Christ rising again from the dead, now dieth not. Death from henceforth hath no power upon Him. For in that He died, He died but once to put away sin, but in that He lieth, He lieth unto God; And so likewise count yourselves dead unto sin, but living unto God in Christ Jesus our Lord. [1 B. of Edw. VI. *Allelujah, Allelujah.*]

Christ is risen again, the first-fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die, so by Christ all men shall be restored to life.

1 B. of Edw. VI. The priest.

*Shew forth to all nations the glory of God.*

Answer.

*And among all people His wonderful works.*

Let us pray.

O God, who for our redemption didst give Thine only-begotten Son to the death of the cross: and by His glorious resurrection hast delivered us from the power of our enemy: grant us so to die daily from sin, that we

may evermore live with Him in the joy of His resurrection, through the same Jesus Christ our Lord. Amen. CHAP. V.

Proper Psalms and Lessons at Matins.

	{ The first lesson, Exod. xii. unto the end. The second lesson, Rom. vi. unto the end.
ii.	
Psalm lvii.	
cxi.	

At the first Communion.

*Preserve me, O God, Psalm xvi.*

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

The Collect.

Almighty God, which through Thy only-begotten Son Jesus Christ hast overcome death, and opened to us the gate of everlasting life: we humbly beseech Thee, that as by Thy special grace preventing us, Thou dost put in our minds good desires: so by Thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who lieth and reigneth, &c.

The Epistle.

If ye be risen again with Christ, Col. iii. verse 1 unto verse 8.



CHAP.  
V.

## The Gospel.

The first day of the Sabbath, John xx. verse 1 unto verse 11.

1 B. of Edw. VI. At the second Communion.

*Lord, how are they increased,*  
*&c. Psalm iii.*

*Glory be to the Father, &c.*

*As it was in the beginning,*  
*&c.*

## The Collect.

Almighty Father which hast given Thy only Son to die for our sins, and rise again for our justification, grant us to put away the leaven of malice and wickedness, that we may always serve Thee in pureness of living and truth, through Jesus Christ our Lord.

## The Epistle.

Know ye not that a little leaven, &c. 1 Cor. v. verse 6 unto verse 9.

## The Gospel.

When the Sabbath was past, &c. Mark xvi. unto verse 6.

## At Evensong.

Proper Psalms and Lessons.

cxiii.	} <i>The second lesson, Acts ii. unto the end.</i>
Psalm cxiv.	
cxviii.	

(Q) Monday in Easter week.

1 B. of Edw. VI. At matins.  
*The second lesson, Matt. xxviii. unto the end.*

*My soul truly waiteth still upon God, Psalm lxii.*

*Glory be to the Father, &c.*

*As it was in the beginning,*  
*&c.*

## The Collect.

Almighty God, which through Thy only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: we humbly beseech Thee, that as by Thy special grace preventing us, Thou dost put in our minds good desires: so by Thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

## The Epistle.

Peter opened his mouth, and said, Acts x. verse 34 unto verse 44.

## The Gospel.

Behold two of the disciples, Luke xxiv. verse 13 unto verse 36.

1 B. of Edw. VI. At evensong.

*The second lesson, Acts iii. unto the end.*

Tuesday in Easter week.

1 B. of Edw. VI. At matins.

*The second lesson, Luke xxiv.*  
unto *And behold two of*  
*them.*

*Praise the Lord, ye servants,*  
&c. Psalm cxiii.

*Glory be to the Father, &c.*

*As it was in the beginning,*

&c.

The Collect.

Almighty Father, which  
hast given Thine only Son  
to die for our sins, and to rise  
again for our justification:  
grant us so to put away the  
leaven of malice and wicked-  
ness, that we may alway  
serve Thee in pureness of  
living and truth, through  
Jesus Christ our Lord.

The Epistle.

*Ye men and brethren, Acts*  
xiii. verse 26 unto verse 42.

The Gospel.

*Jesus stood in the midst of,*  
Luke xxiv. verse 36 unto  
verse 49.

1 B. of Edw. VI. At even-  
song.

*The second lesson, 1 Cor. xv.*  
unto the end.

(R) The first Sunday after  
Easter.

1 B. of Edw. VI. *Blessed is*

*the man that feareth the* CHAP.  
*Lord, Psalm cxii.* V.

*Glory be to the Father, &c.*

*As it was in the beginning,*  
&c.

The Collect.

Almighty God, &c. (as at  
the Communion on Easter  
day.)

The Epistle.

All that is born of God,  
1 John v. verse 4 unto  
verse 13.

The Gospel.

The same day at night, John  
xx. verse 19 unto verse 24.

The second Sunday after  
Easter.

1 B. of Edw. VI. *Haste Thee,*  
*O God, to deliver me, &c.*  
Psalm lxx.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

Almighty God, which hast  
given Thine only Son to be  
unto us both a sacrifice for  
sin, and also an ensample of  
good life: give us the grace that  
we may always most thank-  
fully receive that His inesti-  
mable benefit, and also daily  
endeavour ourselves to follow  
the blessed steps of His most  
holy life.

CHAP.  
V.

## The Epistle.

This is thankworthy, 1 Pet.  
ii. verse 19 unto the end.

## The Gospel.

Christ said unto His dis-  
ciples, John x. verse 11  
unto verse 17.

The third Sunday after  
Easter.

1 B. of Edw. VI. *Unto Thee,*  
*O God, do we give thanks,*  
*&c. Psalm lxxv.*  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

## The Collect.

Almighty God, which shew-  
est to all men that be in error  
the light of Thy truth, to the  
intent that they may return  
into the way of righteousness:  
grant unto all them that be  
admitted into the fellowship  
of Christ's religion, that they  
may eschew those things that  
be contrary to their profession,  
and follow all such things  
as be agreeable to the same,  
through our Lord Jesus  
Christ.

## The Epistle.

Dearly beloved, I beseech you,  
1 Pet. ii. verse 11 unto  
verse 18.

## The Gospel.

Jesus said to His disciples,  
John xvi. verse 6 unto  
verse 23.

The fourth Sunday after  
Easter.

1 B. of Edw. VI. *God stand-*  
*eth in the congregation of*  
*princes, &c. Psalm lxxxii.*  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

## The Collect.

Almighty God, which dost  
make the minds of all faith-  
ful men to be of one will:  
grant unto Thy people, that  
they may love the thing which  
Thou commandest, and desire  
that which Thou dost pro-  
mise, that among the sundry  
and manifold changes of the  
world, our hearts may surely  
there be fixed, whereas true  
joys are to be found, through  
Christ our Lord.

## The Epistle.

Every good gift, James i. verse  
17 unto verse 22.

## The Gospel.

Jesus said unto His dis-  
ciples, John xvi. verse 5  
unto verse 16.

(S) The fifth Sunday after  
Easter.

1 B. of Edw. VI. *O how*

*amiable are Thy dwellings,*  
 &c. Psalm lxxxiv.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
 &c.

## The Collect.

Lord, from whom all good things do come, grant us Thy humble servants, that by Thy holy inspiration, we may think those things that be good, and by Thy merciful guiding may perform the same through our Lord Jesus Christ.

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## The Epistle.

See that ye be doers of the word, James i. verse 22 unto the end.

## The Gospel.

Verily, verily I say unto you, John xvi. verse 23 unto the end.

## (T) The Ascension day.

1 B. of Edw. VI. Proper psalms and lessons at matins.

viii. } *The second les-*  
 Psalm xv. } *son, John xiv.*  
 xxi. } *unto the end.*

O clap your hands, &c.  
 Psalm xlvii.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
 &c.

## The Collect.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell.

## The Epistle.

In the former treatise, Acts i. verse 1 to verse 12.

## The Gospel.

Jesus appeared unto the, Mark xvi. verse 14 unto the end.

1 B. of Edw. VI. Proper psalms and lessons at evensong.

xxiv. } *The second les-*  
 Psalm lxviii. } *son, Ephes. iv.*  
 cxlviii. } *unto the end.*

The Sunday after Ascension day.

1 B. of Edw. VI. *The Lord is King, &c.* Psalm xciii.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
 &c.

## The Collect.

O God the King of glory, which hast exalted Thine only Son Jesus Christ with great triumph into Thy kingdom in heaven: We beseech Thee



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leabe us not comfortless, but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who lieth and reigneth, &c.

The Epistle.

The end of all things is at hand, 1 Pet. iv. verse 7 unto verse 12.

The Gospel.

When the Comforter is come, John xv. verse 26 and chap. xxvi. end in verse 4.

(V) Whit-Sunday.

1 B. of Edw. VI. Proper psalms and lessons at matins.

	{	<i>The second lesson, Acts x.</i>
xlvi.		<i>Then Peter opened his</i>
Psalm lxvii.		<i>mouth, unto</i>
cxlv.		<i>the end.</i>

*Rejoice in the Lord, O ye righteous, &c. Psalm xxxiii. Glory be to the Father, &c. As it was in the beginning,*

&c.

The Collect.

God which as upon this day hast taught the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit: grant us

by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of Christ Jesu our Saviour, who lieth and reigneth with Thee in the unity of the same Spirit, one God, world without end, Amen.

The Epistle.

When the fifty days were come to an end, Acts ii. verse 1 unto verse 12.

The Gospel.

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Jesus said unto His disciples, John xiv. verse 15 unto the end.

1 B. Edw. VI. Proper psalms and lessons at evensong.

	{	<i>The second lesson, Acts xix.</i>
		<i>It fortun'd</i>
Psalm civ.		<i>when Apollo</i>
cxlv.		<i>went to Corinth, unto</i>
		<i>After these things.</i>

Monday in Whitsun-week.

1 B. of Edw. VI. *O be joyful in the Lord all ye lands,* Psalm c.

*Glory be to the Father, &c.*

*As it was in the beginning,* &c.

## The Collect.

God which, &c. As upon  
Whit-Sunday.

## The Epistle.

Then Peter opened his mouth,  
Acts x. verse 34 unto the  
end.

## The Gospel.

So God loved the world,  
John iii. verse 16 unto  
verse 22.

Tuesday after Whit-Sunday.

1 B. of Edw. VI. *My song  
shall be of mercy, &c.* Psalm  
ci.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

God which hast, &c. As upon  
Whit-Sunday.

## The Epistle.

When the Apostles which,  
Acts viii. verse 14 unto  
verse 18.

## The Gospel.

Verily, verily I say unto  
you, John x. verse 1 unto  
verse 11.

## Trinity Sunday.

1 B. of Edw. VI. At matins.  
*The first lesson, Gen. xviii.  
unto the end.*

*The second lesson, Matt. iii. CHAP.  
unto the end. V.*

*God be merciful unto us and  
bless us, &c. Psalm lxxvii.  
Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Almighty and everlasting  
God, which hast giben unto  
us Thy servants grace by the  
confession of a true faith, to  
acknowledge the glory of the  
eternal Trinity, and in the  
power of the divine Majesty  
to worship the Unity: We  
beseech Thee, that through  
the steadfastness of this faith,  
we may evermore be defended  
from all adversity, which lib-  
est and reignest one God,  
world without end. Amen.

## The Epistle.

After this I looked, and be-  
hold, Apoc. iv. verse 1 unto  
the end.

## The Gospel.

There was a man of the,  
John iii. verse 1 unto verse  
16.

The first Sunday after Tri-  
nity.

1 B. of Edw. VI. *Blessed  
are those that are undefiled  
in the way, &c.* Psalm  
cxix.

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V.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

whom Thou dost bring up in  
Thy stedfast love. Grant  
this, &c.

### The Collect.

God the strength of all  
them that trust in Thee, mer-  
cifully accept our prayers:  
And because the weakness of  
our mortal nature can do no  
good thing without Thee, grant  
us the help of Thy grace, that  
in keeping of Thy command-  
ments, we may please Thee  
both in will and deed, through  
Jesus Christ our Lord.

### The Epistle.

Dearly beloved, let us love  
one another, 1 John iv.  
verse 7 unto the end.

### The Gospel.

There was a certain rich man,  
Luke xvi. verse 19 unto  
the end.

### The second Sunday after Trinity.

1 B. of Edw. VI. *Wherewith  
shall a young man cleanse  
his way, &c. Psalm cxix.  
Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

### The Collect.

Lord, make us to have a per-  
petual fear and love of Thy  
holy name, for Thou never  
failest to help and govern them,

### The Epistle.

Markel not, my brethren,  
1 John iii. verse 13 unto  
the end.

### The Gospel.

A certain man ordained, Luke  
xiv. verse 16 unto verse 25.

### The third Sunday after Trinity.

1 B. of Edw. VI. *O do well  
unto Thy servant, &c. Psalm  
cxix.* 121  
*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

### The Collect.

Lord, we beseech Thee mer-  
cifully to hear us, and unto  
whom Thou hast given an  
heartly desire to pray, grant  
that by Thy mighty aid we  
may be defended, through  
Jesus Christ our Lord.

### The Epistle.

Submit yourselves every man,  
1 Peter v. verse 5 unto  
verse 12.

### The Gospel.

Then resorted unto Him,  
Luke xv. verse 1 unto  
verse 11.

The fourth Sunday after  
Trinity.

1 B. of Edw. VI. *My soul  
cleaveth to the dust, &c.*  
Psalm cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

God the protector of all that  
trust in Thee, without whom  
nothing is strong, nothing is  
holy : increase and multiply  
upon us Thy mercy, that  
Thou being our ruler and  
122 guide, we may so pass through  
things temporal, that we finally  
lose not the things eternal :  
grant this heavenly Father,  
for Jesus Christ's sake our  
Lord.

The Epistle.

I suppose that the afflictions,  
Rom. viii. verse 18 unto  
verse 24.

The Gospel.

Be ye merciful, as your Fa-  
ther, Luke vi. verse 36 unto  
verse 43.

The fifth Sunday after  
Trinity.

1 B. of Edw. VI. *Teach me,  
O Lord, the way of Thy  
statutes, &c.*  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

L'ESTRANGE.

The Collect.

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V.

Grant, Lord, we beseech  
Thee, that the course of this  
world may be so peaceably  
ordered by Thy governance,  
that Thy [Scotch Lit. "peo-  
ple"] congregation may joy-  
fully serve Thee in all godly  
quietness, through Jesus  
Christ our Lord.

The Epistle.

Be ye all of one mind and  
of one heart, 1 Peter iii.  
verse 8 unto verse 15.

The Gospel.

It came to pass, Luke v.  
verse 1 unto verse 12.

The sixth Sunday after  
Trinity.

1 B. of Edw. VI. *Let Thy  
loving mercy come also unto  
me, O Lord, &c.* Psalm cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

God which hast prepared to  
them that love Thee, such  
good things as pass all man's  
understanding : pour into our  
hearts such love towards Thee,  
that we loving Thee in all  
things, may obtain Thy pro-  
mises, which exceed all that  
we can desire, through Jesus  
Christ our Lord.



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V.

The Epistle.

Know ye not, that all we,  
Rom. vi. verse 3 unto  
verse 12.

The Gospel.

Jesus said to His disciples,  
Matt. v. verse 20 unto  
verse 27.

The seventh Sunday after  
Trinity.

1 B. of Edw. VI. *O think  
upon Thy servant as con-  
cerning Thy word, &c.*  
Psalm cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

Lord of all power and  
might, which art the author  
and giver of all good things,  
graft in our hearts the love of  
Thy name, increase in us  
true religion, nourish us with  
all goodness, and of Thy  
great mercy keep us in the  
same, through Jesus Christ  
our Lord.

The Epistle.

I speak grossly, because,  
Rom. vi. verse 19 unto the  
end.

The Gospel.

In those days, Mark viii.  
verse 1 unto verse 10.

The eighth Sunday after  
Trinity.

1 B. of Edw. VI. *Thou art  
my portion, O Lord, &c.*  
Psalm cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

God whose providence is  
never deceived, we humbly be-  
seech Thee that Thou wilt put  
away from us all hurtful  
things, and give those things  
which be profitable for us,  
through Jesus Christ our  
Lord.

The Epistle.

Brethren, we are debtors,  
Rom. viii. verse 12 unto  
verse 18.

The Gospel.

Beware of false prophets,  
Matt. vii. verse 15 unto  
verse 22.

The ninth Sunday after  
Trinity.

1 B. of Edw. VI. *O Lord  
Thou hast dealt graciously  
with Thy servant, Psalm*  
cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

Grant to us, Lord, we be-  
seech Thee, the spirit to

think and do always such things as be rightful, that we which cannot be without Thee, may by Thee be able to live according to Thy will, through Jesus Christ our Lord.

The Epistle.

Brethren, I would not that,  
1 Cor. x. verse 1 unto  
verse 14.

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The Gospel.

Jesus said unto His disciples, Luke xvi. verse 1 unto verse 10.

The tenth Sunday after  
Trinity.

1 B. of Edw. VI. *Thy hands have made and fashioned me, &c. Psalm cxix. Glory be to the Father, &c. As it was in the beginning, &c.*

The Collect.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and that they may obtain their petitions, make them to ask such things as shall please Thee, through Jesus Christ our Lord.

The Epistle.

Concerning spiritual things,  
1 Cor. xii. verse 1 unto  
verse 12.

The Gospel.

And when He was come near,  
Luke xix. verse 41 unto  
verse 47.

The eleventh Sunday after  
Trinity.

1 B. of Edw. VI. *My soul hath longed for Thy salvation, &c. Psalm cxix. Glory be to the Father, &c. As it was in the beginning, &c.*

The Collect.

God which declarest Thy Almighty power most chiefly in shewing mercy and pity, give unto us abundantly Thy grace, that we running to Thy promises, may be made partakers of Thy heavenly treasure, through Jesu Christ our Lord.

The Epistle.

Brethren, as pertaining to the Gospel, 1 Cor. xv. verse 1 unto verse 12.

The Gospel.

Christ told this parable, Luke xviii. verse 9 unto verse 15.

The twelfth Sunday after  
Trinity.

1 B. of Edw. VI. *O Lord, Thy word endureth for ever in heaven, &c. Psalm cxix. Glory be to the Father, &c. As it was in the beginning, &c.*

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## The Collect.

Almighty and everlasting God, which art always more ready to hear than we to pray, and are wont to gibe more than either we desire or describe: pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord.

## The Epistle.

Such trust have we through,  
2 Cor. iii. verse 4 unto  
verse 10.

## The Gospel.

Jesus departed, Mark vii.  
verse 31 unto the end.

The thirteenth Sunday after  
Trinity.

1 B. of Edw. VI. *Lord what  
love have I unto Thy law?*  
Psalm cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

## The Collect.

Almighty and merciful God,  
of whose only gift it cometh  
that Thy faithful people do  
unto Thee true and laudable  
service: grant we beseech  
Thee, that we may so run to

Thy heavenly promises, that  
we fail not finally to attain  
the same, through Jesus<sup>124</sup>  
Christ our Lord.

## The Epistle.

To Abraham and his seed,  
Gal. iii. verse 16 unto verse  
23.

## The Gospel.

Happy are the eyes which,  
Luke x. verse 23 unto verse  
38.

The fourteenth Sunday after  
Trinity.

1 B. of Edw. VI. *Thy word  
is a lanthorn unto my feet,*  
&c. Psalm cxix.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

## The Collect.

Almighty and everlasting  
God, gibe unto us the increase  
of faith, hope, and charity,  
and that we may obtain that  
which Thou dost promise,  
make us to love that which  
Thou dost command, through  
Jesus Christ our Lord.

## The Epistle.

I say walk in the Spirit,  
Gal. v. verse 16 unto verse  
25.

## The Gospel.

And it chanced as Jesus went, Luke xvii. verse 11 unto verse 20.

The fifteenth Sunday after Trinity.

1 B. of Edw. VI. *I hate them that imagine evil things, &c.* Psalm cxix.

*Glory be to the Father, &c.*  
*As it was in the beginning, &c.*

The Collect.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy. And because the frailty of man without Thee cannot but fall, keep us ever by Thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

The Epistle.

Ye see how large a letter, Gal. vi. verse 11 unto the end.

The Gospel.

No man can serve two masters, Matt. vi. verse 24 unto the end.

<sup>125</sup> The sixteenth Sunday after Trinity.

1 B. of Edw. VI. *I deal with the thing that is lawful and right, &c.* Psalm cxix.

*Glory be to the Father, &c.*  
*As it was in the beginning, &c.*

The Collect.

Lord we beseech Thee, let Thy continual pity cleanse and defend Thy congregation. And because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord.

The Epistle.

I desire that you faint not, Ephes. iv. verse 13 unto the end.

The Gospel.

And it fortuneth that Jesus, Luke vii. verse 11 unto verse 18.

The seventeenth Sunday after Trinity.

1 B. of Edw. VI. *Thy testimonies are wonderful, &c.* Psalm cxix.

*Glory be to the Father, &c.*  
*As it was in the beginning, &c.*

The Collect.

Lord, we pray Thee that Thy grace may alway present and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lord's,) Ephes. iv. verse 1 unto verse 7.



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## The Gospel.

It chanced that Jesus went,  
Luke xiv. verse 1 unto verse  
12.

The eighteenth Sunday after  
Trinity.

1 B. of Edw. VI. *Righteous  
art Thou, O Lord, &c.* Psalm  
cxix.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Lord, we beseech Thee,  
grant Thy people grace to  
aboid the infections of the  
devil, and with pure heart and  
mind to follow Thee the only  
God, through Jesus Christ  
our Lord.

## The Epistle.

I thank my God always,  
1 Cor. i. verse 4 unto verse  
9.

## The Gospel.

When the Pharisees had,  
Matt. xxii. verse 34 unto  
the end.

The nineteenth Sunday after  
Trinity.

1 B. of Edw. VI. *I call with  
my whole heart, hear me, O  
Lord, &c.* Psalm cxix.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

O God, forasmuch as with-  
out Thee we are not able to  
please Thee: grant that the  
working of Thy mercy may  
in all things direct and rule  
our hearts, through Jesus  
Christ our Lord.

## The Epistle.

This I say and testify through,  
Ephes. iv. verse 17 unto the  
end.

## The Gospel.

Jesus entered into a ship,  
Matt. ix. verse 1 unto verse  
9.

The twentieth Sunday after  
Trinity.

1 B. of Edw. VI. *O consider  
mine adversity, and deliver  
me, &c.* Psalm cxix.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Almighty and merciful God,  
of Thy bountiful goodness  
keep us from all things that  
may hurt us: that we being  
ready both in body and soul,  
may with free hearts accom-  
plish those things that Thou  
wouldest have done, through  
Jesus Christ our Lord.

## The Epistle.

Take heed therefore how ye  
walk, Ephes. v. verse 15  
unto verse 22.

## The Gospel.

Jesus said unto His disci-  
ples, Matt. xxii. verse 1  
unto verse 15.

The twenty-first Sunday after  
Trinity.

1 B. of Edw. VI. *Princes  
have persecuted me without  
a cause, &c. Psalm cxix.  
Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Grant we beseech Thee  
merciful Lord to Thy faithful  
people pardon and peace, that  
they may be cleansed from all  
their sins, and serve Thee  
with a quiet mind, through  
Jesus Christ our Lord.

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## The Epistle.

My brethren, be strong  
through, Eph. vi. verse 10  
unto verse 21.

## The Gospel.

There was a certain ruler,  
John iv. verse 16 unto the  
end.

The twenty-second Sunday CHAP.  
V.  
after Trinity.

1 B. of Edw. VI. *Let my  
complaint come before Thee,  
&c. Psalm cxix.  
Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Lord we beseech Thee to keep  
Thy household the Church  
in continual godliness, that  
through Thy protection it may  
be free from all adversities,  
and devoutly given to serve  
Thee in good works, to the  
glory of Thy Name, through  
Jesus Christ our Lord.

## The Epistle.

I thank my God with all,  
Phil. i. verse 3 unto verse  
12.

## The Gospel.

Peter said unto Jesus, Matt.  
xviii. verse 21 unto the end.

The twenty-third Sunday  
after Trinity.

1 B. of Edw. VI. *If the Lord  
Himself had not been on our  
side, &c. Psalm cxxiii.  
Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

God our refuge and strength,  
which art the author of all

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goodness, be ready to hear the  
debout prayers of the Church:  
and grant that those things  
which we ask faithfully, we  
may obtain effectually, through  
Jesus Christ our Lord.

The Epistle.

Brethren, be followers toge-  
ther, Phil. iii. verse 17 unto  
the end.

The Gospel.

Then the Pharisees went out,  
Matt. xxii. verse 15 unto  
verse 23.

The twenty-fourth Sunday  
after Trinity.

1 B. of Edw. VI. *They that  
put their trust in the Lord,*  
&c. Psalm cxxv.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

Lord, we beseech Thee as-  
soil Thy people from their  
offences, that through Thy  
bountiful goodness we may be  
delivered from the bands of all  
those sins, which by our frailty  
we have committed: Grant  
this, &c.

The Epistle.

We give thanks to God,  
Colos. i. verse 3 unto verse  
13.

The Gospel.

While Jesus spake unto,  
Matt. ix. verse 18 unto  
verse 27.

The twenty-fifth Sunday  
after Trinity.

1 B. of Edw. VI. *Except the  
Lord build the house, &c.*  
Psalm cxxvii.  
*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

Stir up, we beseech Thee,  
O Lord, the wills of Thy  
faithful people: that they  
plenteously bringing forth the  
fruit of good works, may of  
Thee be plenteously rewarded,  
through Jesus Christ our  
Lord. Amen.

The Epistle.

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Behold, the time cometh, Jer.  
xxiii. verse 3 unto verse 9.

The Gospel.

When Jesus lift up His  
eyes, John vi. verse 5 unto  
verse 15.

Omitted in the 1 B. of  
Edw. VI.

¶ If there be any more Sun-  
days before Advent Sunday,  
to supply the same, shall  
be taken the Service of  
some of those Sundays that  
were omitted between the

Epiphany and Septuagesima. [Scotch Lit. "But the same shall follow the twenty-fourth Sunday after Trinity. And if there be fewer Sundays than twenty-five before Advent, then shall the twenty-third or twenty-fourth be omitted; so that the five and twentieth shall never either alter or be left out, but be always used immediately before Advent Sunday, to which the epistle and gospel of that do expressly relate."]

(W) St. Andrew's day.

1 B. of Edw. VI. . *Many times have they fought against me, &c. Psalm cxxix. Glory be to the Father, &c. As it was in the beginning, &c.*

The Collect.

Almighty God, which didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay: grant unto us all, that we being called by Thy holy word, may forthwith give over ourselves obediently to follow Thy holy commandments, through Jesus Christ our Lord.

The Epistle.

If thou knowledg with thy,  
Rom. x. verse 9 unto the  
end.

The Gospel.

As Jesus walked by the,  
Matt. iv. verse 18 unto  
verse 23.

Saint Thomas the Apostle.

1 B. of Edw. VI. *Blessed are all they that fear the Lord, &c. Psalm cxxviii. Glory be to the Father, &c. As it was in the beginning, &c.*

The Collect.

Almighty and everlasting God, which for the more confirmation of the faith didst suffer the holy Apostle Thomas to be doubtful in Thy Son's resurrection: grant us so perfectly, and without all doubt to believe in Thy Son Jesus Christ, that our faith in Thy sight never be reprobated: hear us, O Lord, through the same Jesus Christ, to whom with Thee and the Holy Ghost be all honour, &c.

The Epistle.

Now ye are not strangers,  
Ephes. ii. verse 18 unto the  
end.

The Gospel.

Thomas one of the twelve,  
John xx. verse 24 unto the  
end.

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CHAP.  
V.

(X) The Conversion of  
St. Paul.

*Glory be to the Father, &c.  
As it was in the beginning,*

1 B. of Edw. VI. at matins.  
*The second lesson, Acts xxii.  
unto they heard him.*

*I will give thanks unto Thee,  
O Lord, &c. Psalm cxxxviii.*

*Glory be to the Father, &c.  
As it was in the beginning,*  
&c.

The Collect.

God which hast taught all  
the world through the preach-  
ing of Thy blessed Apostle  
Saint Paul: grant we be-  
seech Thee that we which  
have His wonderful conber-  
sion in remembrance, may  
follow and fulfil Thy holy  
doctrine that he taught, through  
Jesu Christ our Lord.

The Epistle.

And Saul yet breathing out,  
Acts ix. verse 1 unto verse  
25.

The Gospel.

Peter answered and said  
unto, Matt. xix. verse 24  
unto the end.

1 B. of Edw. VI. at evensong.  
*The second lesson, Acts xxvi.  
unto the end.*

(Y) The Purification of Saint  
Mary the Virgin.

1 B. of Edw. VI. *Behold, now  
praise the Lord, &c. Psalm  
cxxxiv.*

&c.

The Collect.

Almighty and everlasting  
God, we humbly beseech Thy  
majesty, that as Thy only-  
begotten Son was this day  
presented in the Temple in  
substance of our flesh: So  
grant that we may be presented  
unto Thee with pure and clear  
minds, by Jesus Christ our  
Lord.

The Epistle.

The same that is appointed  
for the Sunday.

The Gospel.

When the time of, Luke ii.  
verse 22 unto verse 27.

Saint Matthias' day.

1 B. of Edw. VI. *Deliver me,  
O Lord, from the evil man,  
&c. Psalm cxl.*

*Glory be to the Father, &c.  
As it was in the beginning,*  
&c.

The Collect.

Almighty God, which in  
the place of the traitor Judas,  
didst choose Thy faithful ser-  
vant Matthias to be of the  
number of the twelve Apo-  
stles: grant that Thy Church  
bring always preserved from

false Apostles, may be ordered and guided by faithful and true Pastors, through Jesus Christ our Lord.

The Epistle.

In those days Peter, Acts i. verse 15 unto the end.

The Gospel.

In that time Jesus answered, Matt. xi. verse 25 unto the end.

(Z) Annunciation of the Virgin Mary.

1 B. of Edw. VI. *Lord, I am not high minded, &c.* Psalm cxxxi.

*Glory be to the Father, &c.*  
*As it was in the beginning,*

&c.

The Collect.

We beseech Thee Lord pour Thy grace into our hearts, that as we have known Christ Thy Son's incarnation by the message of an angel: so by His cross and passion we may be brought unto the glory of His resurrection, through the same Christ our Lord.

The Epistle.

God spake once again unto Abaz, Isai. vii. verse 10 unto verse 16.

The Gospel.

And in the sixth month, Luke i. verse 26 unto verse 39.

Saint Mark's day.

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1 B. of Edw. VI. *Lord, I call upon Thee, haste Thee unto me, &c.* Psalm cxli.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

The Collect.

Almighty God, which hast instructed Thy holy Church with the heavenly doctrine of Thy evangelist Saint Mark: give us grace that we be not like children carried away with every blast of vain doctrine: but firmly to be established in the truth of the holy Gospel, through Jesus Christ, &c.

The Epistle.

Unto every one of us is given grace, Ephes. v. verse 4 unto verse 17.

The Gospel.

I am the true vine, John xv. verse 1 unto verse 12.

(A) Saint Philip and James.

1 B. of Edw. VI. at matins.

*The second lesson, Acts viii.*  
*unto when the Apostles.*

*Behold how good and joyful a thing it is, &c.* Psalm cxxxiii.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
&c.

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## The Collect.

Almighty God, whom truly to know is everlasting life: grant us perfectly to know Thy Son Jesus Christ to be the way, the truth and the life, as Thou hast taught Saint Philip and other Apostles, through Jesus Christ our Lord.

## The Epistle.

James the servant of God,  
James i. verse 1 unto verse 13.

## The Gospel.

And Jesus said unto His disciples, John xiv. verse 1 unto verse 15.

Saint Barnabas Apostle.

1 B. of Edw. VI. at matins.

*The second lesson, Acts xiv.  
unto the end.*

*I cried unto the Lord with my  
voice, &c. Psalm cxlii.*

*Glory be to the Father, &c.*

*As it was in the beginning,  
&c.*

## The Collect.

Lord Almighty, which hast endued Thy holy Apostle Barnabas with singular gifts of Thy Holy Ghost: let us not be destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honour and glory, through Jesus Christ our Lord.

## The Epistle.

Things of these things, Acts xi. verse 22 unto the end.

## The Gospel.

This is my commandment, John xv. verse 12 unto verse 17.

1 B. of Edw. VI. at even-song.

*The second lesson, Acts xv.  
unto after certain days.*

Saint John Baptist.

1 B. of Edw. VI. Proper lessons at matins.

*The first lesson, Malachi iii.  
unto the end.*

*The second lesson, Matt. iii.  
unto the end.*

*Hear my prayer, O Lord, &c.  
Psalm xliii.*

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of penance: make us so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's



sake, through Jesus Christ,  
&c.

The Epistle.

Be of good cheer my people,  
Isai. xl. verse 1 unto verse  
12.

The Gospel.

Elizabeth's time came, Luke  
i. verse 57 unto the end.

1 B. of Edw. VI. Proper les-  
sons at evensong.

*The first lesson, Malachi iv.  
unto the end.*

130 *The second lesson, Matt. xiv.  
unto when Jesus heard.*

(B) Saint Peter's day.

1 B. of Edw. VI. at matins.

*The second lesson, Acts iii.  
unto the end.*

*Blessed be the Lord my  
strength, &c. Psalm cxliv.*

*Glory be to the Father, &c.*

*As it was in the beginning,  
&c.*

The Collect.

Almighty God, which by  
Thy Son Jesus Christ hast  
given to Thy Apostle St.  
Peter many excellent gifts, and  
commandedst him earnestly to  
feed Thy flock: make we be-  
seech Thee all Bishops and  
Pastors diligently to preach  
Thy holy word, and the peo-  
ple obediently to follow the

same, that they may receive CHAP.  
the crown of everlasting glory, V.  
through Jesus Christ our  
Lord.

The Epistle.

At the same time, Herod the,  
Acts xii. verse 1 unto verse  
12.

The Gospel.

When Jesus came into the,  
Matt. xvi. verse 13 unto  
verse 20.

1 B. of Edw. VI. at even-  
song.

*The second lesson, Acts iv.*

(C) Saint Mary Magdalen.

*Praise the Lord, O my soul,  
&c. Psalm cxlvi.*

*Glory be to the Father, &c.*

*As it was in the beginning,  
&c.*

The Collect.

Merciful Father, give us  
grace that we never presume to  
sin through example of any  
creature: but if it shall chance  
us at any time to offend Thy  
divine Majesty, that then we  
may truly repent and lament  
the same, after the example of  
Mary Magdalen, and by  
libely faith obtain remission  
of all our sins, through the  
only merits of Thy Son our  
Saviour Christ.



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## The Epistle.

Whosoever findeth an honest  
faithful woman, &c. Prov.  
xxx.

## The Gospel.

And one of the Pharisees de-  
sired Jesus, &c. Luke vii.  
verse 36 unto the end.

## Saint James the Apostle.

1 B. of Edw. VI. *O praise  
the Lord of heaven*, Psalm  
cxlviii.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Grant, O merciful God,  
that as Thy holy Apostle  
Saint James, leaving his  
father and all that he had,  
without delay was obedient  
unto the calling of Thy Son  
Jesus Christ, and followed  
Him: So we forsaking all  
worldly and carnal affections,  
may be evermore ready to  
follow Thy commandments,  
through Jesus Christ our  
Lord.

## The Epistle.

In those days came, Acts xi.  
verse 26 unto verse 3 of  
chap. xii.

## The Gospel.

Then came to Him the  
mother, Matt. xii. verse 20  
unto verse 29.

Saint Bartholomew the  
Apostle.

1 B. of Edw. VI. *Not unto us,  
O Lord, not unto us, &c.*  
Psalm cxv.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

O Almighty and everlasting  
God, which hast given  
grace to Thine Apostle Bar-  
tholomew truly to believe and<sup>131</sup>  
to preach Thy word: grant  
we beseech Thee, unto Thy  
Church, both to love that he  
believed, and to preach that he  
taught, through Christ our  
Lord.

## The Epistle.

By the hands of the Apostles,  
Acts v. verse 14 unto verse  
17.

## The Gospel.

And there was a strife among  
them, Luke xxii. verse 24  
unto verse 31.

## Saint Matthew Apostle.

1 B. of Edw. VI. *O praise  
the Lord all ye heathen, &c.*  
Psalm cxvii.

*Glory be to the Father, &c.  
As it was in the beginning,  
&c.*

## The Collect.

Almighty God, which by Thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist: grant us grace to forsake all covetous desires and inordinate love of riches, and to follow Thy said Son Jesus Christ, who lieth and reigneth, &c.

## The Epistle.

Seeing that we have such an office, 2 Cor. iv. verse 1 unto verse 7.

## The Gospel.

And as Jesus passed forth, Matt. ix. verse 9 unto verse 14.

Saint Michael and all Angels.

1 B. of Edw. VI. *Praise the Lord ye servants, &c.* Psalm cxiii.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

## The Collect.

Eberlasting God, which hast ordained and constituted the services of all Angels and men in a wonderful order: mercifully grant, that they which alway do Thee service in Heaven, may by Thy appointment, succour and defend

us in earth, through Jesus Christ our Lord. CHAP.  
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## The Epistle.

There was a great battle in heaven, Apoc. xii. verse 7 unto verse 13.

## The Gospel.

At the same time came, Matt. xviii. verse 1 unto verse 11.

Saint Luke Evangelist.

1 B. of Edw. VI. *By the waters of Babylon, &c.* Psalm cxxxvii.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

## The Collect.

Almighty God, which callest Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul: may it please Thee by the wholesome medicines of his doctrine, to heal all the diseases of our souls, through Thy Son Jesus Christ our Lord.

## The Epistle.

Watch thou in all things, 2 Tim. iv. verse 5 unto verse 16.

## The Gospel.

The Lord appointed other, Luke x. verse 1 unto verse 7.

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Simon and Jude Apostles.

1 B. of Edw. VI. *O praise  
God in His holiness, &c.*  
Psalm cl.

*Glory be to the Father, &c.*  
*As it was in the beginning,*  
*&c.*

The Collect.

Almighty God, which hast  
builded Thy congregation upon  
the foundation of the Apostles  
and Prophets, Jesu Christ  
Himself being the head cor-  
ner-stone: grant us so to be  
joined together in unity of  
spirit by their doctrine, that  
we may be made an holy tem-  
ple acceptable to Thee, through  
Jesus Christ our Lord.

The Epistle.

Judas the servant of, Jude  
verse 1 unto verse 9.

The Gospel.

This command I pou, John  
xv. verse 17 unto the end.

All Saints.

1 B. of Edw. VI. Proper les-  
sons at matins.

*The first lesson, Sapi. iii. unto  
Blessed rather is the.*

*The second lesson, Heb. xi.  
verse 12 unto if ye endure.*

*O sing unto the Lord a new  
song, &c. Psalm cxlix.*

*Glory be to the Father, &c.*  
*As it was in the beginning,*

*&c.*

The Collect.

Almighty God, which hast  
knit together Thy elect in one  
Communion and fellowship  
in the mystical body of Thy  
Son Christ our Lord: grant  
us grace so to follow Thy  
holy Saints in all virtuous  
and godly living, that we may <sup>132</sup>  
come to those unspeakable  
joys, which Thou hast pre-  
pared for them that unfeign-  
edly love Thee, through Jesus  
Christ our Lord.

The Epistle.

Behold, I John saw, Apoc.  
vii. verse 2 unto verse 13.

The Gospel.

Jesus seeing the people, &c.  
Matt. v. verse 1 unto verse  
13.

1 B. of Edw. VI. Proper les-  
sons at evensong.

*The first lesson, Sapi. v. unto  
his jealousy also.*

*The second lesson, Apoc. xix.  
unto and Jesus saw an  
Angel stand.*

## ANNOTATIONS

UPON

## CHAPTER V.

(A) The introit, what. (B) Epistles and gospels very necessary; why epistles when all are not so. The reason and defence of that denomination. (C) Advent, what, and why observed. (D) Christmas day, its antiquity, variously observed in the primitive times. The precise day dubious, and unnecessary to be known. Calvin passionately for it. Observed by the synod of Dort and the Belgic Church. A main argument for it. (E) Two communions anciently in one forenoon. (F) Why the feasts of St. Stephen, St. John, and Innocents, are celebrated near Christmas day. (G) Antiquity of the Circumcision feast. (H) Epiphany, what, ancient. (I) Ash-Wednesday and Lent, the original and various observation of them. (K) Palm-Sunday, how observed. (L) The holy week, why so called. (M) Maundy Thursday, a day of great note. (N) Good Friday, anciently a very high day, a day of general absolution. (O) Easter Eve, the great day of baptizing competents. Watching the sepulchre, whence derived. (P) Easter day of Apostolical institution. (Q) Easter Monday and Easter Tuesday very anciently observed. (R) Dominica in Albis. (S) Rogation days, why instituted. (T) Ascension day, why rarely mentioned in antiquity. Pentecost, what. Synods anciently summoned about this time. (V) Whit-Sunday, why so called, a private conjecture. (W) St. Andrew's day, why the first festival. (X) Conversion of St. Paul, why not observed. Paul and Peter, one entire festival, and anciently, and of late years. (Y) The purification of Mary, anciently how called, why Candlemas day. (Z) The annunciation of the Virgin Mary, how ancient. (AA) St. Philip and Jacob, and All Saints. (BB) St. Peter hath no single day. (CC) The festival of Mary Magdalene, why discontinued.

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A *The introits.*] The introits were certain psalms, appointed for certain days, and were at first devised as decent employments for the people, whilst the priest was ascending up to the high Altar. They did somewhat resemble those psalms of degrees appointed in the service of the temple.

B *Epistles and gospels.*] The epistles and gospels need no advocate to plead for them, it not being imaginable that Christians assembling for sacred exercises, should omit the main fundamentals of Christianity; or that the Jews should



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have the law and the prophets read in their synagogues every Sabbath day, as it is clear they had, and that the Christians should debar themselves of having the epistles and gospels (the great evidences of their faith) rehearsed in their assembly places, in their churches. Having had occasion before<sup>134</sup> to deliver the practice of the primitive Church in this particular, and to evidence that those leading fathers did not, *ὡς ἐτυχεν* "at peradventure," and casually to read these lessons, but were studious to fit and dispose them to the concernment of every festival, I shall not *actum agere*, but only add that without those lessons the festivals would signify little, for what can more illustrate the design of the holy day, than the recital of the history upon which it is founded? So that these canonical narratives may pass for the prime office of every day, for which they are set apart. But some will say, why epistles, when several of them were taken out of the Acts, as that for St. Stephen's day, and several others; some out of the Revelation, as that for Innocents' day; yea, some out of the Old Testament, as that for Ash-Wednesday, out of Jeremy, Isaiah, and others. To this it is answered, that (though it were more proper, in my opinion, to call them lessons, yet) since denomination usually is derived from the major part, the word epistle is no unapt appellation for them, the paucity of the rest being considered. Deplorable is that cause which hath nothing but a logomachy and word-war to defend it: had this word-catcher searched into antiquity, he might have seen Clemens thus bespeaking the Corinthians<sup>a</sup>, *ἀναλάβετε τὴν ἐπιστολὴν Παύλου τοῦ μακάριου τοῦ ἀποστόλου· τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψεν*; "take into your hands the epistle of blessed Paul the Apostle; what writes he first to you, in the beginning of his gospel?" whence it is evident that anciently the word gospel denoted the whole system of the New Testament, which we restrain now to the noblest part of it. And it being so, we shall the less weigh the objection, but pass on to discourse what hath come to our cognizance, as most observable, relating to those days severally taken, not intending to speak to all, but to such only as, being of most remark, have afforded the most plentiful matter for memorials.

<sup>a</sup> Clemens Epist. ad Corinth. 47.

C *First Sunday in Advent.*] The first initiation of our Saviour into the office of a Mediator was His manifestation in the flesh, and incarnation; a thing promised all along, from the very fall of wretched man, until, as the Apostle said, "the fulness of time was come," Gal. iv. 4. And the more remote from this time, the more obscure the prophecies; the nearer the more explicit. First, Gen. iii., "the seed of the woman shall break the serpent's head." Go on to Abraham, Gen. xii. 3, "in thy seed" (declaring specifically in whose) [CHAP. V.]  
[Gen. 22. 18.]

"shall all the nations of the earth be blessed." Go on to David, "of the fruit of thy body will I set upon thy throne," Psalm cxxxii. 11. Proceed to Esay, the prophecy is more apodeictical, more demonstrative, "behold a Virgin shall conceive and bear a son, and she shall call His name Emanuel," chap. vii. ver. 14. Go nearer to the approaching of this time, still more Ecce's, "behold thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name Jesus," Luke i. 31. And the Virgin Mary to herself, "behold from henceforth all generations shall call me blessed," *ib.* v. 48. All this to keep up the hope of the long looked for theophany, and the Messias's appearance in the flesh. God Himself having thus led in the nativity of our Saviour, with such a train of antecedent predictions to assure man that He would come, the Christian Church thought it also expedient that the day of commemoration, that "He is come," should be somewhat more than ordinarily attended. And upon this very account she hath assigned to this great festival the four Sundays preceding, (the first beginning always next before, or after, or on St. Andrew's day,) which are as it were one Christmas Eve, or as so many heralds to proclaim the approaching of His feast, and are therefore called Advent Sundays as fore-speaking Christ's birthday; and therefore the ancient author of the Nativity Sermon ascribed to St. Cyprian begins it with *adest diu expectata nativitas*, i. e. "the long looked for nativity which we expected all this time of Advent  
135 is come at length." And upon this account proper lessons taken out of the evangelist, or gospel prophet Esay, agreeable to their design are allotted them.

D *Christmas day.*] This anniversary solemnity cannot be denied to be as old as up to Gregory Nazianzen's time, he

CHAP. and his great intimate St. Basil having each an excellent  
 V. homily upon it, τὰ δὲ νῦν θεοφάνια ἡ πανήγυρις, εἴτ' οὖν γενέθλια, saith one<sup>b</sup>, "this celebrity is called God's appearance, or His nativity." "Ὄνομα θάμεθα τῇ ἑορτῇ ἡμῶν θεοφάνια, saith the other<sup>c</sup>, "we name this our festival the theophany. Nor is there in either homily one syllable inferring the either usage or institution of that day to have commenced then, wherefore we may presume it was existent long before; indeed, Nicephorus sadly tells us so, relating no less than twenty thousand Christians massacred by fire on that day, being assembled at church, under the Dioclesianic persecution. A matter not incredible, for if it be true, as little doubt is to be made of it, what Gildas reports of us Britons<sup>d</sup>, that after that persecution ceased, "the Christians began again to repair their churches, and celebrated festivals," why should not this great day make one? What rational argument can be opposed to dissuade us that we should not think it of as long duration as any other festival (the Lord's day excepted) whatsoever, considering that even Christianity itself resulteth from it? In the determination of the precise and true day, antiquity itself hath been to seek, as well as modern times. Clemens Alexandrinus<sup>e</sup>, who flourished about the end of the second century, saith that οἱ περιεργότεροι, "the most curious inquisitors after the year and day of Christ's nativity, have fixed it, some on the twenty-fifth of the month of Pachon," (our May,) "and some on the twenty-fifth of Pharmouthi," (our April). The Churches of Egypt<sup>f</sup> observed it constantly upon the sixth of January, celebrating both it and His baptism on the same day, which they called the Epiphany. The Asiatic Grecians, and Syrians, turned over His baptism to another day, retaining still the sixth of January for His nativity. The Church of Rome, pretending to a more perfect information from the censual rolls of Augustus Cæsar, kept close to the twenty-fifth of December: from thence it was first transported to Antioch, as is evident from St. Chrysostom's homily preached there upon that day, where he declareth the darkness of uncertainty wherein those

<sup>b</sup> [Orat. 38. in Christi Nativit.]

<sup>d</sup> [See p. 87.]

<sup>c</sup> [Homilia in Sanctam Christi generationem. Appendix, tom. ii. p. 8. S. Basilii.]

<sup>e</sup> Stromat., lib. i.

<sup>f</sup> Cassian. Collat. x. 2.



Christians were in before, and from whence they were enlightened to the notion of the true day. Not long after, either convinced that this was the very day of Christ's nativity, or that none truer could be assigned, it became, about anno 500, the general observation of the Catholic Church. Since that, and near home to our times, an opinion hath possessed some very learned men that our Saviour was born in September: in such variety of judgments it is not safe dogmatically to determine one way or the other. *Nihil opus est ut ea cum discrimine definiantur, quæ absque crimine nesciuntur?* "What necessity is there of positively defining that whereof it is no fault to be ignorant?" And the best is, there is nothing in this particular cogent to it. The exact notion of the day precise is no concernment of the duty, which consists not in observing *the* day, but *a* day. God standeth not upon punctilios with man, no, not in ceremonies of His own designation, wherein He dispenseth with the Church's liberty to vary, necessity or just occasion inviting. The celebration of the blessed Eucharist is, by universal usage, mistimed from its first institution, now in the morning, then at night. So is the Lord's day, beginning in the Apostles' times at the evening preceding; with us at one in the morning: why may not then the memorial of our Saviour's nativity be celebrated on a day varying from its true original, especially considering that it is not yet infallibly discovered which it is? And if so, why may we not, conforming to the practice of the Catholic Church, observe the twenty-fifth of December, as our Church enjoineth? To stand upon such niceties is but a peevish kind of devotion, mere superstition, and the next way to bring the great mystery of our Saviour's ἐνσάρκωσις and incarnation, first into contempt, and next into oblivion.

And whereas we are upbraided with the practice of reformed Churches, which have discontinued the solemnization of this day, not to repeat what I have instanced before out of the Churches of Helvetia and Bohemia, out of Bucer and Zanchy; and to reach the very vitals of this objection, I must tell the opponents, that for Geneva, the place so urged against us, Mr. Calvin<sup>h</sup> himself blusheth at her reformation,

<sup>g</sup> Augustine.

<sup>h</sup> Epist. Hallero. [Ep. et Resp., p. 101.]



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and is so concerned, so moved with the blemishes of it in this point, as he passionately apologizeth thus: *Sancte testari possum, me inscio, ac ne optante quidem, hanc rem fuisse transactam*: “I can solemnly protest, that the abrogation of this festival was transacted without my knowledge, nay, against my wish.” And again, *Ex quo revocatus sum hoc temperamentum quæsi, ut Christi natalis celebraretur vestro more*: “from the very first of my return to this place I endeavoured this moderation, that Christ’s birthday should be observed after your custom.” If Calvin’s judgment, because single, will not be listened to, what say they to the very remarkable practice of the synod of Dort, for which in other relations they have so high a friendship? *Festum natalis Domini nostri Jesu Christi instabat, propter cujus celebrationem actiones synodi, per aliquot jam dies interrumpendæ essent*<sup>i</sup>; “the nativity of our Lord Jesus Christ was now at hand, in order to whose celebration, the actions of the synod were, for some few days, to be interrupted:” which was actually done, the session being intermitted from December the twenty-second to the twenty-eighth, as appeareth by the acts of that synod. And, lest it should be thought this was done only to compliment our British divines, I shall produce the warrant itself of its establishment from the very canons of that Church<sup>k</sup>. *Ecclesiæ observabunt, præter diem Dominicum, etiam diem nativitatæ Domini, Pascha item et Pentecosten, cum die insequente; et quoniam in plerisque urbibus, ac regionibus Belgiæ insuper observantur festa circumcisionis, ac ascensionis Christi; allaborabunt ministri, quibuscunque locis id nondum est usu receptum, ut volente magistratu, hac in parte reliquis accedant*: “the several Churches shall observe, over and besides the Lord’s day, the day also of Christ’s nativity, Easter also and Whitsunday, with the day following; and because in many places and cities of Belgia, moreover the feasts of Christ’s circumcision and ascension are celebrated also, the minister shall use his best endeavour, that the magistrates’ consent first obtained, they, in such places where these days are not yet received into use, would conform to the practice of others.” So this canon, confirmed with the rest, by the synodical act of Dort, anno 1619; confirmed, I say, by a

<sup>i</sup> Sessio 36. Dec. 19.

<sup>k</sup> Can. 63.

ratification superinducted to a former establishment, as is evident by the Greek and Latin edition of those canons, set forth by Jacobus Revius. CHAP.  
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To be short, let our adversaries be in their declamations against other festivals, as obstreperous and loud as they please; such clamours we can both hear and pity; but when they decry with so much noise this grand festival, together with that of our Saviour's resurrection and ascension, and the descent of the Holy Ghost, to our Christian charity they stand obliged, if we do not justly suspect, in good earnest, some design dangerous even to Christianity itself, considering that the main fundamentals of our faith have such direct and immediate reference to those feasts, and that the yearly celebration of them is but a tacit anniversary rehearsal of the chief articles of our creed.

E *At the second Communion.*] Some festival days in the primitive Church were of higher repute than others. In the Greek Church the Nativity of Christ, the Epiphany, Easter, Ascension, and Pentecost; the Latin, instead of the Epiphany advanced the Passion-day, or Good Friday. These days were called most commonly by the eastern fathers *Χριστιανῶν πανηγύρεις*, "the Christian panegyries," as a note of distinction from days of lesser account, alluding to the custom of the heathen Greeks, who called their Olympic, Isthmiac, Pythic, and Nemean games, *πανηγύρεις*, because the whole nation resorted to those solemnities, as at these feasts the whole diocese did assemble; and this is the reason that in the homilies of the ancient fathers and bishops, who usually preached at their cathedrals on these days, the Church is so often said to be *στενοχωρουμένη*, "thronged" with the concourse of the people. This confluence of the multitude being so great when Christianity had once possessed whole nations, few Churches could afford room convenient for so many to communicate at once; whereupon it was directed, *ut cum solemnior festivitas conventum populi numerosioris indixerit quem simul recipere una basilica non possit, sacrificii oblatio indubitanter iteretur*<sup>1</sup>: "that when some high festival summoneth too many for one church at once to receive, then the celebration of the Sacrament to be

<sup>1</sup> Leo I. ad Dioscorum. Ep. dec. 81.

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without further scruple repeated ;” which practice continuing down to the Reformation, and still preserved in the first liturgy of Edw. VI., was discreetly omitted in the second, upon considering that it was formerly the turnkey to let in the multitude of masses so frequent in the Romish Church.

*St. Stephen, St. John, St. Innocents.*] Ἑορτὴ τὴν ἑορτὴν F διαδέχεται, τοῦ κυρίου τὰ θεοφάνεια καταλαμβάνει ἢ τοῦ δούλου τιμὴ<sup>m</sup>, saith Proclus upon St. Stephen, “here is one festival upon the neck of another, the servant’s honour attends his master’s birthday :” and this is the only account we have from antiquity of his waiting upon Christ’s nativity in his own solemnity. The Constitutions called Apostolical, reckon St. Stephen’s in the catalogue of holy days<sup>n</sup>, τὴν ἡμέραν Στεφάνου τοῦ πρωτομάρτυρος ἀργεῖτωσαν, “let them cease from labour upon St. Stephen’s day ;” but when that his anniversary was to be celebrated, only Proclus<sup>o</sup> informeth us. As for St. John, though there be no clear and express mention of his festival in elder times, yet considering that all the Apostles had their set days assigned, he is in all reason to be supposed to have had his share of honour equal to the rest. As for Innocents’ day, that homily upon Matt. ii. which if not Origen’s, is yet very ancient, speaketh express, *horum et memoria semper ut dignum est in ecclesia celebratur secundum integrum ordinem sanctorum, ut primorum martyrum pro Domino occisorum* : “the memory of the Innocents also is always, as fit it is, celebrated in the Church, according to the order of the saints, as of those who were first slain for the Lord.”

This juncto of festivals are not here placed as evidences of the times of the death or sufferings of those persons. For if tradition faileth not, St. Stephen was stoned in August, and St. John died on the feast of St. John Baptist<sup>p</sup>. Durandus, and from him other ritualists, why these feasts rather than others were ordered to accompany Christ’s nativity, assigneth this reason. “There is,” saith he, “a threefold martyrdom ; in will and deed ; in will, but not in deed ; in deed, but not in will.” The first was undergone by St. Stephen, the

<sup>m</sup> Proclus Orat. 17. [S. Asterii Homil. in Protomar. Paris 1648.]

<sup>n</sup> Lib. viii. c. 33.

<sup>o</sup> [Χθὲς ἐτέχθη καὶ σήμερον αὐτῷ

Στέφανος προσήνεχθη. Proclus Orat. 17. apud Asterium.]

<sup>p</sup> Rational., lib. vii. c. 41.



second by St. John, the third by the Innocents; and who fitter to attend our Saviour than His martyrs? for if “right dear in the sight of the Lord is the death of all His saints,” then most precious certainly to Him must the death of them be, who not only die in, but for Him. This reason of Durandus is founded upon the tradition that St. John was miraculously preserved in a caldron of boiling oil, to which he was condemned at Rome; might I interpose mine own thoughts, I should rather conceive that St. Stephen had the first place, because he was the proto-martyr of Christianity; St. John the second, because his death falling upon the festival of another John, the Baptist, and reason good they should be honoured with days apart; no day could be assigned to this John more proper, that he might be nigh his Master, he being the disciple whom Jesus loved. And the Innocents might well pretend to the third, because as St. Cyprian saith, *nativitas Domini a martyriis infantium statim cœpit*<sup>a</sup>, “the slaughter of the Innocents was the first considerable consequent of His birth.” Nor will I omit what else seemeth a  
 138 specious exposition upon the original of these three, viz. that *martyrium, amor, innocentia*, “martyrdom, love, and innocence,” are first to be magnified, as wherein Christ is most honoured.

G *The Feast of Circumcision.*] I dare not affix any remote antiquity to this holyday. The first mention of it under this title occurreth in Ivo Carnotensis, who lived about the year 1090, a little before St. Bernard, and who hath a sermon upon it: under the name of the Octave of Christ’s nativity, we find it in Isidorus four hundred years before. The reason why it was not then observed was, as I conceive, because it fell upon the calends of January, which were solemnized among the heathens with such disorder, revellings, and profane appendants of idolatry, that St. Chrysostom<sup>r</sup> called it *ἐορτὴν διαβολικὴν*, “the devil’s festival,” and the sixth general council absolutely interdicted the observation of them. *Τὰς λεγομένας καλένδας καθάπαξ ἐκ τῆς τῶν πιστῶν πολιτείας περιαιρεθῆναι βουλόμεθα*<sup>s</sup>, “we decree that the feast called the Calends, be utterly taken away from the custom and society of the faithful.”

<sup>a</sup> Ep. 56.<sup>r</sup> [*ἐορτὴν σατανικὴν*. Concio in Laz. 1.]<sup>s</sup> Trul. can. 62.



CHAP. *The Epiphany.*] This feast hath several appellations H  
 V. amongst the Greek fathers; sometimes it is called τὰ ἅγια  
 φῶτα, so Gregory Nazianzen, “the day of sacred illumination,” this being in the eastern Church a day as signal for  
 baptism as Easter or Pentecost in the western. Sometimes  
 it is called τὰ θεοφάνεια, “the manifestations of God,” so  
*Horolog. Græc.* upon the sixth of January place τὰ ἅγια θεοφά-  
 νεια; it is confessed this word very often imports Christ’s  
 birthday, τὰ δὲ νῦν θεοφάνεια ἡ πανήγυρις, εἴτ’ οὖν γενέθλια,  
 “now is the festival of the theophany, or Christ’s nativity,”  
 saith Nazianzen; yet sometimes they are evidently distin-  
 guished, as in that imperial constitution<sup>t</sup>, ἡμεῖς, αἱ ἡμέραι,  
 ἡ Χριστουγέννα, καὶ τὰ θεοφανία, &c., “the nativity of Christ,  
 and the theophany, &c., are to be accounted for holy days.”  
 Most clear is that of Epiphanius<sup>u</sup>, πρώτη ἑορτὴ κατὰ σάρκα  
 τοῦ Χριστοῦ γέννησις, δευτέρα ἑορτὴ ἡ τῶν θεοφανίων: “the  
 first festival is that of Christ’s birth, the next is that of the  
 theophany;” where not only this feast is manifestly differenced  
 from the nativity, but the feast of circumcision, as I said be-  
 fore, remarkably excluded. But of all the names most usual  
 and most frequently applied to it is this of Epiphany, which  
 though the Egyptians, and such as were under the patriar-  
 chate of Alexandria communicated both to the nativity and  
 baptism of Christ, (possessed with an opinion that He was  
 baptized upon the anniversary of His birth,) yet in other places  
 it passed only current for the day of His baptism; St. Chry-  
 sostom<sup>x</sup> puts a question to himself in these terms, τινὸς ἐνε-  
 κεν, οὐχὶ ἡ ἡμέρα καθ’ ἣν ἐτέχθη ἀλλ’ ἡ ἡμέρα καθ’ ἣν ἐβαπτίσθη  
 Ἐπιφανεία λέγεται: “how comes it to pass that not the day  
 of Christ’s birth, but of His baptism, is called the Epiphany?”  
 and he resolveth it thus, οὐχ’ ὅτε ἐτέχθη, τότε πάσιν ἐγένετο  
 κατὰδηλος, ἀλλ’ ὅτε ἐβαπτίζετο: “because His birth was ob-  
 scure, but at His baptism He manifestly appeared to all  
 men.” The like hath St. Jerome<sup>y</sup>; *Epiphaniarum dies huc  
 usque venerabilis est, non (ut quidam putant) natalis in carne, tunc  
 enim absconditus est et non apparuit*: “the day of the Epi-  
 phany is at this day venerable; I mean not Christ’s nativity

<sup>t</sup> Apud Photium, Tit. 7. de Jejun., c. 1.

<sup>u</sup> Epiph. Orat. in Assump. Dom.

Cypr. Ep. orat. in Ascen. Domini.

<sup>x</sup> De Baptismo Christi.

<sup>y</sup> Comment. in Ezech., lib. i.

(as some suppose) for then He rather hid Himself and appeared not.”

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By what hath been already said, the day is without all question of no late edition. Now for the grounds upon which the solemnity is founded<sup>z</sup> St. Augustine delivered them to be four, *sive quod in cælo stella ortus sui nuncium præbuit: sive quod in Cana Galilee in convivio nuptiali aquam convertit in vinum: sive quod in Jordanis undis aquas ad reparationem humani generis suo baptismo consecravit: sive quod, de quinque panibus quinque millia hominum satiavit*: “either because a star in the heavens became the nuncio of His birth; or because He turned water into wine at the marriage feast; or because being baptized in the river of Jordan He consecrated the water for the regeneration of man; or because He fed five thousand men with five loaves.” The three first causes our Church seems to own in the conformity of her divine offices; the collect for the day mentions the  
139 coming of the wise men to worship our Saviour, by the convoy of the star, and the gospel is a narrative of the story. The second lesson at evening service being John ii., recounts the miracle wrought at the marriage feast; and the second lesson for morning prayer being Luke iii. is a relation of His baptism. But as for the first, though it be delivered by St. Augustine quoted before, and by Isidorus after him, to have been a con-cause of this day’s solemnity, yet I find the Greek fathers of another judgment, these celebrating the coming of the wise men and appearing of the star on the day of Christ’s nativity. So Nazianzen<sup>a</sup>, μετὰ τοῦ ἀστέρος δράμε, καὶ μετὰ μάγων δωροφόρησον: “follow the guide, the star, and offer thy gifts with the wise men;” applying the most remarkable occurrents of that day as incitements to rejoice upon it. Consonant is that of St. Basil<sup>b</sup>, who reckoning the special events on Christ’s nativity, saith, ἄστερες διατρέχουσιν ἐξ οὐρανοῦ, μάγοι κινούνται ἐκ τῶν ἐθνῶν: “the stars from heaven came to behold Him; the magicians among the Gentiles made haste to adore Him.”

I [Ash-Wednesday and Lent.] Ash-Wednesday hath in antiquity two names. First, it is called *dies cinerum*, in refer-

<sup>z</sup> Orat. de Epiphania.

<sup>a</sup> Orat. εἰς τὰ γενέθλια.

<sup>b</sup> Basil. de Nativ. Christi.

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ence to the penitents (whereof more under the title of Communion) who were this day sprinkled with dust and ashes. Secondly, *caput jejunii*, “the top of the fast,” or first day of Lent. Instituted it was by Gregory the Great; the occasion this, Lent commencing, according to the former mode, on the Sunday after Quinquagesima, lasted six weeks, or forty days; from these subtract six Sundays which were never to be fasted, there remained thirty-six Lenten days, the just tenth of the year, abating the fraction of five days: for divide 360 by 10, the quotient will be 36. So then, God by this observation received from the Christians a tenth as well of their time as of their fruits; this was one design of Lent’s original. Now St. Gregory, that the Church’s practice might be more agreeable to the great exemplar of our Saviour’s forty days’ (the quotient observed by Moses and Elias) abstinence in the wilderness, added these four days to complete the number of forty days. But though by this rule the Church conformed nigher to the pattern of our Saviour, as to the number of forty, yet in the appointment of that time she varied from His copy, Christ fasting immediately after His baptism, she fasting before baptism: and great reason had she so to do: there were in those days many persons adult of full growth, who became converts to Christianity, and had besides original, many actual sins to account for: these could not be cleansed by the water of baptism, unless they were first rinsed in the water of contrition, therefore to these repentance was as necessary a requisite before baptism as faith; for as St. Basil saith excellently<sup>c</sup>, *δεῖ τοὺς πιστεύοντας τῷ κυρίῳ μετανοῆσαι πρῶτον*, “repentance must lead the way to faith;” whereas our Saviour being without sin, had no need of repentance to precede His baptism. In this respect this quadragesimal fast (whose chief end is humiliation and repentance) was very aptly premised before Easter (the grand time designed for that Sacrament) as a preparation to it. And not in this respect alone, but in several others, for at that great solemnity penitents were to be restored to a nearer communion with the faithful, did they shew any evident signs of godly sorrow or contrition, which the scleragogy, and hard treatment of so long a time of fasting and humiliation was

<sup>c</sup> [Moralia Reg. 1.]



most like to create. And as penitents were at that time to be reconciled to the faithful, so were the faithful then also more than ordinary to be reconciled to God, Easter being the most solemn time allotted for the celebration of the Lord's Supper : whereof the Jewish passover was a type.

As for the first institution, uncertain it is from whom to derive it. St. Jerome<sup>d</sup> ascends to Apostolical tradition; *nos unam quadragesimam toto anno jejunamus secundum traditionem apostolicam* : "we observe in the whole year one 140 quadragesimal fast, according to Apostolical tradition." Not strictly so, I conceive, but according to the latitude of the language or conception of those times, wherein the same Jerome<sup>e</sup> tells us, *unaquæque provincia præcepta majorum leges apostolicas arbitratur* : "every province accounts the precepts of their ancestors as Apostolical ordinances." But though its derivation possibly will not reach so far, yet considering that Origen, Tertullian, and the council of Laodicea, mention it, it must be allowed for very ancient.

For the manner how it was in general observed, (leaving particular days to be spoken to in their proper order,) the council of Laodicea informs us of these four particulars<sup>f</sup>. First, *ὅτι οὐ δέι τῇ τεσσαρακοστῇ ἄρτον προσφέρειν, εἰ μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον* : "that no consecration of the Sacrament be made in Lent, but only on the Sabbath and Lord's day." This was done upon this account : the consecration of the bread and wine was, as those fathers supposed, an action more properly allied to the nature of a festival than of a fast ; and it being the custom at that time to receive the Sacrament of the Lord's Supper every day, that there might be wherewith to supply the concerns of that service, and also for a viaticum to penitents and others in their fatal last, it was thought meet that upon the Sabbaths and Lord's days there should be consecrated such a surplusage to be reserved as might be sufficient for those intents ; which consecrated elements, so received, were called *προηγιασμένα*, "fore-consecrated." By this canon the different, nay contrary customs of the East and West, may be observed ; the first keeping the Sabbath as a festival, the second as a fast ; yea, the Trullan council,

<sup>d</sup> Hierom. Epist. ad Marcellam 41.<sup>f</sup> Can. 49.<sup>e</sup> Epist. ad Lucinium 71.



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magisterially enough, decreeth that the sixty-fifth canon of the Apostles, which is penal to all such as fast on the Sabbath day, shall be of force ἐν τῇ Ῥωμαίων ἐκκλησίᾳ; “in the very Church of Rome herself.” For which cause, saith Balsamon<sup>h</sup>, that Church doth disclaim this for an œcumenical council.

The second particular is<sup>i</sup>, ὅτι δεῖ πᾶσαν τὴν τεσσαρακοστὴν νηστεύειν ξηροφαγούντας, “that it is meet to fast all Lent, eating dry meats.” These dry meats, we may safely presume, were bread, water, and salt, for so Epiphanius deciphereth them at the end of his Panarium; if so, it may be positively concluded that wine, white-meats, oil, and fish, as well as flesh, were within the interdict of the ancient abstinence.

The third is<sup>k</sup>, ὅτι οὐ δεῖ ἐν τεσσαρακοστῇ μαρτύρων γενέθλιον ἐπιτελεῖν, ἀλλὰ τῶν ἁγίων μαρτύρων μνείαν ποιεῖν ἐν τοῖς σαββάτοις καὶ κυριακαῖς, “that the birthdays of the holy martyrs be not celebrated in Lent, but that their commemoration be transferred to the Sabbaths and Lord’s days;” whether this was extended to all other festivals, as well as the birthdays of martyrs, I cannot say; sure I am, the day τοῦ εὐαγγελισμοῦ, “of the Annunciation,” which always falls in Lent, was observed under the sixth general<sup>l</sup> council.

The last<sup>m</sup>, ὅτι οὐ δεῖ ἐν τεσσαρακοστῇ γάμους ἢ γενέθλια ἐπιτελεῖν, “that there must no marriages nor birthdays be celebrated during the time of Lent.”

At what hour this fast was to determine, and when the people were to take their repast, this synod hath no decree; in which point I observe in the primitive Church a diversity between the Quadragesimal, the Lent fast, and that of Wednesdays and Fridays. The Lent, as all extraordinary and high fasts, were protended and reached to the evening thereof: *expectas vesperam ut cibum capias*, saith Basil<sup>n</sup>, of Lent fast; “thou waitest for the evening that thou mayest refresh thyself.” The weekly fast determined at the ninth hour, or three in the afternoon<sup>o</sup>; δι’ ὅλου τοῦ ἔτους ἡ νηστεία φυλάττεται τετράδι καὶ πρωσαββάτῳ ἕως ὥρας ἑννατῆς, saith Epiphanius; “all the year long, and Wednesdays and Fri-

<sup>g</sup> [Can. 55.]<sup>h</sup> Bals. in loc.<sup>i</sup> Can. 50.<sup>k</sup> Can. 51.<sup>l</sup> Can. 52.<sup>m</sup> Can. 52.<sup>n</sup> Orat. de laudibus Jejunii.<sup>o</sup> Sub fine Panarii.

days, they brake not their fasts until three in the afternoon.” CHAP.  
But this distinction was not entertained in the Catholic V.  
Church, until after Tertullian’s time<sup>p</sup>; for writing against the  
orthodox party as a Montanist, he tells them they continued  
their fasts but to the ninth hour, whereas his brethren of the  
discipline of Montanus protracted theirs to the evening.

<sup>141</sup> *The Sunday before Easter.*] This is called Palm Sunday;  
<sup>K</sup> in Latin, *Dominica in Ramis*; in Greek, τὰ Βάια; so Epi-  
phanus and Johannes Euchaitensis<sup>q</sup>; all upon one and the  
same account, because the people strewed boughs of palm in  
our Saviour’s passage to Jerusalem, a custom used by other  
nations upon their reception of kings and eminent persons.  
So did they of Cremona entertain Vitellius; *lauro rosisque*  
*viam constraverant, regium in morem*<sup>r</sup>: “they had strewed the  
way with bays and roses after a princely manner;” and so  
the Roman Commodus, δαφνηφόροι τὲ καὶ πάντα ἐπιφερό-  
μενοι ἄνθη τότε ἀκμάζοντα<sup>s</sup>, “carrying bays and all sorts of  
flowers then in their prime.”

Isidorus<sup>t</sup>, that lived about 630, tells us that this day the  
creed or summary of the Christian faith was wont to be de-  
livered to the competents, or persons who desired to receive  
the seal of baptism; the like is affirmed by Alcuin<sup>u</sup>; and  
perhaps it might be so, for St. Ambrose<sup>x</sup>, speaking of his  
officiating upon this day, saith, *post lectiones atque tractatum,*  
*dimissis catechumenis symbolum aliquibus competentibus in*  
*baptisteriis tradebam basilicæ*: “after the lessons and ser-  
mon, I delivered the creed to the competents, in the bap-  
tisteries of the church:” Durandus<sup>y</sup> (their junior five hundred  
years) fixed this custom upon Maundy Thursday, but his  
word being *traditur*, may import that he only intended the  
practice of his present, not of the primitive times.

<sup>L</sup> *Monday before Easter.*] This week had many appellations  
in antiquity: it was sometimes called Pasch, or Easter; so  
Epiphanius, παρατηρεῖται ἡ ἐκκλησία ἅγειν τὴν ἑορτὴν τοῦ  
Πάσχα, τουτέστι τὴν ἐβδόμαδα τὴν ὀρισμένην ἀπ’ αὐτῶν τῶν  
ἀποστόλων, ἐν τῇ διατάξει<sup>z</sup>, “the Church observeth to cele-

<sup>p</sup> Ter. de Jejunio.

<sup>q</sup> [Versus Iambici ed. 1610.]

<sup>r</sup> Tacit. Hist., lib. ii.

<sup>s</sup> Herodian., lib. i.

<sup>t</sup> De Eccles. Offic., lib. i. c. 27.

<sup>u</sup> De Divin. Offic.

<sup>x</sup> Epist. ad Marcellin. 13.

<sup>y</sup> Rational., lib. vi. c. 72.

<sup>z</sup> Adv. Audian.

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brate the feast of Easter, that is, the week defined by the Apostles' Constitutions :<sup>a</sup> and elsewhere<sup>a</sup> he calls it ἕξ ἡμέρας τοῦ Πάσχα, "the six days of Easter." So Augustine, *ecce Pascha est, da nomen ad baptismum*<sup>b</sup> : "see it is now Easter, give in thy name for baptism." Perhaps for that very cause it became to be styled also "the great week ;" Easter being μεγάλη ἡ ἡμέρα, (as St. John calls it, xix. 31, and the councils after him,) "the grand festival ;" it was proportionable enough that this *septimana Paschæ*, or the week preceding it, should be called the great week, or else, as St. Chrysostom<sup>c</sup> in his Lenten sermons yields the reason, ἐπειδὴ μεγάλα τινὰ καὶ ἀπόρρητα τυγχάνει τὰ ὑπάρξαντα ἡμῖν ἐν αὐτῇ ἄγαθα, "because great and unutterable blessings," as Christ's passion, burial and resurrection, "accrued to us this week :<sup>c</sup>" it was styled also the holy week, because celebrated with devotion extraordinary.

This week had especial privileges ; first, it was a *justitium*, and vacation from civil pleadings, and by the edicts of Theodosius and other godly princes, all prisoners committed for debt or other petty crimes were then set at liberty. *Sanctis diebus hebdomadis ultimæ solebant debitorum laxari vincula*, saith Ambrose<sup>d</sup>, "in the holy days of the last week the bonds of debtors were wont to be loosed. So of Theodosius, St. Chrysostom<sup>e</sup>, that he commanded πανταχοῦ τῆς οἰκουμένης τοὺς τὸ δεσμωτήριον οἰκοῦντας ἀφεῖναι, "all the prisoners throughout the empire to be freed."

In this week were penitents reconciled into the communion of the faithful. St. Jerome's Fabiola<sup>f</sup>, *ante diem Paschæ stabat in ordine pœnitentium*, "stood before Easter in the row of penitents," whom he presently renders reconciled to the Church.

This week the competents gave in their names for baptism : Durandus, and others of later antiquity, apply this custom to the Wednesday after the fourth Sunday in Lent ; possibly it was so in their days, not so certainly in St. Augustine's time, as is evident by his words above cited, and elsewhere : *appropinquabat Pascha, dedit nomen inter alios*

<sup>a</sup> In fine Panarii.

<sup>b</sup> Serm. 46. de verb. Domini. [132 ord. nov.]

<sup>c</sup> Hom. 30. in Gen.

<sup>d</sup> Epist. 33. lib. v. [20. ed. Ben.]

<sup>e</sup> Hom. x. ad. Pop. Antioch. [vi. c. 3. τοὺς τὸ δεσμωτήριον οἰκοῦντας, σχεδὸν ἀφῆκεν ἅπαντας.]

<sup>f</sup> Epitaph. Fabiola.



*competentes*<sup>g</sup>: “Easter was at hand, he gave in his name amongst other competents.” CHAP.  
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M *Thursday before Easter*.] This day was anciently called 142 *Cæna Domini*<sup>h</sup>, and in Greek *μεγάλη πεντὰς*<sup>i</sup>, “the great fifth day,” as a parcel of the great week, and *dies Mandati*<sup>j</sup>, with us “Maundy Thursday,” because Christ this day instituted the Sacrament of His Supper, commanding His disciples, and in them posterity, to do the same in remembrance of Him.

Many were the peculiars of this day: first, because the bodies of such as were to be baptized on the next Sabbath had contracted an offensive scent through the observation of Lent, and it was therefore necessary that they should be washed and cleansed before they entered the sacred font, this day was set apart for that lotion, as St. Augustine<sup>k</sup> informs us.

Secondly, the *catechumeni*, or rather the competents that gave in their names for baptism, were in the Greek Church<sup>l</sup> to rehearse the articles of their faith, either to the bishop or to the presbyters.

Thirdly, upon this day there was a double communion, the blessed Eucharist being given twice on this day by the Latin Church: *bis in cæna Domini Eucharistia datur, mane propter prandentes, ad vesperum propter jejunantes*<sup>m</sup>: “the Eucharist is given twice on that day whereon the Lord instituted it, in the morning in respect of those that dine, in the evening for their sakes who forbear meat all the day;” which, he saith, was done upon this account, *ut in honorem tanti Sacramenti, in os Christiani prius dominicum corpus intraret, quam cæteri cibi*, “that for the honour of that great Sacrament, the body of Christ should have the precedence of entering in at our mouths before ordinary meat.”

Upon this day the now Church of Rome accurseth and excommunicateth all Protestants, under the notion of heretics; and more than Protestants, his Catholic Majesty of Spain also, for fingering some part of St. Peter’s patrimony, but she soon makes him an amends, by absolving him on Good Friday.

<sup>g</sup> De Cura pro Mort., c. 15.

<sup>h</sup> Aug. Epist. 118.

<sup>i</sup> Chrysost. in Prod. Jud.

<sup>j</sup> Balsamon in Con. Laodic., c. 50.

<sup>k</sup> Epist. 118.

<sup>l</sup> Concil. Laodic., c. 46.

<sup>m</sup> Aug. ubi supra.



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Upon this day also the kings of England, in imitation of our Saviour, were wont, either themselves or by their eleemosynary or almoner, to wash the feet of so many poor people as they were years of age.

*Good Friday.*] This day, with the Saturday and Sunday<sup>N</sup> following, St. Augustine<sup>n</sup> calleth *sacratissimum triduum crucifixi, sepulti, suscitati*, “the most sacred three days of Christ crucified, buried, and raised again.” It was anciently of so high esteem, as Constantine<sup>o</sup> entered it into the same edict wherein he commanded the observation of the Lord’s day. Augustine mentions *passionem Domini*, “the day of Christ’s passion,” amongst those which were of Catholic and universal observation. *Nos non azymorum pascha celebramus, sed resurrectionis et crucis*<sup>p</sup>, saith St. Jerome, “we do not observe the feast of unleavened bread, but the days of Christ’s resurrection and His passion.” It was a day of general absolution to all the faithful: *oportet hoc die indulgentiam criminum clara voce omnem populum postulare*, saith the fourth council of Toledo<sup>q</sup>, “this day all the people are to expect absolution of their sins, declared with a loud voice by the priest.” And in the next canon it is ordained that none dissolve the fast (children, aged, and sick persons excepted) *ante peractas indulgentiæ preces*, “before the absolution office be over.”

Why it is called Good Friday needs slender elucidation; every ordinary pretender to Christianity is able to say, because it was the complectory of our eternal redemption.

Upon this day the gospel is taken out of St. John, probably, as the rationalists<sup>r</sup> inform us, because he was *αὐτόπτης*, “an eye-witness” of what he relateth. In the African Church, St. Augustine<sup>s</sup> tells us, it was taken out of St. Matthew: *passio quia uno die legitur, non solet legi nisi secundum Mattheum*: “because the gospel appointed for the passion is read but one day, it is wont to be taken out of St. Matthew.”

*Easter Eve.*] This was styled *Sabbatum magnum*, “the great<sup>o</sup> Sabbath:” upon this day were the competents baptized, and this day, with the next Sabbath ensuing, called *clausum*

<sup>n</sup> Ubi supra.

<sup>o</sup> Euseb. vit. Const., lib. iv. c. 18.

[σχολην ἔγειν ταῖς ἐπωνύμαις τοῦ Σωτῆρος ἡμέραις ἐνουθέτει· ὁμοίως δὲ καὶ τὰς τοῦ σαββάτου τιμᾶν.]

<sup>p</sup> In Galat., c. iv.

<sup>q</sup> Can. 7.

<sup>r</sup> Rupertus de Divin. Officiis, lib. vi. c. 6.

<sup>s</sup> Serm. de temp. 144.

*Paschæ*, "the close of Easter," and all the days within that inclosure, were called *octo dies neophytorum*, "the eight days of the neophytes, or new-made Christians," which wore white vestments all that time.

There was a tradition amongst the Jews, that Christ should come again upon Easter day at midnight, (about the hour of His resurrection,) upon which ground St. Jerome<sup>t</sup> conceived the tradition continued, *ut in die vigiliarum Paschæ, ante noctis medium populos dimittere non liceat expectantes adventum Christi*, "that on Easter eve the people should not be dismissed before midnight, as waiting for Christ's coming." The like is attested by Theodorus Balsamon<sup>u</sup>, limiting the practice to those only who were *οἱ εὐλαβεστέροι*, "of the devoutest sort." A relic of which custom remained in this Church until the first Reformation, implied in that ceremony of setting up the sepulture of Christ and watching of the sepulchre, frequently mentioned in the ritual monuments of those times.

Upon this day it was the custom for the bishop, in imitation of our Saviour, to wash the feet of the new-baptized persons; *ascendisti de fonte, quid secutum est? succinctus est sacerdos (licet enim presbyteri fecerint, tamen exordium ministerii est a summo sacerdote) pedes tibi lavat*, saith St. Ambrose<sup>x</sup>: "thou didst arise out of the font, what was next? the chief priest being girt washed thy feet; for though the presbyter officiateth, yet the derivation of his power is from the chief priest;" where he seemeth to make this ceremony proper only to the bishop, as indeed so was all relating to baptism, according to the sense of antiquity. *Οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου βαπτίζειν*, saith Ignatius<sup>y</sup>: "it is not lawful to baptize without licence from the bishop." *Dandi baptismum jus habet summus sacerdos, dein presbyteri et diaconi, non tamen sine episcopi auctoritate*, so Tertullian<sup>z</sup>: "the chief priest hath power to administer baptism, so also have presbyters and deacons, but not without authority derived from the bishop."

P *Easter day.*] This was the birthday of our Saviour in His

<sup>t</sup> Hieron. in Matt. c. xxv.

<sup>y</sup> Epist. ad Smyrn.

<sup>u</sup> In Can. 90. Concil. 6. in Trullo.

<sup>z</sup> De Baptismo.

<sup>x</sup> De Sacramentis, lib. iii. c. 1.

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state of glory and exaltation, as His first nativity was the birthday to His state of humiliation. It was anciently called *μεγάλη ἡ ἡμέρα*, “the great day;” by Gregory Nazianzen<sup>a</sup> *ἐορτῶν ἐορτῇ*, “the feast of feasts.” How could it be less, it being the day *κατ’ ἐξοχὴν*, (by way of eminence,) “which the Lord hath made,” Psalm cxviii. 24; for of this day do the fathers unanimously expound that place, and therefore with them, as it is with us, that psalm was always part of the office of this day.

For the antiquity of the observation of this day, innumerable authors might be produced, but in a matter not at all controverted it would edify little. I shall therefore supersede from others, and content myself with a reference to that known contest betwixt the Churches of the east and west about it, whether it should be observed on the fourteenth of the first new moon in March, as they of the east pretended, or on the Lord’s day, as the western custom was, wherein both pleaded, and justly too as I conceive, Apostolical tradition. The *quartadecimani*, or “they who kept the fourteenth day,” derived their practice from St. John, the other from St. Peter. The matter being adiaphorous, they of the Levant, the east, might in this, as they did in other things, condescend to the customs of the Jews their cohabitants, on design to win upon them in higher matters. And the western Churches, more conversant with Gentiles, having not the same occasion, might rather make choice of the Lord’s day, it being the very day of Christ’s resurrection, in memory whereof that feast was observed. That the celebration of this day was Apostolical, is a truth as radiant as if it were written with the beams of the sun, and needs no further demonstration than the consideration how early this question invaded the Church. The first news we hear of it is from Polycarpus’s journey to the Roman bishop Anicetus, *propter quasdam super die Pascha questiones*, “by reason of some questions raised about Easter day.” So Jerome<sup>b</sup> and Euse-<sup>144</sup>bius<sup>c</sup>. Polycarpus was St. John’s disciple, and when Anicetus endeavoured to gain him to the western usage, his answer was, “he would never desert that custom which he had received from St. John.” So that though Polycarpus

<sup>a</sup> Orat. 2. in Pasch.

<sup>b</sup> De Viris Illustr., c. 17.

<sup>c</sup> Hist., lib. iv. c. 14.



and Anicetus argued the question, yet, like stout champions, both kept their ground; and, which is most laudable, like good Christians, kept also the peace of the Church. So did not Victor bishop of Rome a while after; for being a man composed of fire and tow, and inflamed with an epistle of Policrates, then bishop of Ephesus, to him he grew so choleric, that he renounced communion with all Asia upon that sole account; for which Irenæus, of Victor's persuasion, not of his spirit, sent him a sound rattle. Let this suffice for the antiquity of this grand festival. CHAP.  
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This day, with Christ's Nativity, Epiphany and Pentecost, were days of so high solemnity, as all the clergy were bound<sup>d</sup>, upon pain of excommunication for three years, not to be absent from their cures at any of them. And that such was the practice for Easter, St. Cyprian<sup>e</sup> giveth us early account, for being desired by Fortunatus and others to consult with his confraternity about the reception of persons lapsed through torture, he referreth them for his answer to another time, because, saith he, *nunc omnes inter Paschæ prima solemnia apud se cum fratribus demorantur*, "now all my colleagues are tied to their proper cures until the Easter holydays be over."

The anthems appointed by our Church are pure canonical Scripture, whereof the last beginning thus, "Christ is risen again," being taken out of 1 Cor. xv. 20, seemeth to be an imitation of the ancient practice of the primitive Christians, who were accustomed to greet one another every Easter morning, one saying *Κύριος ἀνέστη*, "the Lord is risen," and the other answered *ὁρθῶς ἀνέστη*, "He is risen indeed;" and in the now Greek Church some memorial of that custom remains in their solemn hymn, beginning *Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θανάτου πατήσας*<sup>f</sup>, "Christ is risen from the dead, triumphing over and trampling one death with another."

Q *Easter Monday and Tuesday.*] All this week, which we call Easter week, was anciently kept holy, but above others these two days were of highest remark; so that artificers,

<sup>d</sup> Concil. Agathen., c. 64.

<sup>e</sup> Epist. 53.

<sup>f</sup> Cassandr. Liturg. [Opp. p. 235.

1616. Vita Sanctorum, decus Angelo-

rum, Vita cunctorum pariter piorum,  
Christe qui mortis moriens ministrum,  
Exsuperasti.]



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who made bold with the other four, did not exercise their mechanical crafts upon either of these, as Theodorus Balsamon<sup>g</sup> noteth: therefore Gregorius Thaumaturgus<sup>h</sup> styleth the Easter festivals *τριήμερος προθεσμία*, “the three holy days ordained by the Church.” St. Augustine<sup>i</sup> also mentions, *tertium festi diem*, “the third day of the feast;” and to ascend higher, St. Cyprian<sup>k</sup> in all probability meant no less, where he spake of *prima solemnia Paschæ*, “the first solemn days of Easter.”

In some particulars, the whole interval betwixt Easter and Pentecost was honoured with an esteem adequate to the Lord's day, and the principal of them, Easter itself: that is, in not fasting and praying standing. I shall only content myself with urging two of very many authorities. For the western Church, Tertullian<sup>l</sup>: *die Dominico jejunium nefas ducimus, vel de geniculis adorare; eadem immunitate a die Paschæ in Pentecosten usque gaudeamus*: “we count it a great offence either to fast or kneel at prayer on the Lord's day; and the same custom do we observe from Easter to Pentecost.” For the east, the council of Nice<sup>m</sup>: *ἔδοξε τῇ ἁγίᾳ συνόδῳ ἐστῶτας ἐν τῇ κυριακῇ, καὶ ἐν ταῖς τῆς πεντεκοστῆς ἡμέραις τὰς εὐχὰς ἀποδιδόναι τῷ θεῷ*: “the holy synod decreeth that on the Lord's day, and from Easter to Pentecost, prayers be made standing:” where also learned men suppose an interdict from fasting also to be implied. The ground of this practice was the sudden transition of the Church from one contrary passion to another; that is, from grief to joy, which operated contrary motions in the body. All Lent long, Lord's days excepted, not only the penitents which were under the Church's censures, but the very faithful themselves were *ὑποπίπτοντες*, cast upon their knees as in a state of humiliation. But the resurrection day, the day<sup>145</sup> of jubilee once come, the visage of the Church was changed, and nothing to be seen but what signified excess of joy. St. Basil<sup>n</sup>, no man better, unfolds the mystery, *καθ' ἐκάστην γονυκλισίαν καὶ διανάστασιν ἔργῳ δείκνυμεν, ὅτι καὶ διὰ τῆς ἁμαρτίας εἰς γῆν κατερρύημεν καὶ διὰ τῆς φιλανθρωπίας τοῦ*

<sup>g</sup> In Synod. 6. c. 66.<sup>h</sup> Hom. in Pasch.<sup>i</sup> De Civit. Dei, lib. xxii. c. 8.<sup>k</sup> Epist. 53.<sup>l</sup> De Corona militis.<sup>m</sup> Can. ult.<sup>n</sup> Basil. Epist. ad Amphilochem.

κτίσαντος ἡμᾶς εἰς οὐρανὸν ἀνεκλήθημεν: “by our kneeling and rising upright, we signify that we are cast down to the earth by our sins, and that we are raised again to heaven by the clemency of our Maker.” So that the posture of standing was not only a ceremony significant of our Saviour’s resurrection, but also an emblem of the Church’s rising with Him, which was most graphically described in their stationary mode, which Tertullian<sup>o</sup> represents thus: *in cælum suspicientes, manibus expansis*, “looking up to heaven with their arms extended at length.” St. Chrysostom<sup>p</sup> more fully, and like what I formerly observed out of Clemens Alexandrinus: οἶδα πολλοὺς ἄνδρας ἐγὼ σχεδὸν κρεμαμένους ἀπὸ τῆς γῆς, καὶ πέρα τοῦ μέτρου τὰς χεῖρας ἀνατείνοντας, καὶ ἀθυμοῦντας ὅτι μὴ δυνατόν μετεωρισθῆναι, καὶ οὕτως εὐχομένους μετὰ προθυμίας: i. e. “I have known myself many men, almost elevated quite from the earth, stretching out their hands as wide as possibly they could, and as if they were malcontents that they could not fly even up to heaven, and in that posture of ardent devotion to behave themselves at prayer.”

R [First Sunday after Easter.] This Sunday had several appellations in antiquity; the Latins called it *Dominica in albis*, in relation to the white vestments of the neophytes, or new-made Christians. But why *in albis*, and not rather *post albas*? “the Sunday after white vestments,” as Alcuin<sup>q</sup> more truly calleth it? considering that they deposited and laid aside those whites upon the eve of this day, called *clausum Pascha*, “the close of Easter,” as the same Alcuin<sup>r</sup> testifieth elsewhere, and is confirmed by St. Augustine<sup>s</sup>, *Paschalis solemnitas hodierna festivitate concluditur, et ideo neophytorum habitus mutatur*: “the Paschal solemnity is this day,” speaking of the Easter octave, “determined, and therefore the new Christians change their habits this day.” The Greek called it *καινὴν κυριακὴν*, the reason is given by Gregory Nazianzen<sup>t</sup>, because it is *τῆς σωτηρίας γενέθλιον*, “the birthday of that salvation,” which had its commencement the Sunday before. By us it is vulgarly called Low-Sunday, probably, as our rationalist hath observed, as it succeeds and

<sup>o</sup> Tertul. Apologet., c. 30.

<sup>p</sup> Chrys. Hom. 22. in Heb.

<sup>q</sup> De Divin. Offic.

<sup>r</sup> Epist. ad Car. Magn.

<sup>s</sup> Serm. de Temp.

<sup>t</sup> Nazianzen de Nov. Dominic.

CHAP. stands in relation to Easter day, which was κατ' ἐξοχὴν,  
 V. a high day.

*The fifth Sunday after Easter.]* This Sunday is called s Rogation Sunday, because it precedeth the three days of Rogation before Ascension day. These three fast days were first instituted by Mamercus bishop of Vienna, upon occasion of a great earthquake, and incursion of wolves and wild beasts, to the extreme terror of the people. He knowing no better expedient to divert so severe a chastisement than fasting and humiliation, ordered these days for that intent, and contrived a litany apt and suitable for such humble addresses. This pious course taking good effect, succeeding times continued that fast in their anniversary practice, so as the council of Aurelia<sup>u</sup> established it by a decree. Which custom having had so long footing in the Church, our reformers were loath to be singular in rescinding it, and the rather because they observed it fell casually and beyond its first intention upon such a season as might be very agreeable to the service of those days. For this being that critical time of the year when all the fruits of the earth are in greatest hazard of miscarrying by frosts and unseasonable weather, it is therefore exceeding proper to supplicate God for the withholding of His judgments, and to implore His blessing upon the labours of the husbandman. And although our liturgy hath no set office, yet hath our Church set homilies for it. And in the injunctions anno 1559, and advertisements anno 7 Eliz. it was ordered, “that in the rogation days of procession, the curate sing or say in English the two psalms beginning, *Benedic Anima mea*, &c., with the litany and suffrages thereunto belonging.” 146

*Ascension day.]* I do not meet in any of the fathers before T St. Augustine's time, mention of this as of a holy day, yet doubtless it was of as ancient standing as the other four dominical days, for Augustine<sup>x</sup> reckons it amongst those days which *toto terrarum orbe observantur*, “now observed all over the world, and which are supposed to have been instituted by the Apostles themselves, or general councils.” A little after St. Augustine, Proclus<sup>y</sup>, archbishop of Constanti-

<sup>u</sup> I. Can. 27.

<sup>x</sup> Epist. 118.

<sup>y</sup> [Orat. 3.]



nople, enumerating the five grand festivals, maketh this the fourth: ἡ τετάρτη τῆς ἡμετέρας ἀπαρχῆς τὴν εἰς οὐρανοὺς ἀνοδὸν κηρύσσει: “the fourth,” saith he, “declares the ascent into heaven of Him who was our first fruit.” And after all adds, αὐταὶ εἰσιν αἱ ἑορταὶ ἃς ἐποίησιν ὁ Κύριος, “these are the solemnities which the Lord hath made.” Now to take off the wonder why there is so little news of it before St. Augustine, it must be considered, that anciently all the interim between Easter and Whit-Sunday was called by the name of Pentecost, and was kept as one entire festival, which moved Tertullian<sup>z</sup> to oppose against the pagans, *excerpe singulas nationum solemnitates, et in ordinem texe, Pentecosten implere non possunt*, “gather all the festivals of the Gentiles, and put them together into one sum, the festival of Pentecost will outvie them all.” As Tertullian delivered this for the western, so for the Greek Church, the first council of Antioch<sup>a</sup>, anno 341, speaking of the synods to be yearly assembled, decreeth that the first convene, μετὰ τὴν τρίτην ἑβδομάδα τῆς ἑορτῆς τοῦ Πάσχα, τῇ τετάρτῃ ἑβδομάδι τῆς Πεντεκοστῆς, “after the third week following Easter, in the fourth week of Pentecost.” And so the canons<sup>b</sup> denominated from the Apostles limit the first synod, τῇ τετάρτῃ ἑβδομάδι τῆς Πεντεκοστῆς, “to the fourth week of Pentecost.” And so was the practice of those times, for St. Cyprian’s ides of May, wherein the council he treateth of, Epist. 55, was held, might probably fall upon that very week. To apply what hath now been said to my present purpose, it may very rationally be supposed that those seven weeks being comprehended under the single denomination of one festival, what other days of sacred account did chance to happen within that time, were the less distinguished, or considered otherwise than as parcels of the great solemnity.

v [Whit-Sunday.] This day is called Pentecost, being the fiftieth day from Easter; a day observed by the very Apostles themselves, Acts ii. 1. And all the reason in the world it should be celebrated as one of the highest festivals; it was the day whereon the law was given on mount Sinai, called therefore “the feast of the law,” and the day whereon the Gospel was given in Sion by the descent of the Holy

<sup>z</sup> De Idololatria.<sup>a</sup> I. Can. 20.<sup>b</sup> Can. 37.



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Ghost, and therefore venerable upon either account, but most venerable upon the last. This day was in the Jewish practice one of their great panegyries or generals, as I may call them, to which there was an universal confluence from all nations; and in the like manner was it observed by the Christian Church, as a great rendezvous for persons resorting to be baptized. This day is called Whit-Sunday, by reason, say some, of the white garments then put on by them who were at this time baptized; the probability whereof, as I cannot absolutely deny, so it may be free for me to offer mine own conjecture, differing from it, and then I would rather derive it from the French word *huit*, which signifieth eight, and then Whit-Sunday will be *huit* Sunday, the eighth Sunday accounting from Easter, which all men will yield to be the first; and that this conceit may pass the better, let me further it not only with an argument drawn from the consonancy of the word *huit* and whit, which sound exactly like, but also from another word of the same denomination, used in our law, I mean *utis*, which is no more but the *huitis*, in Latin the *octavo* of the anteceding feast.

This week was not entirely a festival, like that of Easter<sup>c</sup>, the Wednesday, Thursday, and Friday being observed as fasts and days of humiliation and supplication for a blessing<sup>147</sup> upon the work of ordination, which was usually on the next Sabbath, imitating therein the Apostolic practice, mentioned Acts xiii. 3: "And when they had fasted and prayed, and laid their hands on them." This custom of fasting this week is as ancient as Athanasius<sup>d</sup>: *in hebdomade post sacram Pentecosten, populus completis jejuniis ad orandum abiit*: i. e. "in the week following sacred Whit-Sunday, the people, having ended their fasts, went to prayer."

Having thus done my respects to the festivals, dominical especially, and of highest remark, they which follow not affording any thing of extraordinary note, I pass to the holy days of an inferior order, whereof very few will fall under consideration in regard antiquity hath transmitted to us so little specifically relating to them.

*St. Andrew's day.*] This Apostle leads the van in the rubric w of our saints, some conceive because he "first came to Christ,

<sup>c</sup> Concil. Gerundense, c. 2.<sup>d</sup> Athanas. Apolog. de Fuga sua.

and followed Him before any of the other Apostles." John i. 38. Reason good he should have that honour, were this infallibly certain, whereof the Scripture gives slender assurance, for the words of the evangelist are, "the two disciples heard Him speak, and they followed Jesus," so that there were two disciples; one of them indeed was Andrew, but he being mentioned jointly with the other, (who most probably was St. John himself,) priority and posteriority cannot be admitted. Andrew, true it is, first revealed the Messias to his brother Simon, yet this is no argument that he came the first of the Apostles unto Christ: and where it is said that these two disciples followed Christ, yet it is not thence inferrible that they followed Christ as disciples, but out of curiosity; for clear it is they continued still in their vocations, until they had their call, Matt. iv. 18, as is evidently demonstrated by the learned annotator on that place, and by Mr. Casaubon before him. In the Latin translation of our liturgy, anno 2 Eliz., I find a collect for St. Andrew different from the English, which I shall set down.

*Omnipotens Deus, qui dedisti beato Andreae Apostolo tuo, ut acerbam et ignominiosam crucis mortem duceret sibi pro magna gloria: tribue ut omnia nobis adversa pro nomine Tuo, ducamus profutura ad æternam vitam conducibilia, per Christum Dominum nostrum.*

Almighty God, who didst give to Thy holy Apostle St. Andrew to account it his great glory to suffer the bitter and ignominious death of the cross: grant unto us that what we endure for Thy sake, we may also esteem profitable and conducive to eternal life, through Jesus Christ.

x *The Conversion of Paul.*] This posthume Apostle, though he came late into Christ's livery, yet gives us this account of his service, that he toiled, sweat, and laboured more in Christ's vineyard than all the rest, 1 Cor. xv. 10, and therefore hath gained the reputation to be understood, when we think fit to say no more than "the Apostle;" and if such an eminent saint should not be assigned a room amongst his fellow Apostles in the memorials of the Church, it may to any seem a wonder; yet, in part, so hath it come to pass: for though he hath in the service of our Church as much respect as the best of them, yet both in the calendar and catalogue he seems with

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his companion Barnabas to be omitted. The truth is, I do not observe so high a value set upon him by the Romish Church as his labour hath merited; for in the Roman order, where the litany gives the names of all the other Apostles and canonized saints, only St. Paul and Barnabas are missing in that nomenclature: in their ancient calendars indeed, and that prefixed to King Henry the Eighth's primer, though his conversion be not dignified with a rubric note, yet is he yoked with St. Peter on the twenty-ninth of June, that day bearing the dedication of St. Peter and St. Paul; upon which consideration perhaps our reformers forbore the allotting him any other day peculiar to himself.

*The Purification of St. Mary the Virgin.*] This feast is called by the Greeks ὑπαπαντή, which signifieth "a meeting," because Simeon and Anna the prophetess met at the presentation of our Saviour in the temple: Nicephorus<sup>e</sup> ascribeth the institution thereof to Justinian the emperor, about the year 550. Whether Justinian first instituted it, or whether he established its œcumenical celebration, which perhaps before was but provincial, that author is not express enough; with us in the vulgar language it is called Candlemas day, because, saith a learned bishop<sup>f</sup>, the lights formerly used all winter through in the evening service were then laid aside, according to the proverb, "On Candlemas day, lay candles away:" but more properly from the former custom of bearing tapers lighted in procession upon this day, in imitation of the five wise virgins represented in the parable, Matt. xxv., as St. Bernard delivereth, or to put Christians in remembrance of Christ, the spiritual light, of whom Simeon did prophesy, as is read in the Church that day.

*The Annunciation of the Virgin Mary.*] There pass two Z homilies, the one under the name of Gregorius Neocæsariensis, the other of Athanasius, which were preached on this day: but in regard they are both impostures, the youngest being at least six hundred years after Christ, as the *ora pro*

<sup>e</sup> Lib. xxvii. c. 28. [τάττει δὲ καὶ τὴν τοῦ Σωτῆρος ὑπαπαντὴν ἀπὸ πρώτως τῆς γῆς ἐορτάζεσθαι.]

<sup>f</sup> Montacutius de Originibus Eccles., l. 169. [A distributione et gestatione cereorum ardentium: vel etiam

quod per illum diem cereorum usus in vespertinis precibus et litaniiis per totam hyemem adhibitus cessare soleat usque ad Sanctorum omnium festum anni insequentis.]



*nobis* sufficiently demonstrateth, I shall not urge them; nor CHAP.  
indeed could the celebration of this day consist with the V.  
canons of the Church at that time, because it fell in Lent, a time of fasting and humiliation, wherein the council of Laodicea<sup>s</sup> decreed, *ὅτι οὐ δεῖ μαρτύρων γενέθλιον ἐπιτελεῖν*, “that the birthdays or passions of the martyrs,” and consequently other festivals, “be not celebrated;” nor do I find any mention of this festival in any piece I dare confide in before the sixth general council in Trullo, where the fifty-second canon stands thus; *ἐν πάσαις ταῖς τῆς ἀγίας τεσσαρακοστῆς νηστεῶν ἡμέραις, παρεκτὸς σαββάτου καὶ κυριακῆς καὶ τῆς ἀγίας τοῦ εὐαγγελισμοῦ ἡμέρας, γινέσθω ἡ τῶν προηγιασμένων ἱερὰ λειτουργία*: i. e. “that in all the days of the Lenten fasts, unless it be on the Sabbaths, Lord’s days, or on the holy Annunciation day, the service of the elements before consecrated be performed.”

AA *Philip and Jacob.*] In ancient martyrologies this day was styled the feast of Philip and Jacob and All Saints. All Saints was indeed its first and most genuine appellation; upon which account, as the western Church observed this very day, so also did the eastern, or at least some other in temporality and point of time very near it, for St. Basil<sup>h</sup>, preaching upon this or the like day, saith, *ἐπὶ τῇ μεγίστῃ τῶν μαρτύρων ἄγομεν τὴν μνήμην σήμερον*: i. e. “for the most part we celebrate the memory of the martyrs” (martyrs, not of one martyr) “this day.” Now what this day was, at the end of that homily he is more explicit; *ἡ αὐτὴ ἡμέρα ἡμῖν ὀρίζει τὸν παρελθόντα κύκλον καὶ κεφαλὴ γίνεται παλὶν τῷ ἐπερχομένῳ*: “this very day determineth the year past, and commenceth that which is to come;” evidently denoting New Year’s day. Now the primitive Christians of the east began their year in April, (which they called *Hecatombæon*,) in honour of their Easter, and so the distance of time could not be much. As to the original of its institution, it was this: the Apostles, evangelists, and martyrs, luminaries of the greatest magnitude, being honoured with days of single appropriation, it was withal considered that very many others, though of inferior note, had yet sacrificed their lives in defence of the Catholic faith, and it was requisite their honour should in

<sup>s</sup> Can. 51.<sup>h</sup> In Martyr.



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V.

some competency be provided for; to gratify it with the assignation of a particular day to every one, being so numerous, was impossible, therefore the best expedient was to celebrate their memories by one day allotted to all, whereby God might be glorified for them, as comprehended under one constellation. Why this feast was translated to the calends of November, ritualists give a probable, though earthy and sensual account, viz. because of the scarcity of victuals in the spring, and plenty at the time of the defoliation, or fall of the leaf: so Durandus<sup>i</sup>, Biel, and others. As to the persons now commemorated on this day, the first is Philip, not the evangelist; neither the collect, second lesson, nor gospel of our Church speaks him so, but the Apostle; and not he because he suffered on that day, as chronologers and ritualists of the Romish Church assert. Late tradition, I confess, hath crucified him, and so Johannes Euchaitensis delivers, *ἴσον Πέτρῳ δίδωσι Φίλιππος μόνον*, "Philip came to the same end with Peter:" but neither Eusebius nor Jerome, who followed him, knew of any such thing, and Clemens Alexandrinus<sup>k</sup>, who lived near up to the Apostles' times, is positive to the contrary: *Ματθαῖος, Φίλιππος, Θωμᾶς, Λευΐς οὐχ ὡμολόγησαν τὴν διὰ τῆς φωνῆς ὁμολόγιαν καὶ ἐξῆλθον*: "Matthew, Philip, Thomas, and Levi, did not suffer as Christian confessors." The next is James, not he the son of Alpheus, nor he the son of Zebedee, but James the brother of our Lord; though the Greek 149 menology fixeth this day upon the second.

*St. Peter's day.*] This day was not dedicated to Peter alone, <sup>BB</sup> but to Peter and Paul jointly; and in the Romish Church June 13th is allotted entirely for the commemoration of St. Paul. The coupling of these two Apostles together in one festival is no late invention, for Theodorus Lector<sup>l</sup>, mentioning a petition of one Festus a Roman senator to Anastasius the emperor for the celebration of the memory of these two champions of the Church, Peter and Paul, he saith, "it was never kept with such splendid solemnity as then," an argument of its existence before.

*St. Mary Magdalene.*] Upon stricter scrutiny and inquiry, <sup>CC</sup> to our second reformers it did appear dubious, as it doth still

<sup>i</sup> Rational, lib. vii. c. 35. Biel,  
c. 127.

<sup>k</sup> Stromat., lib. iv.  
<sup>l</sup> Lib. ii.

to Grotius and other learned men, whether the woman mentioned in the gospel applied to this day was Mary Magdalene or not; nay, they rather inclined to think she was Mary the sister of Lazarus, upon which account the festival came to be discontinued in our Church.

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## CHAPTER VI.

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### COMMON PRAYER.

#### THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION.

#### 1 BOOK OF EDWARD VI.

#### THE SUPPER OF THE LORD, AND THE HOLY COMMUNION, COMMONLY CALLED THE MASS.

CHAP. VI. So many as intend to be partakers of the holy Communion shall signify their names to the curate<sup>a</sup> over night, or else in the morning, before the beginning of morning prayer, or A immediately after.

And if any of those be an open and notorious evil liver, so B that the congregation<sup>b</sup> by him is offended, or have done any wrong to his neighbours, by word or deed: the curate<sup>c</sup> having knowledge thereof shall call him, and advertise him in any wise not to presume to come to the Lord's table until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the curate<sup>c</sup> use with those betwixt C whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lord's table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other

<sup>a</sup> [Scotch Lit. "Presbyter or."]

<sup>b</sup> [Scotch Lit. "Church."]

<sup>c</sup> [Scotch Lit. "Presbyter."]

party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

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### 1 B. of Edw. VI.

*Upon the day and at the time appointed for the ministration of the holy Communion, the priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration: that is to say, a white alb, plain, with a vestment or cope. And where there be many priests or deacons, there so many shall be ready to help the priest in his ministration as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunics. Then shall the clerks sing in English for the office or introit, as they call it, a psalm appointed for that day.*

### Common Prayer.

The table having at the Communion time [Scotch Lit. "a carpet and"] a fair white linen cloth upon it [Scotch Lit. "with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the chancel or church, where the presbyter, standing at the north side or end thereof, shall say"] shall (D) stand in the body of the church or in the chancel, where morning prayer and evening prayer be appointed to be said.

### Common Prayer.

### 1 B. of Edw. VI.

And the priest, standing at the north side of the table, shall say the (E) Lord's Prayer, with this collect following [Scotch Lit. "for due preparation."]

*The priest, standing humbly before the middle of the altar, shall say the Lord's Prayer, with this collect.*

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. Amen.



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## Common Prayer.

(F) Then shall the priest [Scotch Lit. "turning to the people"] rehearse distinctly all the ten Commandments: and the people [Scotch Lit. "all the while"] kneeling [Scotch Lit. "and asking God mercy for the transgression of every duty therein, either according to the letter or mystical importance of the said Commandment"] shall, after every Commandment, ask God's mercy for their transgression of the same, after this sort.

Minister.

The Com-  
mandments  
and their re-  
spondswant-  
ing in 1 B.  
of Edw. VI.

God spake these words and said, I am the Lord thy God: thou shalt have no other gods but Me.

People.

Lord have mercy upon us,  
and incline our hearts to keep  
this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God <sup>153</sup> am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

People.

Lord have mercy upon us, and incline our hearts to keep  
this law.

## 1 B. of Edw. VI.

*Then shall he say a psalm appointed for the introit, which psalm ended the priest shall say, or else the clerks shall sing,*

iii. *Lord have mercy upon us.*

iii. *Christ have mercy upon us.*

iii. *Lord have mercy upon us.*

*Then the priest standing at God's board shall begin, Glory be to God on high.*

The Clerks.

*And in earth peace, goodwill towards men. We praise Thee, we bless Thee, &c. As in the hymn before the blessing in the Common Prayer.*

*Then the priest shall turn himself to the people and say, The Lord be with you.*

The Answer.

*And with thy spirit.*

The Priest.

*Let us pray.*

This rubric and versicles omitted in Bucer.

Minister.

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Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh His name in vain.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Remember that thou keep holy the Sabbath day : six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day and hallowed it.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt do no murder.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord have mercy upon us, and incline our hearts, &c.

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## Minister.

Thou shalt not cobet thy neighbour's house, thou shalt not cobet thy neighbour's wife, nor his serbant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord habe mercy upon us, and write all these Thy lawes in our hearts, we beseech Thee.

Omitted  
in the 1 B.  
of Edw. VI.

Then shall follow the collect of the day, with one of these 15<sup>a</sup> two collects following for the king, the minister standing up and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon<sup>d</sup> the whole congregation, and so rule the heart of Thy chosen serbant — our king and governor, that he, knowing whose minister he is, may abobe all things seek Thy honour and glory, and that we his subjects (duly considering whose authority he hath) may faithfully serbe, honour, and humbly obey him, in Thee, and for Thee, according to Thy blessed word and ordinance: through Jesus Christ our Lord, who with Thee and the Holy Ghost, libeth and reigneth ever one God, world without end. Amen.

Almighty and everlasting God, we be taught by Thy holy word that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: we humbly beseech Thee, so to dispose and govern the heart of — Thy serbant our king and governor, that in all his thoughts, words, and works, he may ever seek Thy honour and glory, and study to preserbe Thy people committed to his charge, in wealth, peace, and godliness: grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. Amen.

Common Prayer.

1 B. of Edw. VI.

Immediately after the collects, the minister shall read the (G) epistle, saying thus. "The epistle written in the— chapter of [Scotch Lit. " ' at

The collects ended, the priest, or he that is appointed, shall read the epistle, in a place assigned for the purpose, saying, "The epistle of

<sup>d</sup> [Scotch Lit. "upon Thy holy Catholic Church, and in this particular Church in which we live, so rule."] ]



the — verse.’ And when he hath done, he shall say, ‘Here endeth the epistle.’”] And the epistle ended [Scotch Lit. “the gospel shall be read”] he shall say the gospel, beginning thus. ‘The gospel written in the — chapter of’ [Scotch Lit. “‘at the—verse,’ and then the people all standing up (I) shall say, ‘Glory beto Thee, O Lord.’ At the end of the gospel the presbyter shall say, ‘So endeth the holy gospel.’ And the people shall answer, ‘Thanks be to Thee, O Lord.’”] And the epistle and the gospel being ended, shall be said [Scotch Lit. “or sung”] this Creed. (K) [Scotch Lit. “all still reverently standing up.”]

St. Paul written in the — CHAP.  
VI. chapter of — to the —.” The minister then shall read the epistle. Immediately after the epistle ended, the priest or one appointed to read the gospel shall say, “The holy gospel written in the — chapter of—.” The clerks and people shall answer, (H) “Glory be to Thee, O Lord.” The priest or deacon then shall read the gospel: after the gospel ended the priest shall begin.

“I believe in one God.”

The clerks shall { Omitted  
sing the rest. } in Bucer.

I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father: by whom all things were made; who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the  
155 Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory, to judge both the quick and the dead: whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified,



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VI.

who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come.

After the Creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authority.

Common Prayer.

1 B. of Edw. VI.

(M) After such sermon, homily, or exhortation, the curate shall declare unto the people whether there be any holy days or fasting days the week following; and earnestly to exhort them to remember the poor, saying [Scotch Lit. "for the offertory"] one or more of these sentences following, as he thinketh most convenient by his discretion, [Scotch Lit. "according to the length or shortness of time that the people are offering."]

*Then shall follow for the offertory, one or more of these sentences of Scripture, to be sung while the people do offer, [or else one of them to be said by the minister immediately afore the offering.]*

The offertory and sentences follow after the two exhortations to the Communion, and the last clause is omitted by Bucer.

N

Scotch Liturgy.

Gen. 4. 3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof: and the Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect.

Exod. 25.2. Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart, ye shall take My offering.

Ye shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord your God which He hath given you.

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Deut. 16.  
16, 17.

David blessed the Lord before all the congregation ; and said, Blessed be Thou, O Lord God, for ever and ever : Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty : for all that is in the heaven and in the earth is Thine : Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and of Thine own do we give unto Thee. I know also, my God, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things : and now have seen with joy Thy people which are present here to offer willingly unto Thee.

1 Chron.  
29. 10.

Give unto the Lord the glory due unto His name : bring an offering and come into His courts.

Ps. 96. 8.

156 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. 5.  
Omitted in  
the Scotch  
Lit.  
Matt. 6.

Lay not up for yourselves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets.

Matt. 7.  
Omitted in  
the Scotch  
Lit.  
Matt. 7.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of My Father which is in heaven.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor : and if I have done any wrong to any man, I restore fourfold.

Luke 19.  
Omitted in  
the Scotch  
Lit.

#### Scotch Liturgy.

Jesus sat over against the treasury, and beheld how the people cast money into it ; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing ; and He called unto Him His disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast in more than all

Mark 12.  
41, &c.

CHAP. VI. they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.

1 Cor. 9. Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock.

1 Cor. 9. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor. 9. Do ye not know that they which minister about holy things live of the sacrifice? They which wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel.

2 Cor. 9. He which soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a cheerful giver.

Gal. 6. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

Gal. 6. While we have time, let us do good unto all men, and specially unto them which are of the household of faith.

1 Tim. 6. Godliness is great riches, if a man be contented with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim. 6. Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb. 6. God is not unrighteous, that He will forget your works and labour that proceedeth of love, which love ye have shewed for His Name's sake, which have ministered unto the saints, and yet do minister.

Heb. 13. To do good, and to distribute, forget not: for with such sacrifices God is pleased.

1 John 3. Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Tob. 4. Give alms of thy goods, and turn never thy face from any

Gal. 6.  
Omitted in  
the Scotch  
Lit.

1 Tim. 6.  
Omitted in  
the Scotch  
Lit.

Heb. 13.  
1 John 3.  
All these  
sentences  
to the end  
omitted in  
the Scotch  
Lit.

Tob. 4.



poor man, and then the face of the Lord shall not be turned away from thee. CHAP. VI.

Be merciful after thy power. If thou hast much gibe plentifully. If thou hast little, do thy diligence gladly to gibe of that little: for so gatherest thou thyself a good reward in the day of necessity. Tob. 4.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. Prov. 19.

Blessed be the man that provideth for the sick and needy: Ps. 41. the Lord shall deliver him in the time of trouble.

1 B. of Edw. VI.

*Editio Lat. Bucerii.*

Where there be clerks they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering.

*Harum et similium sententiarum ex Thobia, Proverbiis, vel Psalmis una aut plures canentur, ut tempus oblationis et numerus offerentium postulat.*

Scotch Lit.

Common Prayer.

1 B. of Edw. VI.

While the presbyter distinctly pronounceth some or all of those sentences for the offertory, the deacon or (if no such be present) one of the churchwardens shall receive the devotions of the people there present, in a basin provided for that purpose. And when all have offered, he shall reverently bring the said basin, with the oblations therein, and deliver it to the pres-

(P) Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor man's box: and upon the (Q) offering days appointed, every man shall pay unto the curate the due and accustomed offerings. After which the minister shall say,

*And in the mean time whilst the clerks do sing the offertory, so many as are disposed shall offer unto the poor man's box, every man according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the curate the due and accustomed offerings.*

byter, who shall humbly present it before the Lord, and set it upon the holy table. And the presbyter shall then offer



CHAP. VI. up, and place the bread and wine prepared for the Sacrament upon the Lord's table, that it may be ready for that service, and then he shall say,

Omitted in the 1 B. of Edw. VI. (R) Let us pray for the whole state of Christ's Church militant here in earth.

If there be none alms given unto the poor, then shall the words of "accepting our alms" be left out unsaid.

Almighty and everlasting God, which by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men, we humbly beseech Thee most 158 mercifully to accept our alms, and to receive these our prayers, which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess Thy holy Name, may agree in the truth of Thy holy word, and live in unity and godly love. We beseech Thee also to save and defend all Christian kings and princes and governors, and specially Thy servant — our king, that's under him we may be godly and quietly governed: and grant to his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace, O heavenly Father, to all bishops, pastors<sup>e</sup>, and curates, that they may both by their life and doctrine set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments: and to all Thy people give Thy heavenly grace<sup>f</sup>, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness all the days of their life. [Scotch Lit. "And we commend especially unto Thy merciful goodness the congregation which is here assembled in Thy Name to celebrate the commemoration of the most precious death and sacrifice of Thy Son our Saviour Jesus Christ."] And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. 1 B. of Edw. VI., "And especially we commend unto Thy merciful goodness this congregation

<sup>e</sup> [Scotch Lit. "Presbyters."] <sup>f</sup> [Scotch Lit. and 1 B. Edw. VI. "and—present" omitted.]

which is here assembled in Thy Name, to celebrate the commemoration of the most glorious death of Thy Son.”

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1 B. of Edw. VI.

Scotch Liturgy.

And here we do give unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints from the beginning of the world. And chiefly in the glorious and most blessed (T) Virgin Mary, mother of Thy Son Jesus Christ our Lord and God, and in the holy patriarchs, prophets, apostles, and martyrs, whose examples, O Lord, and steadfastness in Thy faith, and keeping Thy holy commandments, grant us to follow : we commend unto Thy mercy, O Lord, all other Thy servants, which are (V)  
 159 departed from us with the sign of faith, and now rest in the sleep of peace ; grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that at the day of the general resurrection we, and all they which be of the mystical body of Thy Son, may all together be set on His right hand, and hear that His most joyful voice, Come ye blessed of My Father, and possess the kingdom which is prepared for you, from the beginning of the world.

And we also bless Thy holy Name for all those Thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints, who have been the chosen vessels of Thy grace, and the lights of the world in their several generations : most humbly beseeching Thee, that we may have grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments : that at the day of the general resurrection we, and all they which are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come ye blessed of My Father, inherit the kingdom prepared for you from the beginning of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

## ANNOTATIONS

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UPON

## CHAPTER VI.

CHAP. VI. (A) 'Immediately after,' what meant by it. A bell usually rang betwixt morning prayer and the sermon; so also in Scotland. (B) 'Notorium' what; who notorious offenders in the sense of our Church. The hundred and ninth canon; the committee, 1641; the ordinance of parliament, October 20th, 1645; the imperial law; primitive practice; our Saviour's precedent in admitting Judas. The main reason for free admission. (C) Charity how necessary to a communicant. One loaf in the primitive Church. Agapæ. The holy kiss. (D) The table where to stand in Communion time. (E) The Lord's Prayer always part of the Communion office. (F) The Ten Commandments, with their responses, a laudable part of our service. (G) Epistles, their ground. (H) 'Glory be to Thee, O Lord,' its ancient use. (I) Standing up at the gospel very ancient, why appointed, what posture anciently used at the lessons read, and word preached. Africa differed from other Churches. (K) The Nicene Creed. Creeds enlarged in articles as heresies sprung up. The ancients observed no strict formulas. The Hierosolymitan Creed compared with other parcels of antiquity. No creed in the ancient service of the eastern Church till anno 511, nor till after that in the service of the western. (L) Postils, why so called. Bidding of prayers before the sermon. The original ground of them. An ancient form thereof. Preachers varied therein. Bidding and praying, all one in effect. Prayer before the sermon in the primitive Church. St. Ambrose's form. The people also prayed for the preacher. In the first times many preached one after another in one forenoon. The ancient homilies avoid thorny subtilties and nice questions. King James's order recommended to present practice. (M) A discourse upon the eighteenth canon of the council of Laodicea. The order of divine service then. The prayer for the catechumens began the service. Its formula out of Chrysostom. The Communion did not begin in the eastern Church upon the dismissal of the catechumens. The several dismissals of that Church. All comprehended in the Missa Catechumenon of the western Church. *Διὰ σιωπῆς*, what, *προσφώνησις*. (N) Four offerings at the Communion. *Ἀγάπαι*, alms a constant concomitant, not accepted from all. Difference in the offertory sentences betwixt the Scotch service and ours, whence derived. (O) Two offerings intended by our Church. Oblations, how distributed in the primitive Church. 'Sportulantes fratres,' who. Mr. Selden's mistake. Oblations ceased not upon



- 162 the payment of tithes. (P) Oblations anciently brought to the altar. The chest for alms, where placed in the beginning of the Reformation. (Q) Offering days, what. Collar days at court. Hermanus. (R) Prayer for the whole state of Christ's Church. Many ancient formulas thereof. (S) Dyptichs, rolls, not tables. (T) Commemoration of the dead. Innocent at first, but after abused. (V) Two sorts of dead commemorated. The commemoration anciently used after the elements were consecrated. Why the order transposed by our reformers.

A *Or immediately after.*] A great question there hath been of late about the alliance of this word 'after,' and to what it should relate; one would have it applied to the beginning of morning prayer, as if it had been said, 'immediately after the beginning of morning prayer,' and *videtur quod sic*, because the Latin translator hath in this particular assumed the office of an interpreter, rendering it, *immediate post principium matutinarum precum*. This notwithstanding, I approve rather of their sense who make it relative to morning prayer, and suppose as if the structure were immediately after morning prayer, that is, when it is ended: and this, I take it, is plainly inferrible from the very scope of this rubric, which was not, as some may think, to allot some space of time to make provision according to the number of the communicants; for the *interstitium* between the beginning of morning prayer and the time of the Communion, is so slender a space for the provision of those elements, as should there be a want, not half the country villages in this kingdom can be timely supplied therewith. No, it is clearly otherwise, and that the design was, that the curate might have timely notice of the several persons offering themselves to the Communion, and consequently might persuade notorious offenders, or malicious persons to abstain, and if obstinate, absolutely reject them according to the purport of the two rubrics following; for that those two rubrics are of the same syntax and coherence with this, the relative pronoun 'those' infallibly implieth, for what 'those?' but they who were ordered before to give in their names over night, or else in the morning, before the beginning of morning prayer, or immediately after. Now how could the curate possibly confer with such notorious evil livers, or malicious persons, between the beginning of morning prayer (which employed him wholly) and the Communion,



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unless there were some vacation allowed him between those two offices; and that such a convenient space was allotted to intervene, is evident by the practice of those times. For the morning prayer and Communion were not continued as one entire service, but abrupt, broken off, and distinct, each office from the other, by these words, "thus endeth the order of morning and evening prayer:" this was done, that the holy-day service might be separated from the weekly. Whether or not the congregation departed hence upon Sundays and holy-days after the end of morning prayer, and returned again to the Communion Service, I will not positively determine, I rather think not; because the authors of the Admonition, whose captious curiosity nothing could escape which seemed to promote their beloved quarrel, have these words, "We speak not of ringing when matins is done," which could not administer the least show of blame, had it been done in absence of the assembly, or had not the congregation been then religiously employed: for this bell was usually rung in the time of the second service, viz. the litany, to give notice to the people, not that the Communion Service, as hath been supposed, but that the sermon was then coming on. "All ringing and knolling of bells, in the time of the litany, high Mass," &c. was interdicted by the injunctions of Edward VI.<sup>a</sup> and Queen Elizabeth, "except one bell in convenient time to be rung before the sermon:" in reference to the sermon only it was rung, called therefore the sermon bell; so that when there was to be no sermon the bell was not rung: and ser-<sup>163</sup>mons were rare, very rare in those days, in some places but once a quarter, and perhaps not then, had not authority strictly enjoined them; which usage of sermon bells hath been practised, and is still, if I mistake not, in some parts of Germany; in Scotland I am sure, or the reverend bishop of Galloway<sup>b</sup> deceives me. Having pursued his narrative through all the divisions of that Church's first service, at length he adds "You hear the third bell ringing, and in this space the reader ceaseth, and at the end of the bell ringing, the preacher will come." There being then, as I have said, so apparent and visible a breach between the first and second service, the

<sup>a</sup> [Injunctions. Edw. VI. 1547. Qu. Eliz. 1559.]

<sup>b</sup> B. Cooper's seventh day's conference. [Opp. 1628.]

morning office, and the litany, it is very probable, though the assembly did not dissolve, yet was there such a ceasing and rest from sacred employments, as might give the curate time in that interval, both to receive the names of such as intended to communicate, as also to admonish, and in case of obstinacy to repel scandalous persons from that ordinance; sure I am, he was then more at leisure than he could be any other time after morning prayer begun, and before it were ended.

B *And if any of them be an open and notorious evil liver, &c.*] *Notorium* amongst the civilians and canonists is threefold. First, there is *notorium presumptionis*, “a notoriousness of presumption,” where *evidentia rei est evidenter a jure præsumpta*, “the evidence of the thing is taken for evident, by presumption of law;” as where it presumeth one to be the son of such a man, because he was born in wedlock. Secondly, there is *notorium juris*, “a notoriousness of law,” when the offence is proved either *per confessionem factam in jure*, “by confession made in open court,” or *per sententiam judicis*, “by the sentence of the judge.” Lastly, there is *notorium facti*, “a notoriousness of fact,” when *per evidentiam rei nulla potest tergiversatione celari*, “the evidence is so clear, as the accusation can by no shifts be avoided.” Now to which of these three the term *notorius* in this rubric relateth is a great question. The learned prelate, Bishop Andrewes<sup>c</sup>, restraineth it positively to the second: “Our law of England,” saith he, “will not suffer the minister to judge any man a notorious offender, but he who is so convinced by some legal sentence;” the law of England will not suffer it, so that should the ecclesiastical permit it, the municipal law would not; and if it comes to an antinomy, a justle between the canon laws of our Church and the law of the land, this it is must overrule. But doth our canon law give any such toleration? Doth it empower any minister to exclude his parishioner (claiming his Christian privilege in those blessed mysteries) from the Sacrament, or to make his private discretion the supreme judge of the notoriousness here mentioned? Certainly no. As for the 26th and 27th canons, which are produced to the contrary, they neither speak explicitly enough, nor do they sufficiently direct in this affair. The canon

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\* Notes upon the Common Prayer. [subjoined to Nicholls' Comm.]

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wherein our Church declareth her mind more articulately is the 109th: "if any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, or any other uncleanness and wickedness of life, the churchwardens, or questmen and sidemen, in their next presentment to their ordinaries, shall faithfully present all and every of the said offenders, to the intent that they and every of them may be punished by the severity of the laws, according to their deserts, and such notorious offenders shall not be admitted to the Communion till they be reformed;" where I note, first, the crime must be scandalous, "an offence to the brethren." Secondly, it must be "presented to the ordinary." Thirdly, that such scandalous offenders, so presented to the ordinary, "are not to be admitted to the Communion." But some perhaps will say, this was one of the failings of an ill-regulated state and Church, which justly called for a reformation, and so indeed it was pretended by Dr. Burgess, and Mr. White of Dorchester, at a committee sitting in the Lords' House, in March 1641. But, upon a full debate, it was determined at that committee, to the very conviction of the opponents, that open and notorious evil <sup>164</sup>livers were none but such as the laws had adjudged to be so. Agreeable to this determination did the parliament afterwards ordain<sup>d</sup>, that no person be suspended from the Communion for any matter of scandal, but, "either upon his confession before the eldership to have committed such an offence, or upon the testimony of two witnesses at least, and those examined upon oath." So was it ordained by this parliament, sufficiently presbyterian, against the liking of an assembly of presbyters, which did *enixius dogmatis et argumentis in contrarium, nec semel, sed frustra, contendere*; "vehemently, though all to little purpose, (more than once,) oppose it with all the arguments they could<sup>e</sup>," as Mr. Selden assures us. Having opened the mind of both our Church and state, as to this particular, it will not be amiss to represent the conformity it beareth with the imperial edict, and practice of the primitive Church. As for the imperial law, it speaks loud enough; *omnibus episcopis et presbyteris interdici-*

<sup>d</sup> Ordinance, Oct. 20, 1645. [Rushworth's Hist. Coll., Part iv. p. 210.]

<sup>e</sup> De Synedriis, lib. i. c. 10. [vol. i. p. 990. Opp. 1726.]



*mus segregare aliquem a sacra communione, antequam causa monstretur, propter quam sanctæ regulæ hoc fieri jubent*<sup>f</sup>, “we prohibit all, both bishops and presbyters, from shutting out any one from the Communion, before just cause be shewn that the holy canons warrant them so to proceed.” As for the primitive usage, St. Augustine fully, *nos a Communionem quoniam prohibere non possumus, nisi aut sponte confessum, aut in aliquo iudicio ecclesiastico, vel seculari nominatum, atque convictum*<sup>g</sup>, “we cannot repel any man from the Communion, unless he hath freely confessed his offence, or hath been accused and convicted in some secular court, or ecclesiastical consistory.” Indeed so was the legislative pattern of our Saviour, in the first institution of His Supper. Never was there a more detestable crime than Judas’s treason, never was delinquent convicted upon evidence so infallible as his Master’s omniscience. But though he had already projected the conspiracy, and our Saviour already knew it, yet did He not interdict him from participating with His elect Apostles, recommending thereby to His Church this lesson, that no outward communion of the wicked with us in those sacred ordinances, can possibly render them ineffectual to His holy ones. It is true, I grant, some learned men depart from this sense, and because St. John saith that “Judas, having received the sop, went immediately out,” thence infer his absence at the time of Christ’s instituting His last supper. But our Church is positive in the contrary; nor can St. John be otherwise reconciled to the rest of the evangelists. To conclude, the result of all the premises is, that none are to be suspended from this Sacrament but the notorious delinquents, and that none are notorious but they whom the sentence of the law or their own confessions have stated so to be. All reason it should be so. My temporal estate no private person can deprive me of, until it be legally evicted from me by course of law, and shall it be in the power of any mortal man to divest me of my interest in that blessed banquet, before I be adjudged to have forfeited it upon fair hearing? What were this, but to expose Christians to the infirmities, passions, and somewhat else, *quod dicere nolo*, of their spiritual pastors?

<sup>f</sup> Novel. 123. collat. 9. tit. vi. c. 11.<sup>g</sup> [Serm. 351. de pœnitentia.]



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24.

*The same order shall the curate use with those betwixt whom C  
he perceiveth malice and hatred to reign, &c.]* Amongst the three graces the Apostle hath given the supremacy of dignity to charity, 1 Cor. xiii. 13, and this most excellent grace is never so resplendent as in the celebration of the Eucharist, in relation to which, she is most strictly enjoined by our Saviour Himself, “If thou bringest thy gift unto the altar, and there rememberest that thy brother hath aught against thee, leave thy gift before the altar, and go first and be reconciled to thy brother:” which is very rationally thought by learned men to be the institution of an evangelical ordinance, because it was not commanded under the law to such as were to present their oblations, and it is not like that Christ would superinduce any new establishment to former rights, when the ceremonial law was expiring; concurrent with the Master’s precept is the order of His disciples, St. Paul, 1 Cor. xi. 18, “When ye come together in the church, I hear that there 165  
be divisions among you.” What these divisions were he tells them in the 21st verse, viz. that “when they came to their love-feasts,” wherewith this Sacrament was joined, and which were instituted for the preservation of Christian fellowship, and levelling of all, not only animosities, but high thoughts; this notwithstanding, the rich, who brought plenty, presuming he might be master of what he offered, either fell to apart, or with some select and choice friends of his own exceedings fed liberally, while the poor man had not wherewith to stay his stomach; which inferred a disdain not agreeable to the design of that charitable collation: upon these proceedings, the Apostle being to pronounce his judgment, he assures them they are much in the wrong, and that this is not to eat the Lord’s Supper, i. e. that this practice and the Communion are two, inconsistent and incompatible one with the other; charity being so essentially requisite to the right participation of the Sacrament, as it hath imposed denomination to it. It being called the Communion, 1 Cor. x. 16, why so, he tells us in the next verse, “for thereby we being many are one bread, and one body: for we are all partakers of that one bread.” Now there cannot possibly be union where there is not charity, the breach of this grace being the same in the spiritual body of the Church that a wound is in the natural, *solutio continui*,

a rupture of the part entire. And in symbolical reference to this, it may be here aptly hinted, that in the primitive Church for certain, and probably in the Apostolic, they used in the celebration of this Sacrament to have but one loaf and one cup for the whole congregation, to which in all likelihood Ignatius<sup>h</sup> alluded *εἰς ἄρτος τοῖς πᾶσιν ἐθρύφθη, καὶ ἐν ποτήριον τοῖς ὅλοις διενεμήθη*, i. e. “one bread is broken, and one cup distributed to the whole congregation;” which passage, though that most excellent edition of Isaacus Vossius (exactly agreeing with the very ancient translation published by the reverend primate of Armagh) doth not own, yet I presume the rather to cite, because he speaketh elsewhere of some *ἓνα ἄρτον κλώντες*<sup>i</sup>, i. e. “breaking one bread.” A matter not improbable in such times when communicants were not by the tithe so numerous as now. And though I deny not but this father might have chief regard to Christ, the mystical bread which came down from heaven, yet doth not that hinder but he might also allude to what was then matter of fact in the celebration of the Eucharist. Besides this nominal indication of the necessity of this virtue from the word Communion, further evidence may be produced from antiquity for its high reputation; as that it was a constant adjunct to those *ἀγάπαι*, or feasts of love, which were fellow-like collations intended as a repast for the poor, together with the wealthy: and though, several abuses stepping into that sacred confraternity and brotherhood, Christian prudence thought fit soon after in the Greek Church (for in the African they continued together up to Tertullian’s time<sup>k</sup>) to disjoin them, ordering the Lord’s Supper to be celebrated in the morning fasting; yet that it might still lay claim and title to its ancient appellation of a love feast, it was accommodated with ceremonies of like import. Whence in the entrance into service of those blessed mysteries, the deacon was appointed to cry aloud, *μή τις κατὰ τίνος*, i. e. “let no man be at strife one with another,” (a phrase borrowed I conceive from that of Ignatius<sup>l</sup>, *μηδεὶς ὑμῶν τι κατὰ τοῦ πλησίον ἐχέτω*, i. e. “let no man have any controversy with his neighbour;”) and this proclamation once past, the holy kiss and embraces amongst the faithful presently

<sup>h</sup> Ignatius ad Philadelphenos.<sup>i</sup> Epist. ad Ephes.<sup>k</sup> Tertul. Apolog., cap. 39.<sup>l</sup> Ign. Epist. ad Trall.

CHAP. followed; ἀλλήλους φιλήματι ἀσπαζόμεθα πανσάμενοι τῶν  
 VI. εὐχῶν<sup>m</sup>, i. e. "prayers ended, we salute one another with an holy kiss," that is, ἀλλήλους οἱ ἄνδρες, καὶ ἀλλήλας αἱ γυναῖκες, as the Constitutions have it, "men, men, and women, women;" and it cannot otherwise be conceived, considering their stations were so disposed in holy assemblies as each sex was severed and apart from the other. From hence also Tertullian<sup>n</sup> calleth this *signaculum orationis*, "the seal and close of prayer." This is that which the council of Laodicea, 166 and the Greeks in their liturgies, call εἰρήνη, the Latins *pax*, the "salutation of peace," and is still retained by the Church of Rome, derived originally from that of the Apostle, Rom. xvi. 16, "salute one another with a holy kiss." Lastly, when the congregation was departed, this noble virtue of charity was still preserved, by sending sometimes "blessed loaves," sometimes part of the consecrated bread to their absent friends, as tokens of their Christian correspondence, whereof mention is made in the epistle of Irenæus to Victor bishop of Rome cited by Eusebius<sup>o</sup>, and in the several epistles of Augustine and Paulinus under the name of *panis benedictus*, "blessed bread." The result of all this tends, not as to the decision of a question controverted, but to the exciting us up to a due estimation of this grace, and to mind us that this Sacrament should be somewhat beside ἀνάμνησις τοῦ πάθους, "a memorial of Christ's sacrifice upon the cross," (which is granted to be the chief motive to its institution,) and that also it is intended to be ἀμνηστίας ψήφισμα, "an act of oblivion," according to the Athenian mode, of injuries received.

*Shall stand in the body of the church or in the chancel.*] This D rubric being not explicit enough as to the proper station of the holy table, is illustrated by comparing the eighty-second canon with Queen Elizabeth's first Injunctions, and succeeding orders. In the canon the order is, that the table shall stand where it is placed, viz. at the east end of the chancel, "saving when the holy Communion is to be administered: at which time the same shall be placed in so good a sort, as thereby the minister may be more conveniently heard of the communicants, and the communicants also may more conveniently

<sup>m</sup> Just. Martyr, Apol. 2; Constit. Apost., lib. ii. c. 57.

<sup>n</sup> Tertul. de Orat. xiv.

<sup>o</sup> Hist. Eccles. [lib. v. cap. 24.]



and in more number communicate with the minister." Which words are almost verbatim transcribed out of the queen's Injunctions, these only superadding: "and after the Communion done from time to time the same holy table to be placed where it stood before." Nothing can be more express and demonstrative, that the table placed where the altar stood, was but seposed, set out of the way, during only the time of non-communication; and that at the time of the Communion it was to be removed, as the word 'saving,' mentioned both in the canon and in the Injunctions, and the cited member of the Injunctions infallibly implieth; if these instances afford not satiety to quiet all scruples, the orders of that queen speak shrill enough. "And if in any church the steps be transposed, that they be not erected again, but that the place be decently paved, where the Communion table shall stand, out of the time of receiving of the holy Communion." Order, Oct. 10, 3 Eliz. So that out of Communion time the table is to stand altar-wise, as we, and only we do phrase it; for altar-wise is an idiom peculiar to us English, not known abroad in foreign parts; and they who can find popery in that position, have better eyes than ordinary. Altars with them do not observe one regular position; some are placed in the middle of the choir; some at the upper part, end-ways north and south; and if eye-witnesses may be trusted, the chief altar in St. Peter's church at Rome stands in the midst of the chancel. "As for the priest standing at the north side of the table, this seemeth to avoid the fashion of the priest's standing with his face towards the east, as is the popish practice." So the MS. collections of a learned man.

E *Shall say the Lord's Prayer.*] The Lord's Prayer hath been ever since Christianity a considerable portion of the Communion Service, and instituted so to be by Christ Himself, if credit may be given to St. Jerome<sup>p</sup>. *Docuit apostolos ut quotidie in corporis illius sacrificio credentes audeant loqui, Pater Noster, &c.* i. e. "Christ taught His Apostles the boldness to address themselves to God in His own words in the daily sacrifice of His body." The like is affirmed by St. Augustine<sup>q</sup>, epist. 59; and Gregory, lib. vii. epist. 63.<sup>r</sup>

<sup>p</sup> Adv. Pelag., lib. iii.

<sup>q</sup> [149. ord. nov. Sermon. 227.]

<sup>r</sup> [Lib. ix. Ep. 12. ed. Ben.]



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*Then shall the priest rehearse the Ten Commandments.*] The F recital of the Decalogue with the Pater Noster and Creed, were enjoined by Henry VIII., and his son Edward in his first In- 167 junctions. But the rehearsal of them after this sort, that is, before the epistle and gospel, and with these responses, was not introduced until the second liturgy of Edward VI. An order it is of as high prudence as can be devised in such a Christian affair. Here is God speaking by the priest, another Moses to the people: so it should be, "speak thou unto us all that the Lord our God shall say unto thee, and we will hear thee," Deut. v. 27; he stands delivering God's message to us, while we lie prostrate in the lowest posture we can, stricken down with terror at those dreadful laws, the violation of the least of which were enough in God's strict eye eternally to condemn us. Laws which never any man without God's preventing and assisting grace did or can observe, and therefore we are directed by the Church to invoke God's grace for our performance of His will; to every precept we are taught to apply St. Augustine's, *da quod jubes*, "grant me to do what Thou commandest." The sum of this petitionary response is derived from Deut. v. 29, "Oh that there were such an heart in them that they would keep all My commandments." And as we crave such an heart from God, so we implore His mercy for our violation of them.

Though true it is, the contriving of the decalogue into a way so edifying towards piety, and making it parcel of God's public worship, be a peculiar of our Church, yet somewhat not much unlike it is to be found in that manual of prayers, composed by Gilbertus Cognatus<sup>s</sup> for the private use of his kinsman about the year 1553, whose words I shall here set down. Having recited the decalogue, he then subjoineth, *Hic nos premit æterna mors, O Deus, hic fatemur justum judicium tuum, et commeritam nostram condemnationem. Sed hic misereat te nostri, O Jesu Christe, ne pereamus. Tu quoque, O Sancte Spiritus, inscribe hanc legem cordibus nostris, ut secundum eam alacri animo ambulemus, teque revereamus diebus vitæ nostræ universis. Amen.* "Here, O Lord, we be obnoxious to eternal death. Here we can expect nothing but the most just sentence to come upon us, and our deserved condemnation.

<sup>s</sup> Precum, p. 302.

But here, O Jesu Christ, have mercy upon us, lest we perish. CHAP. VI.  
And Thou, O Holy Ghost, write this law in our hearts, we  
beseech Thee, that we may walk conformable to it, and that  
we may reverence Thee all the days of our life. Amen."

G *The priest shall read the epistle.*] The epistle<sup>t</sup>, or as the  
ancients sometimes called it, the apostle, was instituted to per-  
sonate and represent the law preceding the gospel, and there-  
fore, for the most part, is formed of such parcels of the Apostoli-  
cal writings as are more eminent for moral instructions.

H *Glory be to Thee, O Lord.*] This doxology is omitted in  
our reformed liturgy, not out of any particular disgust  
against it, but because our Church was studious of reducing  
her sacred rites to a less onerous model. Antiquity did own  
it with an high regard, and it deserved no less<sup>u</sup>, τοῦ διακόνου  
ἀνοίγειν μέλλοντος τὸ τοῦ εὐαγγελίου τετράθυρον, πάντες αὐτῷ  
ἀτενίζομεν, ἡσυχίαν παρέχοντες· καὶ ἡνίκα τοῦ δρόμου τῆς ἀναγ-  
νώσεως ἄρξῃται εὐθέως διανιστάμεθα ἐπιφωνοῦντες· Δόξα σοι  
Κύριε: i.e. "the deacon going about to open the gospel, consist-  
ing of four parts, we all fix our eyes upon him, as still as may be,  
and when he begins to read the gospel (by declaring whence  
it is taken) we presently all rise up acclaiming, 'Glory be to  
Thee, O Lord.'" Alcuin<sup>v</sup> gives a satisfactory reason for it,  
*quasi dicat, quia verba salutem conferentia mox audituri estis,*  
*laudate Dominum cujus beneficio hanc gratiam percipere me-*  
*ruistis*: "because you expect to hear the words of the gos-  
pel which brings salvation to all true believers, therefore  
praise that God who hath graciously dispensed to you so  
great a blessing."

I *Standing up.*] "Ὅταν ἀναγινωσκόμενον ᾗ τὸ εὐαγγέλιον,  
πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς στηκέ-  
τωσαν μετὰ πολλῆς ἡσυχίας: "when the gospel is read, let all  
presbyters, deacons, and all the people stand up with much  
silence and attention," Clem. Const., lib. ii. cap. 57. So all  
the word διανιστάμεθα, mentioned in the foregoing place of

<sup>t</sup> Rupertus de Div. Officiis, lib. i. c. 32. [Epistola personam gerens legis et prophetarum, precursionis debitum agit officium ante Sanctum Christi evangelium; tantum distans ab eo quantum servus a domino, prece a judice, legatus ab eo qui misit eum. Quapropter, cum legitur non injuria

sedemus: cum autem sanctum evangelium audimus, demissis reverenter aspectibus, sicut domino nostro assistimus.]

<sup>u</sup> Chrysost. de Circo. [Append., viii. tom.]

<sup>v</sup> De divinis Officiis.

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Chrysostom, imports a custom anciently observed with that punctual strictness as none of what quality soever was exempted from it, as the same Father assures us<sup>x</sup>, ἀναγινωσκομένων τῶν ἁγίων εὐαγγελίων, οὐκ ὥς ἔτυχε ἀκροώμεθα, ἀλλ' ἰστάμενοι, καὶ νήφοντες παραδεχόμενοι τὰ παραγγέλματα, &c. καὶ αὐτὸς ὁ τὸ διάδημα Βασιλικὸν περικείμενος ἵσταται μετὰ πάντος φόβου, καὶ οὐδὲ τὸ διάδημα συγχωρεῖ περικεῖσθαι τῇ κεφαλῇ αὐτοῦ, ἀλλ' ὑποκύπτει διὰ τὸν ἐν τοῖς ἁγίοις εὐαγγελίοις ὁμιλοῦντα θεόν, i. e. "while the holy gospel is reading, we do not attend in a careless posture, but standing up with much gravity, we so receive the message," &c. "yea, the greatest potentate on earth stands up also with awful reverence, takes not the liberty to cover his head with his imperial diadem, but in all submissive manner behaves himself in the presence of God, who speaks in those sacred gospels;" standing is in truth the most proper posture of attention, and if any part of Scripture requireth attention, the gospel doth it in an eminent degree, the reading whereof is τῶν οὐρανῶν ἀνοιξις<sup>y</sup>, "the setting of heaven gates wide open;" not with the 168 Psalmist, "for the King of Glory to enter in," but for the "King of Glory to come forth." Nor shall it pass without a note, that this passage of Chrysostom presents the emperor himself, not only standing, but also standing bare at the reading of the gospel, such honour was then deferred to those evangelical tidings. But here it will be demanded, what assurance I can give, that those early Christians did not stand at all the rest of the service, kneeling time only excepted; and if they did, my observation signifieth nothing. In answer to which I say, the practice was not uniform in this point in all places. In the African Church the fashion was for the auditory to stand up while the lessons were read. So St. Cyprian<sup>z</sup> represents Aurelius and Celerinus, both made readers, standing *in loco altiore*, "in a place of higher advance," meaning the desk or pulpit, *ab omni populo circumstante conspecti*, "beheld of all the audience standing round about them," which mode continued there even up to St. Augustine's time<sup>a</sup>, who often mentions it; *ego sedens loquor, vos stando laboratis*: "I preach unto you sitting, you toil

<sup>x</sup> Chrysost. de Circo.

<sup>y</sup> Chrysost. in Isai. Hom. 2.

<sup>z</sup> Cypr. Epist. 34.

<sup>a</sup> Aug. Sermon. 49. de diversis.



yourselves in standing to hear me.” Yet in another place<sup>b</sup> he rather commendeth the sitting posture, *longe consultius in quibusdam ecclesiis transmarinis, non solum antistites sedentes loquuntur ad populum, sed ipsi etiam populo sedilia subjacent, ne quisquam infirmior stando lassatus, a saluberrima intentione avertatur, aut etiam cogatur abscedere*: “it is better ordered in some beyond-sea churches, where not only the preachers sit while they teach the people, but seats are also provided for the audience, lest any through infirmity wearied with long standing, should be either hindered from attention, or enforced to depart the church.” This custom indeed of standing seems a peculiar of Africa, for other Churches used sitting. So St. Jerome<sup>c</sup> gives the practice of the monks of his time, *completis orationibus, cunctisque residentibus, medius incipit disputare*, “prayers being ended, and all sitting down again, one from amongst them begins to preach.” And that this was the uniform practice of the Greek Church, is inferrible from Justin Martyr<sup>d</sup>, who laying down how the Scriptures were read, and the sermon delivered in the assemblies, proceeds thus, ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν: “after this we rise up all together and send forth our prayers.” So also that known proclamation of the deacon, so frequent in St. Chrysostom, *στῶμεν καλῶς*, “let us stand upright with all reverence,” when there was a transition from one part of divine service to another; now this rising up, and standing upright, must necessarily infer that they sat before. So also, not to urge the Clementine Constitutions<sup>e</sup>, St. Chrysostom is most express, speaking of the irreverence of some in holy assemblies<sup>f</sup>, *ἂν ἀστέιον ὁ δεῖνα εἶπη γέλως εὐθέως ἐν τοῖς καθημένοις γίνεται*: “if the preacher be somewhat more elegant than ordinary, presently they who sit to hear them fall on laughing.” But what can be more either full or authentic than our Saviour’s practice in St. Luke ii. 46, whom His parents “found in the temple sitting in the midst of the doctors, and hearing them.”

K *The Gospel being ended, shall be said the Creed.*] Having had formerly occasion to speak of the Latin Creed, surnamed the Apostles’, we come now to that of the Greek Church,

<sup>b</sup> Id. de Catechizand. Rudibus.<sup>c</sup> Ad Eustoch. de virginitate servanda.<sup>d</sup> Apol. 2.<sup>e</sup> Lib. ii. c. 57.<sup>f</sup> In Hebr. Hom. 15.



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whereof this following is the most large, I say not the most ancient ; indeed by how much the more copious, so much the less ancient : for the earliest Christian Church knew, I conceive, no other creed, no other confession of faith, as antecedently necessary to baptism, for which and to which all rules of faith were anciently made and applied, than that of belief in the Father, Son, and Holy Ghost, as was the direction of our Saviour relating to baptism, which Justin Martyr<sup>e</sup> expoundeth by εἰς ὁ τῶν ἀπάντων θεὸς ἐν Πατρὶ, καὶ υἱῷ καὶ ἁγίῳ πνεύματι γνωριζόμενος : “one God of the whole universe, under the notions of the Father, Son, and Holy Ghost.” Afterwards, as upstart heresies did administer occasion, several articles were added in opposition to those false teachers ; for instance, “Maker of heaven and earth,” against Menander<sup>h</sup>, who held the world was created by 169 Angels ; “His only Son, born of the Virgin Mary,” in opposition to Ebion and Cerinthus, who maintained He was mere man, begat by Joseph ; “crucified, dead, and buried,” in opposition to Simon Magus, who denied Christ’s humantation, or incarnation, saying that all His conversation here on earth was δοκῆσει, “seemingly only,” and not in verity : for which reason Ignatius<sup>i</sup>, who undertakes him and his adherents, so often repeateth the word, ἀληθῶς, as ἀληθῶς ἐγεννήθη, ἀληθῶς ἐσταυρώθη, ἀληθῶς ἠγέρθη, “He was truly born, truly crucified, He truly rose again.” Further instances might be produced were it necessary or advantageous to my present purpose. Though the emergency of such heterodox opinions occasioned the addition of such defensitives against them, yet as learned Grotius hath well noted, all Churches did not observe a vocal uniformity, or bind themselves strictly to the letter, but varied in the make or outward frame, though they agreed in the substance ; whence it is that in ancient confessions there appeareth such a verbal diversity, when in truth the mental result of all is the same. And when one precise formula was once agreed upon, yet was that form modelled always suitable to the essential import, and very often in the express words of elder precedents. Take the most ancient of creeds extant, which the most ancient of Churches, that of Jerusalem, is likeliest to afford us ; take, I

<sup>e</sup> Exposit. Fidei.

<sup>h</sup> Epiphani., hæres. 22.

<sup>i</sup> Epist. ad Tral.

say, that creed, and compare it with those few monuments we have of earlier times, and you will find very many parcels thereof so near resembling, as may persuade us they did relate each to other. Several of them Grotius hath collected to my hand, and some others my slender reading shall contribute.

*Symbolum Hierosolymitanum.*

Πιστεύω εἰς ἓνα θεὸν Πατέρα, παντοκράτορα ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶντε πάντων καὶ ἀοράτων.

Τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων αἰώνων.

Σαρκοθέντα ἐκ πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου.

Εἰς τὸ ἅγιον πνεῦμα, τὸ λαλήσαν διὰ τῶν προφητῶν.

Εἰς μίαν καθολικὴν ἐκκλησίαν.

Εἰς θεὸς πατὴρ παντοκράτωρ ὁ πεποιηκὼς τὸν οὐρανὸν, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς. Irenæus.

Ἄφ' οὗ καὶ ὁ υἱὸς γεγέννηται πρὸ πάντων αἰώνων. Justin Mart. Exposit. Fid.

Ἐν σαρκὶ γενόμενος ἐκ Μαρίας καὶ ἐκ θεοῦ. Ignat. Epist. ad Ephes.

Πνεῦμα ἅγιον τὸ διὰ τῶν προφητῶν κεκηρυκὸς. Irenæus.

Μόνην εἶναι φαρὲν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν. Clem. Alexandr. Strom., lib. vii.

Nay, even those superstructures which were afterward affixed to this creed by the councils of Nice and Constantinople, have preserved the like regard to antiquity, whereof some instances may be given; as where Christ is rendered to be φῶς ἐκ φωτός, "light of light," Justin Martyr<sup>k</sup> hath the very same expression, ὡς φῶς ἐκ φωτός ἐκλάμψαν: so where He is said ὁμοούσιος τῷ πατρὶ, "consubstantial with His Father," the same Justin to the same effect, ἐκ τῆς οὐκείας οὐσίας ὁ πατὴρ τὸν υἱὸν ἀπεγέννησεν: so where the council of Constantinople added concerning the Holy Ghost, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, His procession from the Father, the said Justin, ἔστι δὲ ὁ πατὴρ ἀγέννητος, ἀφ' οὗ καὶ τὸ πνεῦμα προήλθεν.

This creed, as Nicene, was contrived by the great exemplar of human frailty, Hosius, bishop of Corduba. It passed

<sup>k</sup> Expositio Fidei.

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the council's so great approbation, that *τριακοσίων δεκαοκτῶ ἐπισκόπων συναχθέντων ἑπτὰ μόνον διεφώνησαν*<sup>1</sup>, "there were of three hundred and eighteen bishops there present but seven that dissented." So inconsiderable then was the Arian party, which, not long after, so ranted and domineered 170 as to compel this very Hosius to renounce his own confession, and infallibility itself (the Bishop of Rome) to fail, and subscribe to their faith. The supplemental parcels which relate to the Holy Ghost were added by the Constantinopolitan fathers, and some say, framed by Gregory Nyssen, but I see no full evidence for it. As for the public use of this creed, in the daily offices of the Church, Durandus<sup>m</sup>, Polydor Virgil, and some late authors, fixed the first original upon Marcus and Damasus, bishops of Rome. But Walafridus Strabo, who flourished 850, and therefore likelier to know the truth than his juniors, delivereth no such thing, referring us to the third council of Toledo<sup>n</sup>, celebrated anno 589. And this council tells us whence she had it, decreeing, *ut per omnes Ecclesias Hispaniæ et Galliciæ, secundum formam Orientalium Ecclesiarum Concilii Constantinopolitani Symbolum recitetur*, "that throughout all Churches of Spain and Galicia, according to the mode" (of whom, of the western? no, but) "of the eastern Churches, the Constantinopolitan Creed should be rehearsed." Certainly had the use thereof been in the Church of Rome at this time, the council would not have rambled unto the east for a precedent. And confessed it is by all Romanists generally, that from the Greeks they had, not only the Creed itself, but also the first hint of making it an auctory to the liturgy. If so, then it will be taken *tardè*, to enter very late and very short of Damasus's time. For Vossius<sup>o</sup> from Theodorus Lector proveth evidently the Greeks themselves had it not very many years before this council. "Macedonius, an orthodox patriarch of Constantinople, being violently expelled by Anastasius the emperor to make way for Timotheus, an heretic of the Eutychian sect: no sooner was Timotheus settled in his see, but presently, at the entreaty of his friends, he ordered that the Constantinopolitan Creed should be said at every Church

<sup>1</sup> Chrysost. de dicto Abrahami Hom.

<sup>m</sup> De Reb. Eccles., c. 22.

<sup>n</sup> Cap. 2.

<sup>o</sup> De Tribus Symb. iii. 19.



meeting, or time of public prayer, to the discredit of Macedonius, as if he were disaffected to it, whereas until that time it was only rehearsed once a year, when the bishop catechised on Maundy Thursday." Thus Theodorus<sup>p</sup>; and this was about the year 511, which being the first hint we have in all antiquity of this, or any other symbol, represented as parcel of the public liturgy, we will give those ritualists leave to say their pleasure, and we will have the like liberty to think what we list. But though the Church primitive was slow in employing it, as we now do, they having designed it for other very religious intents; yet can that be no competent bar to us, but we may, both this and others, dispose, as we do, to the best improvement of our faith, and edification of the common interest of the Church.

L *After the Creed, if there be no sermon.*] In the primitive service, no creed interposing, the sermon immediately followed the gospel, and was an usual explication upon it, whence I conceive the name *postil* is derived, *quasi post illa evangelia*, *postil* being nothing but a discourse upon, and subsequent to, the gospel. These popular discourses had in antiquity various appellations, in the earliest times *παράκλησις* was the most usual; so *λόγος παρακλήσεως*, "a word of exhortation," Acts xiii. 14. So in Clemens's Constitutions, *ἐξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν*, "next let the presbyters exhort the people;" then they called them *ὁμιλίας*, "homilies," then *λόγους*, "sermons." Among the Latins, St. Cyprian especially, *tractatus*, "a tract," is most familiar; in Augustine and Ambrose, *disputatio*, "a disputation," frequently occurreth, because therein they usually undertook the confutation of either heathens, Jews, or heretics. Lastly, *sermo*, a sermon, was then also in use.

Regularly, and of courses, the ancient form of 'bidding of prayers' will here fall under cognizance, and the rather, because something like it is established by the canons of our Church. Its original extraction claiming precedency of consideration, I shall begin with that.

The *agenda* of religion in our Church, before the Reformation, were performed, it is well known, in Latin, a language very unedifying to a non-intelligent people. That so many,

<sup>p</sup> Collectan., lib. ii.



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"After a laudable custom of our mother holy Church, ye shall kneel down, moving your hearts unto Almighty God, and making your special prayers for the three estates, concerning all Christian people, i. e. for the spirituality, the temporalty, and the souls being in the pains of purgatory. First, for our holy father the pope with all his cardinals; for all archbishops and bishops, and in special for my lord archbishop of Canterbury, your metropolitan, and also for my lord bishop of this diocese; and in general for all parsons, vicars, and parish priests, having cure of souls, with the ministers of Christ's Church, as well religious as not religious. Secondly, ye shall pray for the unity and peace of all Christian realms, and especially for the noble realm of England, for our sovereign lord the king, &c., and for all the lords of the council, and all other of the nobility which dwell in the countries, having protection and governance of the same. That Almighty God may send them grace so to govern and rule the land, that it may be pleasing unto Almighty God, wealth and profit to the land, and salvation to their souls. Also ye shall pray for all those that have honoured the church with light, lamp, vestment, or bell, or with any other ornaments, by which the service of Almighty God is the better maintained and kept. Furthermore, ye shall pray for all true travellers and tillers of the earth, that

truly and duly do their duty to God and holy Church, as they be bound to do. Also ye shall pray for all manner of fruits that be done upon the ground, or shall be, that Almighty God of His great pity and mercy may send such wedderings, that they may come to the sustenance of man. Ye shall pray also for all those that be in debt or deadly sin, that Almighty God may give them grace to come out thereof, and the sooner by our prayer. Also ye shall pray for all those that be sick or diseased, either in body or in soul, that the Almighty would send them the thing that is most profitable, as well bodily as ghostly. Also ye shall pray for all pilgrims and palmers that have taken the way to Rome, to St. James of Jerusalem, or to any other place; that Almighty God may give them grace to go safe, and to come safe, and give us grace to have part of their prayers, and they part of ours. Also ye shall pray for the holy cross that is in possession and hands of unrightful people; that God Almighty  
172 may send it into the hands of Christian people when it pleaseth Him. Furthermore I commit unto your devout prayers all women that be in our Lady's bonds; that Almighty God may send them grace, the child to receive the Sacrament of baptism, and the mothers purification. Also ye shall pray for the good man and woman that this day giveth bread to make the holy loaf, and for all those that first began it, and them that longest continue. For these and for all true Christian people, every man and woman say a Pater Noster and an Ave," &c.

After this followeth a prayer for all Christian souls, reckoning first archbishops and bishops, and especially bishops of the diocese, then for all curates, &c., then for all kings and queens, &c., then for all benefactors to the church, then for the souls in purgatory, especially for the soul of N., whose anniversary then is kept.

This was the form preceding the reformation of it, made by King Henry VIII.: this king having once ejected the pope's usurped authority, used all possible artifice to keep possession of his new-gained power: that by the whole clergy in convocation, that by act of parliament, he was recognised<sup>a</sup> supreme head of the Church of England, he thought

<sup>a</sup> Chap. i.

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“Before all sermons, lectures, and homilies, preachers and ministers shall move the people to join with them in prayer in this form, or to this effect, as briefly as conveniently they may. ‘Ye shall pray for Christ’s holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland. And herein I require you most especially to pray for the king’s most excellent majesty our sovereign lord James, king of England, Scotland, France, and Ireland, defender of the faith, and supreme governor in these his realms, and all other his dominions and countries, over all persons in all causes, as well ecclesiastical as temporal. Ye shall also pray for our gracious Queen Anne, the noble Prince Charles, Frederick prince elector palatine, and the lady Elizabeth his wife. Ye shall also pray for the ministers of God’s holy word and Sacraments, as well archbishops and bishops, as other pastors and curates. Ye shall also pray for the king’s most honourable council, and for all the nobility and magistrates of this realm, that all and every of these in their several callings may serve truly and painfully to the glory of God, and the edifying and well-governing of His people, remembering the account that they must make. Also ye shall pray for the whole commons of this realm, that they



may live in true faith and fear of God, in humble obedience to the king, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may  
 173 have grace to direct our lives after their good example: that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting. Always concluding with the Lord's Prayer.'"

Instead of the form of bidding of prayers set down above, give me leave to commend unto you that which followeth, being sent me by a learned friend from Cambridge, with his scholar-like address which will spare me the pains of any further preface.

"The Transcriber, to the perusers of the following transcript.

"I think it may well be named Instructions for the Laity's Devotions: but as I met with no rubric nor title in the copy, so I count it modesty ἐπέχειν, and to refer myself to better judgments. I found it written in a court hand, indifferently fair and legible, though full of abbreviations. But because I am not at all exercised in the calligraphy of that hand, I have transcribed it in the same which I use in my private studies, with a great exactness of letters and syllables, though not of the character. Thus much I thought good to intimate, that in a piece of this rarity, there might not be any suspicion of a counterfeited record, or the faithfulness of the transcriber be called in question. For indeed, as I cannot but commend that pious design of the noble author in honour of our famous, though now distracted, Church of England, so I must needs glory that I am any ways instrumental to the producing of that which may prove so serviceable, however of so great antiquity. In testimony of which, I desire it may be lawful to produce my own conjectures. I am conscious to how skilful hands this paper may come, and therefore the more willingly produce them; since they may carry a torch for those judicious eyes, whose honour will be augmented by the discovery. They were wrote upon a spare parchment before the Summa of Gulielmus de Pagula, extant in the University library of Cambridge; which notwithstanding are not there so well known by the author's name as by



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that of their title, which is *Dextra pars oculi sacerdotum et sinistra*. This I mentioned, the rather because from hence some small light may happily arise to the true time of their original antiquity. For since the fore-named author, both by the testimony of reverend Bale<sup>s</sup> in his Centuries, and the learned Pits in his Catalogue of English Writers, is to be reckoned in the thirteenth century after Christ, I see not how we can with reason suppose this to be ancients; except we object its transcription thither for an older copy. Somewhat indeed it may be, that in those days they had not parchment so rife or cheap as paper now in ours, whereof they might compose their Adversaria, but whatever their next reading or more deliberate judgment proposed as worthy of notice-<sup>337</sup> taking, they commonly transcribed (if my observation fail not) upon those parchments the bookbinders had bestowed upon their books to defend them from the injury of the covers. But this argument perchance is not so valid as that which may follow. Wherefore I adjoined that Constitution which bears the rubric of *Dies festi*; since from that a greater light may accrue to what bears the precedency. In that I find the archbishop of Canterbury (who is otherwise nameless than by his title in the instructions, for so I call them) to be christened Simon; of which *prænomen* I find but four through the whole catalogue of the prelates of that see, and all of them in the fourteenth century current, and, if I mistake not, within the compass of fifty years; to wit, Mepeham, Langham, Islip, and Sudbury, who fell a sacrifice to that idol of the clowns, as Walsingham calls him, Tyler. To this latter I should rather ascribe both the Instructions and that Constitution concerning holy-days; though indeed I have no other ground for the conjecture than my private fancy. But from the same major a stronger consequence will follow if it be backed with the testimony of that learned knight, Sir Henry Spelman, in those tomes (for which whole Christendom stands indebted to him as well as England) concerning the English councils; and besides him you may, if you please, at leisure see what William Lindwood will afford you to this purpose, both

\* Both Bale and Pits say there was writ by G. Parker a book bearing that title; so that it seems not clear whether

of the two was the author. [See Tanner's Bibliotheca.]

in his collection and his comment of the provincial constitution; neither of which I have at present by me, or the opportunity of inspection. It would be needless to tell you the Instructions were calculated to serve indifferently for the whole nation, but transcribed for the meridian of the Worcester diocese, since it were but to forestal your observation, which, that I prevent not, my former conscience checks me, and makes me blush at this uncivil, though dutiful, information; which, as I cannot but account useless, when I consider your own judgment, so it is but the pledge of my integrity and readiness to serve both yourself and the public.

“Ye shulle stonde up & bydde your bedys in the worshepe of our Lord Jhesu Christ, and His moder Saint Marye, and of all the holy company of heaven, ye shulle also bydde for the stat of holy Cherche, for the pope of Rome and his cardinalis; for the patriarch of Jerusalem, for the Holy Lond, and for the holy croys, that Jhesu Crist sendeth it out of hedne<sup>t</sup> mennys honde into Cristinmennys hond. Ye shulle bydde for the erchebyscop of Canturbury, for the byscop of Worssetre our ghostly fader and all oder biscopis. Ye shall bydde for abbotis, for prioris, for moonks, for chanouns, for freris, for ancris, for heremytis, and for all religiuous. Ye shulle bydde for all the prestys and cleerks that heerinne servit and havyty servit. Ye shulle bydde for the pees of the lond, that Jhesu Crist holdit that it is, and send it there it nys. Ye shulle bydde for the king of Engeland, for the quene, and for all here childryne, for the prince, for dukes, for yerles, for baronnis, and for the knyets of this lond, and for all her good consaile, and her tru servantis. Ye shulle bydde for tham that the stat of holy Cherche and of this lond<sup>u</sup> well mentanid. Ye shulle bydde for the wedering and the cornis, and for the frutys that beet icast on herde and on erthe growing, and for alle the trewe erthe tylyaris, that God send swic wedering fro hevene to erthe that it be Him to convening, and mankind to help of lif and sanation of howre sawlys. Ye shulle bydde for the persown of this Cherche, and for all his parischoners that ben heer, other elles war in lond, other in water, that our Lord Jhesu Crist tham shilde

<sup>t</sup> i. e. heathen. Transcriptoris conjectanea. [note t to note n. p. 262.]

<sup>u</sup> Videtur deesse, ‘be.’

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and warde from alle misaventuris, and grant tham part of alle the bedys and good dedys that me deed in holy Church. Ye shulle bydde for them that in gwood wayes beet ywent, 238 other wendyt, other thenkit to wenthe heer sennys to bote, that our Lord Jhesu Crist ward and shilde<sup>x</sup> from alle misaventuries, and gront them so go on and comen that it be Hym to worship and ham<sup>y</sup> in remission of here sinnys, for tham and for oos and alle Cristine folk. *Pater noster. Deus misereatur nostri, &c. Kirie eleeson, Christe eleeson, Kirie eleeson. Pater noster, & ne nos. Ostende nobis Domine m. & sal. Sacerdotes tui induantur justitia & Sancti tui. Domine salvum fac regem & exaudi nos. Salvos fac servos. Salvum fac per gratiam Sancti Spiritus tuorum<sup>z</sup> populum, &c. Domine fiat pax in vert. t.<sup>a</sup> Domine exaudi orationem meam & clamorem. Dominus vobiscum. Oremus. Domine qui charitatis dona cordibus fidelium infundis, da famulis & famulabus tuis pro quibus tuam deprecamur clementiam, salutem mentis & corporis ut te tota virtute diligant & quæ tibi placita sunt tota dilectione perficiant, & pacem<sup>b</sup> tuam nostris concede temporibus per Christum Dominum nostrum.*

“Tunc conversus ad populum dicat sacerdos, (sed quidam dicunt sic hic, Dominus vobiscum.) *Oremus. Ecclesiæ tuæ quæsumus Domine preces placatus admitte ut destituta adversitatibus & erroribus universis secure tibi serviat libera.*

“*Omnipotens sempiterne Deus qui facis mirabilia magna, pretende super famulos tuos pontifices nostros & super cunctas congregationes illis commissas spiritum gratiæ salutaris & ut in veritate tibi complacent & perpetuum eis rorem tuæ benedictionis infunde. Deus a quo sancta desideria & recta consilia iusta sunt opera, da servis tuis illam quam mundus dare non potest pacem, ut & corda nostra & corpora mandatis tuis dedita & hostium sublata formidine tempora sint tua protectione tranquilla per Dominum nostrum Jesum Christum.*

“Also ye shulle bydde for the gwode man and the good wife, that the charite hid brought to pay, and for tham that it first vooden<sup>c</sup> and lengest holden. Ye shulle bydde for tham that this Cherche honour with book, with bell, with westiments, with twayte<sup>d</sup>, oder with lyght, oder with eny oder

<sup>x</sup> Deest ‘them’ ni fallor.

<sup>y</sup> Forsan legendum ‘having.’

<sup>z</sup> Forte, ‘tuum.’

<sup>a</sup> Virtute tua, &c.

<sup>b</sup> Abundant in autographo.

<sup>c</sup> Fors ‘vowen.’

<sup>d</sup> Quænam vox ista?



ournaments to roof, oder to ground with londe, oder with  
rent wherethrough God and our Lady, and all halhen<sup>e</sup> of  
hevene beth the fairer inservit her, oder elliswar. Ye shulle  
bydd for all thilk that bet in good lyve that God therein  
tham holde long, and for thilk that bet in evele lyve oder in  
dedlicke senne ybond, that our Lord Jhesu Crist tham out-  
bring and give tham sure<sup>f</sup> grace here har sennes bote. Ye  
shulle bydde that for thilke that to God and holy Cherche  
trouly tethegenth<sup>g</sup> that God ham wite and warde fro alle mis-  
auntre, and for alle thilk evil tethength that God ham give  
grace of amendment that hij<sup>h</sup> ne falle not into the grete sen-  
tence. Ye shulle bydde for alle the seake of this parische that  
our Lord hem give swic heele that it be ham to convenient,  
and hem to help of body and of soul, for ham and for us and  
for alle Cristmen and wymen *pour charite*<sup>i</sup>. *Pater noster.*

*“Deinde vertat se sacerdos & dicat Psalmum Levavi oculos m.  
Et ne nos. Salvos fac servos tuos; & Mitte Domine auxilium.  
Esto eis Domine turris. Domine exaudi Orat. Dominus vobiscum.  
Oremus. Deus qui charitatis dona per gratiam Sancti Spiritus  
tuorum cordibus fidelium infundis, da famulis & famulabus tuis  
pro quibus tuam deprecamur clementiam, salutem mentis & cor-  
poris, ut te tota virtute diligant & quæ tibi placita sunt tota  
dilectione perfici<sup>k</sup>.*

*“In lingua materna conversus ad populum dicat.* Ye shulle  
kneelen down and bydde for fader sowl, for moder sawle, for  
God-fader sawle, for God-moder sawle, for children sawles, and  
for alle the sawlys of our bredryn and soosters sawles, and alle  
the sawles that we bet in dette for the bydde for, and for all  
the sawles that beet in purgatory, that God ham brenge the  
radyr out of har peynys there the byseechying of our bone.  
339 Ye shulle bydde for alle the sawlys hwos bonys rest in this  
place, oder eny oder holy place, for alle sawlys hwos men-  
dedays<sup>l</sup> beet yholde in this Cherch, oder eny oder by the  
year.

*“Deinde revertat se & dicat Psalmum. De profundis. Kyrie  
eleeson, Christe eleeson, Kyrie Eleeson. Pater noster. Et ne  
nos. Requiem eternam. A porta inferni. Credo videre.  
Dominus vobiscum. Oremus.*

<sup>e</sup> Holies, i. e. saints.

<sup>f</sup> Swic. i. e. such.

<sup>g</sup> Tithenth.

<sup>h</sup> They.

<sup>i</sup> Fors. Pour charite, Pater Noster.

<sup>j</sup> Of your charity a Pater Noster.

<sup>k</sup> Leg. ‘perficiant.’

<sup>l</sup> Maundy-dayes.



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*“Absolve quesumus Domine animas famulorum famularumque tuarum fratrum nostrorum sororum parochianorum & omnium fidelium defunctorum ab omni vinculo delictorum ut in resurrectionis gloria inter sanctos & electos tuos resuscitari respirent. 2. Misere<sup>m</sup> quesumus Domine animabus famulorum famularumque tuarum pro quibus supplicandi debitores sumus et animabus omnium parentum nostrorum ac benefactorum ut pro beneficiis que nobis largiti sunt in terris, præmia eterna consequantur in cælis. Fidelium Deus omnium per<sup>n</sup> benedicite Dominus Deus nos custodiat & ab omni malo defendat & ad vitam eternam perducatur. Amen.*

*“Dies festi°.*

*“Cum secundum sacros canones tempora feriandi in missis sunt laicis intimanda venerabilis in Christo Pater et Dominus Simon Dei gratia Cant. archiepiscopus de fratrum suorum Cant. Ecclesiæ suffraganeorum dies festos quibus ad universis popularium operibus & rei publicæ utilitatibus, per suam Cant. provinciam abstinendum fuerit nobis per suos literas patentes publicandi distinctius injungendo mandavit. In primis videlicet sacrum diem dominicum ab hora diei Sabbati vespertina incoandum, non ante ipsam horam preveniendo, ne Judaicæ professionis participes videamur, quod in festis suas vigiliis habentibus observetur. Item festa Nativitatis Domini, Sancti Stephani, S. Johannis Evangelistæ, Innocentium, Thomæ Mar, Circumcisionis, Epiphaniæ, Purificationis S. Mariæ, S. Mathiæ Apostoli, Annunciationis S. Mariæ, Parasceves Paschatis cum tribus diebus sequentibus, S. Marci Evangelistæ, Apostolorum Philippi & Jacobi, Inventionis S. Crucis, Ascensionis, Pentecost cum tribus diebus sequentibus, Corpus Christi, Augustini Anglorum Apostoli, Nativitatis S. Johannis Baptistæ, Apostolorum Petri et Pauli, Translationis Thomæ Mar. S. Mariæ Magdalenæ, S. Jacobi, Assumptionis S. Mariæ, S. Laurentii, S. Bartholomei, Nativitatis S. Mariæ, Exaltationis S. Crucis, Mathei Apostoli, Michaelis Archangeli, Lucæ Evangelistæ, Simeonis & Judæ, Omnium Sanctorum, Andreæ, Nicholai, Conceptionis S. Mariæ, S. Thomæ Apostoli, Dedicationis Ecclesiæ & Sanctorum quorum honori parochiales Ecclesiæ dedicantur.”*

<sup>m</sup> Leg. ‘Miserere.’<sup>n</sup> Locus corruptus.<sup>o</sup> A rubric.

Having beheld the reformation of the form, it will not be amiss to look into the practice. This upon my best inquiry all along the days of Edward VI. and Queen Elizabeth, is exhibited by only six authors. Two archbishops, Parker and Sands; four bishops, Gardner, Latimer, Jewel, and Andrewes. In all these I observe it interveneth betwixt the text delivered and the sermon, Archbishop Parker only excepted, who concludeth his sermon with it. I observe also in them all, that it is terminated in the Lord's Prayer or Pater Noster, for which reason it was styled Bidding of Beads, beads and pater nosters being then relatives. Lastly, I observe in every of them some variation, more or less, as occasion is administered, not only from the precise words, but even contents of this form. And from hence I infer that the Injunctions both of Edward VI. and Queen Elizabeth, being framed before any reformed liturgy was by law established, did not bind preachers so strictly to the precise words of that form when the service was rendered in English, as when in Latin, for it is not presumable those eminent men would have assumed such a liberty to vary the expression and enlarge in some other matters, had not they understood the Church's dispensation therein. But there were afterward some overforward to abuse this liberty, and minding the interest of their own principles, took the boldness to omit the main "who could be content to pray for King James of England, France, and Ireland, defender of the faith, but as for supreme governor in all causes and over all persons (as well ecclesiastical as civil) they passed that over in silence<sup>p</sup>," as that very king hath it, who thereupon reinforced the form by the canon afore specified. As for the late practical change of exhortation "let us pray," into invocation, "we pray," in my weak apprehension it is but the very same in effect and operation, and neither to be justly quarrelled at, especially when the Lord's Prayer (which κεφαλαιωδῶς, summarily comprehendeth all we can ask) is the close to both.

Having discoursed the practice of our Church, it will not be amiss to examine that of the primitive Church, and the rather because many have been of that opinion, that no prayer before the sermon was used in those times. Counter

<sup>p</sup> Conference at Hampton Court, 2nd day.

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to which, several authorities may be opposed<sup>a</sup>; τὸ γένοιτ' ἂν ὄφελος ὁμιλίας, ὅταν εὐχὴ μὴ ᾖ συνεζευγμένη; πρότερον εὐχὴ καὶ τότε λόγος: "what good can a sermon do which is not accompanied with prayer? the prayer first, and then the sermon," so Chrysostom; Augustine not unlike, who thinks it fit, *ut pastor orando pro se, ac pro illis quos est allocuturus, sit orator, antequam dictor*; "that the preacher praying for himself and those he is to speak to, be first an entreater before a teacher." A thing so clear as Ferrarius summeth up the contents of his eighth chapter, lib. i., in these words: *preces ad Deum concioni semper antecessisse*, "that prayers to God always preceded the sermon;" and ends that chapter with St. Ambrose's formula, *Obsecro Domino et suppliciter rogo, &c.* "Give unto me, O Lord, I humbly pray and beseech Thee, sober knowledge which may edify; give unto me eloquence, prudent, and meek, which knoweth not what pride is, nor to boast above others my brethren. Put into my mouth the word of consolation, edification, and exhortation by Thy Holy Spirit, that I may be able to persuade the good still to improve, and with the power of Thy word and mine own example recal such as go astray to the rule of Thy uprightness. Let the words which Thou shalt grant unto Thy servant be as sharp arrows and burning darts, which may penetrate and inflame the hearts of the hearers with the fear and love of Thee." So the Ambrosian office in Ferrarius. And as the preacher invoked God's blessing upon the word he was to deliver, so did the people also for him who was to instruct<sup>174</sup> them, which Mr. Thorndike conceives to be intended in that form of the people's re-saluting the priest, "and with thy spirit," which was used also at his going up into the pulpit. Whether or not this rite had any reference to such an intent, I will not, nor need I contend, having so convincing and satisfactory authority out of St. Chrysostom, who mentioneth the deacon crying out δεηθᾶμεν ὑπὲρ τοῦ ἐπισκόπου ἵνα ὀρθοτομῇ τὸν λόγον τῆς ἀληθείας: "let us pray for the bishop that he may rightly divide the word of truth among us." Nor is it much dissonant what is delivered as the practice in our Church before the Reformation to have been spoken to

<sup>a</sup> De incomprehensibili Dei natura.  
iii. De Doctrina Christiana.

<sup>r</sup> De Prophet. Obscur. Hom. ii.



the preacher, about to ascend the pulpit: "the Lord be in your heart, and in your mind, and mouth, to pronounce and shew forth His most blessed gospel."

In the Apostolical age the extraordinary *effluvium* and outgoing of God's Spirit governed all, both in prayer and preaching; nothing was premeditated, but all performed as the Spirit at that instant suggested, according to the measure of their gifts, and for trial of those gifts it was permitted by the Apostle for the faithful at their holy meetings, to speak, prophesy, and expound one after another. "For ye may," saith he, "all prophesy one by one, that all may learn and all may exhort." Nor was this custom peculiar only to the Apostolic Church, but derived lower to succeeding times. So Clemens in his Constitutions, παρακαλειώσαν οἱ πρεσβύτεροι τὸν λαόν, ὁ καθεὶς αὐτῶν, ἀλλὰ μὴ ἅπαντες, καὶ τελευταῖος πάντων ὁ ἐπίσκοπος: "let the priests every one by himself, not altogether, and the bishop in the last place instruct the people." And in several homilies of Chrysostom the same practice is observed by others. To this custom perhaps the fathers of the council of Laodicea had an eye, when they spake of homilies, of bishops in the plural number, μετὰ τὰς ὁμιλίας ἐπισκόπων, whereof anon.

As for the materials of the primitive homilies, it is rare to find any thing polemic in them, and where it occurreth, the controversy is about matters fundamental: faith and the principles of a holy life are the main they inculcate, declining nice, thorny, and unedifying disputes. Thrice happy were this nation would our ministers conform to that good old way, and indeed to the excellent direction of that learned prince, who ordered, "that no preacher of what title soever, under the degree of a bishop or dean, at the least, do presume to preach in any popular auditory, the deep points of predestination, election, reprobation, or of the universality, efficacy, resistibility or irresistibility of God's grace, but rather leave those themes to be handled by learned men, and that modestly and moderately by use and application rather than by way of positive doctrine, as being fitter for schools and universities than for simple auditories<sup>s</sup>."

M After the sermon.] Between the sermon and the offertory

<sup>s</sup> King James's directions.



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several things intervene, according to the primitive mode ; which, though of peculiar relation to those times, may yet reasonably expect the civility of a mention here ; and because they seem to be summed up almost altogether in one canon of the council of Laodicea<sup>t</sup>, I shall first give you the canon itself entire, and then parcel it out into considerations apart ; the canon is this : *περὶ τοῦ δεῖν ἰδίᾳ πρῶτον μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων, καὶ τῶν κατηχουμένων εὐχὴν ἐπιτελεῖσθαι, καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους, τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι, καὶ τούτων προσελθόντων ὑπὸ χεῖρα καὶ ὑποχωρησάντων, οὕτως τὰς εὐχὰς τῶν πιστῶν γίνεσθαι τρεῖς· μίαν μὲν, τὴν πρώτην, διὰ σιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην διὰ προσφωνήσεως πληροῦσθαι, εἰθ' οὕτως τὴν εἰρήνην δίδοσθαι, καὶ οὕτω τὴν ἁγίαν προσφορὰν ἐπιτελεῖσθαι*: i. e. “ it is thought fit that by themselves and apart first after the homilies of the bishops the prayer for the catechumens be performed, and when the catechumens are departed, then the prayer for the penitents be made, and these having been under imposition of hands and gone away, the prayers of the faithful. So three prayers to be made, the first in a low voice, the second and third by the deacons speaking to them, and then the kiss of peace to be given, and so the holy oblation to succeed.”

In these words I observe, first, that these prayers were to <sup>175</sup> be *ἰδίᾳ*, “ apart,” and every one by itself ; secondly, that the prayers for the catechumens began the service, which is demonstrable out of Clemens’ Constitutions<sup>u</sup>, where it is ordered, that before this prayer, the deacon standing upon some place or advantage, should proclaim *μήτις τῶν ἀπίστων, μήτις τῶν ἀκροωμένων*, i. e. “ away infidels, away hearers :” *καὶ ἡσυχίας γενομένης λεγέτω, εὐξασθε οἱ κατηχούμενοι*, i. e. “ then silence being made, let him say, Pray ye catechumens ;” where by the way I note, a manifest difference is put between “ hearers and catechumens,” as shall be farther illustrated against the common opinion, when I come to treat of Confirmation, out of the first council of Nice and the fourth of Carthage. What is intended by this *εὐχὴ κατηχουμένων*, whether the prayer of the catechumens for themselves, or that of the faithful for them, I am not able to determine. But assuredly both they had, and if not the very

<sup>t</sup> Can. 19.<sup>u</sup> L. 8. c. 5 and 6.

same here intended, yet of near alliance to it, as is to be found in Chrysostom's second of his seven genuine homilies (for the rest are mere impostures) upon the second to the Corinthians. And these prayers of St. Chrysostom agree almost word for word with the form mentioned in Clemens's Constitutions, which excellent piece, though I dare not father it upon so early an author, and must acknowledge that the legerdemain and traces of some false hand are visible enough in some parts thereof, yet am I convinced that it containeth many considerable monuments of the most ancient customs, and that the genuine part of it may worthily derive itself from the first three centuries after Christ. The prayers cited in Chrysostom are to this effect: *Ὁ διάκονος λέγει, Στῶμεν καλῶς ὑπὲρ τῶν κατηχομένων ἐκτενῶς δεηθῶμεν ἵνα ὁ πανελεήμων καὶ οἰκτίρμων θεός, &c. : i. e. "The deacon pronounceth, Let us stand up with reverence, let us pray earnestly for the catechumens. That the most merciful God would hear their prayers, would open the eyes of their hearts that they may hear such things as the eye never saw, the ear never heard, nor can it enter into the heart of man to conceive. That He would instil into them the word of truth, would sow His fear in them, and establish His faith in their minds. That He would reveal unto them the gospel of righteousness, and give them a mind divinely inspired, a prudent understanding, and a virtuous conversation, always to mind, always to regard what belongs to Him, and to meditate upon His law day and night. Let us pray yet more ardently for them. That God would deliver them from whatsoever is vile or inconvenient, from all diabolical works, and the circumventions of the adversary. That He would at length in due time bring them to the laver of regeneration, and remission of sins. That He would all along their whole lives, bless their goings out and comings in, their houses, and families. That He would add increase to them, and instruct them until they come to a perfect stature of wisdom. And that He would direct all their purposes to their own benefit."* This said, the deacon commands them to rise, having laid prostrate all along before, and bids them also to pray for themselves, he dictating to them thus: "Pray to God ye catechumens, for His Angel of peace, that all your purposes may have a peace-

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able effect, that this day and all the rest of your lives may end in peace; pray especially, which is profitable and becoming, and the chief of all blessings, that you may be made perfect Christians, and so commend yourselves to the everlasting God, and Jesus Christ." After this they are commanded to bow down their heads, to receive the blessing, all the congregation crying aloud, Amen. These prayers, being so declarative of the ancient forms in this particular, I could not well contract into fewer words without prejudice to my present purpose.

Thirdly, from this canon (for to that I must return) I further collect, that these catechumens, their prayers and blessings once past, were to depart the assembly. But did the Communion service commence upon their despatch? This <sup>176</sup> canon says clearly, no, for *μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους*, "after they were sent away," the penitents' turn was next, and so the Communion service not to begin until they were dismissed also, wherein there is an evident diversity between the Greek Church, as it was now, and as it was in Gregory Neocæsariensis's time, as shall be demonstrated when I come to the office of Communion. But a far greater between it and the Latin. For with these two mentioned here, I observe no less than three dismissals in the Greek Church before the celebration of the Eucharist, whereas the Latins had but one. The first was, as I cited out of Clemens, that of the infidels and hearers, and I conceive it was consequent to their exclusion, what Chrysostom<sup>x</sup> tells us of the deacon thundering out *ἐπιγινώσκετε ἀλλήλους*, i. e. "look well to yourselves," *μή τις τῶν ἀλλοφύλων ἀναμέμικται*, "lest any infidels, Jews, or strangers to your religion, be among you." Now catechumens were not properly either hearers or infidels; not hearers, as shall be demonstrated afterwards; not infidels, because they were catechised and instructed in the principles of the true religion, and so were moving towards Christianity: upon which very account, in the Latin service, they were considered single and apart from infidels. For infidels God was invoked *ut eos convertat ad fidem*<sup>y</sup>, "for their conversion;" for catechumens, *ut eis desiderium regenerationis inspiret*, "that He would inspire them with a desire

<sup>x</sup> Chrysost. advers. Jud.

<sup>y</sup> Augustin. Epist. Vitali. 107.



of baptism." The second dismissal was this of catechumens. The third that of the penitents, and at their sending away, I conceive, it was that the deacon usually cried out, τὰ ἅγια τοῖς ἁγίοις, "holy things for holy persons." Probable also it is, that the energumeni, persons distracted, or possessed with unclean spirits, had their *mittimus* with these penitents. Learned Mr. Thorndike<sup>a</sup> seems to add another dismissal, viz. of such "believers as were present at the prayers of the congregation for all states, and did not intend to communicate." This he inferreth out of a passage of the Constitutions, the words these, οἱ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε, "you that pray the first prayer depart." But πρώτη εὐχὴ, "the first prayer," cannot in that place signify that for all states. For in that very chapter after these words, follow the ancient order of the Communion service, and towards the latter end of it, the prayer for all states, so that this dismissal must be despatched before the prayer for all states. Yet true it is according to the primitive rules, no man of the faithful people might stay behind and not communicate upon pain of excommunication, πάντας τοὺς εἰσιόντας πιστοὺς, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ἀχορίζεσθαι χρή, saith the Apostolical canon. "Let every faithful man that comes into the Church and continueth not in prayer and participation of the blessed mysteries, be excommunicated." And to the same effect is the second canon of the council of Antioch. This notwithstanding, for matter of fact, clear it is, all did not conform, St. Chrysostom<sup>b</sup> reproving some upon that very score πῶς ἔμεινας, καὶ οὐ μετέχεις τῆς τραπέζης: "why stayest thou behind, and dost not communicate?" But as for persons who were in συστάσει, and serving out the last years of their ecclesiastical censure, these were permitted to remain with the faithful, as shall be made evident when I come to discourse of them in the Communion office.

Now (that I may declare the difference I mentioned before) for these three dismissals, the Latin Church had only one, called *missa catechumenorum*, "the dismissal of the catechumens," not because she had not those several sorts of

<sup>a</sup> Chrysost. in Hebr. xvii.

semb., p. 340.

<sup>b</sup> The Service of God at Relig. As-<sup>b</sup> [Hom. iii. in Eph. i.]

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Fourthly, it is to be noted that of these prayers, the first was διὰ σιωπῆς, "silently," the other two διὰ προσφωνήσεως, "by allocution:" that which was διὰ σιωπῆς, was performed either μυστικῶς, as they usually called it, "in a lower voice," or by the faithful praying to themselves, and so Clemens gives the rule for this very prayer. The hearers and unbelievers being sent away, καὶ ἡσυχίας γενομένης λεγέτω εὐξασθε 177 οἱ κατηχούμενοι, καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν, λέγοντες, Κύριε ἐλέησον: "and silence being made, let the deacon say, Pray ye catechumens, and let all the faithful pray mentally for them thus, Lord have mercy." As for προσφώνησις, or "allocution," it must be understood, that anciently that part of the service which was most properly common prayer, was peculiarly assigned to the deacon to dictate, *communis oratio voce diaconi indicitur*<sup>c</sup>, "common prayer is dictated by the mouth of the deacon:" ἐκ τοῦ ἁμβωνος, "out of the pulpit," or ἐφ' ὑψηλοῦ τινος, standing upon some advanced place, (as the Constitutions have it,) his manner was not only to instruct the people what they were to do upon religious occasions, as when to attend, when to pray, when to bow their heads to the benediction, when to stand upright, when and who to depart, but also to call upon them to pray in such manner and form as he dictated to them, as is evident by that prayer for the catechumens lately cited out of St. Chrysostom, where the deacon all along premisseth every particular of that prayer.

The first thing observable from the canon is, the kiss of peace, for that is meant by the word εἰρήνη, whereof before.

The last is, ἄγια προσφορά, i. e. "the second oblation," which is the next thing offereth itself in our service, and is called the offertory.

*The offertory.*] The whole action of the sacred Communion is elemented of nothing but sacrifices and oblations. So in our Church, so in the Apostolic, which should be the grand exemplar to all; and though our Church varieth somewhat in the mode, from the first original, yet in the substance her

<sup>c</sup> Aug. Epist. Januario 119. [lv. c. 34.]

practice is conformable. These sacrifices and oblations we may cast into four partitions, and find them all in the primitive, and in our service. I shall name them all, but insist only upon the first, as incident to my present purpose. The first is the bringing of our gifts to the Altar, that is, the species and elements of the sacred symbols, and withal some overplus, according to our abilities, for relief of the poor. And this eleemosynary offering is a sacrifice, so called, Phil. iv. 18, and Heb. xiii. 16, and declared to be "well pleasing to God;" pleasing to God, though extended to the poor: these have a warrant of attorney from God Himself to receive our alms. "He that hath pity on the poor, lendeth to the Lord," Prov. xix. 17. So that when we come together to break bread, in the Scripture notion, that is, to communicate, we must break it to the hungry, to God Himself in his poor members, as ever we expect a share in that last Venite, "Come ye blessed," &c. These acts of mercy being only set down as the reason of that Venite, "Come ye blessed," &c., "for I was an hungry, and ye gave Me to eat," &c. Matt. xxv. 35. 1 Cor. 16. 2.

The second sacrifice is the consecration of the elements, and presenting them up to God by the prayers of the minister and congregation, whereby they become that Sacrament for which they are set apart and deputed.

The third is the sacrifice of praises and prayers unto God, which are styled sacrifices, Ps. l. 23, and cxli. 2, Heb. v. 7, and xiii. 15.

The fourth is the oblation of ourselves, of our souls and bodies, *θυσίαν ζῶσαν*, "a living, holy, and reasonable sacrifice," Rom. xii. 1. Now to restrain my discourse, as I promised, to the sacrifice of alms-deeds, it will be necessary to take notice of the Apostolic and primitive practice in this concernment, and thereby to observe the agreeableness of our own rule with it. First then, we are not ignorant, I hope, that the Apostolic custom of communicating was at their agape's and love-feasts. These feasts were a joint and liberal collation of all the assembly, every man contributing *ὅτι ἅν εὐδοῶται*, "as God hath blessed him," the rich for the poor. Out of the offerings brought, so much as was thought convenient for the Sacrament was taken by the party who officiated, and the



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gregation, and also for relief of the poor: and these oblations were by the Apostle's constitution to be set apart, *κατὰ μίαν σαββάτων*, "every Lord's day." Of these feasts St. Jude in his epistle makes mention, speaking of spots in the Christian love-feasts, and not long after him, Ignatius<sup>d</sup>, *οὐκ ἐξόν ἐστιν χωρὶς τοῦ ἐπισκόπου ἀγάπην ποιεῖν*: "it is not suffered to celebrate the agape without leave from the bishop." Of the mode Tertullian<sup>e</sup> is most express, *modicam unusquisque stipem menstrua die, vel cum velit, et si modo possit, apponit. Hæc quasi deposita pictatis sunt: inde non epulis, nec potaculis, nec ingratis voratrinis dispensatur, sed egenis alendis humanisque, et pueris puellisque re ac parentibus destitutis, ætateque domitis senibus, item naufragis, et si qui in metallis, et si qui in insulis vel in custodiis duntaxat ex causa Dei, fiunt*: "some little modicum or portion of contribution, every man once a month or oftener, if he can, and will, layeth aside for this purpose. These collations are the pledges of piety: nor are they disposed to the satisfying of our gluttonous appetites, but for the relief or burial of the poor or orphans, or aged or shipwrecked persons, or for the maintenance of such as suffer imprisonment or exile for the cause of Christ." But abuses of excess having crept into these feasts, the junketings, comessations, and mealing together were soon laid aside; and where they were so, though the Sacrament had nothing but of religious import, yet the eleemosynary oblations still continued. For Justin Martyr<sup>f</sup>, rendering the practice of his time, tells us, *οἱ εὐποροῦντες καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ δούλεται δίδωσι καὶ τὸ συλλεγόμενον παρὰ τῷ προσεστώτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς, καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ διὰ ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δέσμοις οὔσι, καὶ τοῖς παρεπιδήμοις οὔσι ξένοις*: "they that are well to pass, if they are so disposed, every man as he pleaseth, offereth somewhat of that he hath; and this collection is deposited with the chief president, who therewith relieveth orphans, widows, such as are sick, or in want upon the like cause, such also as are in prison, or travellers which come from far countries:" and to this usage I conceive Clemens

<sup>d</sup> Epist. ad Smyrnæos.

<sup>e</sup> Apologet. c. 39.

<sup>f</sup> Apologet. 2.

Alexandrinus<sup>g</sup> had an eye, where he said many resorted to hear the word of God, *κοινωνικούς τῶν ἐπιτηδείων μαθόντες τοὺς καθωσιωμένους τῷ Χριστῷ*, “knowing that Christians communicated to the needy things necessary.” To the same effect St. Cyprian<sup>h</sup>, “thou art rich and wealthy, and dost thou believe thou canst rightly celebrate the Lord’s Supper, who dost not mind the poor man’s box, who appearest in the Lord’s house empty, without the sacrifice of alms-deeds, nay, who takest thy share of that sacrifice which the poor man himself offered.” Not to trouble you with multiplying more authorities in so clear a matter, it may suffice once for all to remind you, that upon this very account the sacred mysteries gained in the primitive Church so frequently to be called *τὰ ἅγια δῶρα*, “the sacred gifts,” or “offerings.” But though alms-giving be a necessary duty, yet doth not God accept it from all, but in these oblations He respects the men, not the gifts; there are some Cains, of whose sacrifices He will none, and therefore in the primitive Church, such persons as had misdemeaned themselves, or scandalized religion, St. Cyprian<sup>i</sup> positively orders, *prohibeantur afferre*, “let them be kept back from offering;” so also for such as harboured malice against their brethren, the council of Carthage<sup>k</sup> ordained, *neque in sacrario, neque in Gazophylacio, recipiantur eorum oblationes*, “that their offerings should be accepted of, neither at the Altar, nor in the Church treasury.” Now although the elements of bread and wine are provided by an establishment of our Church, differing from the ancient custom, yet can there be no reason shewed why we should proscribe and cast away that most necessary sacrifice of alms; which though at first introduced as concomitant with the former, yet hath sufficient interest in religion to entitle itself to a place in the course of the grand sacrifice, and the Church hath very fitly assigned it this place, as preambulatory to the  
179 prayers ensuing, it being properly styled by St. Chrysostom<sup>l</sup>, *πτερὸν τῆς εὐχῆς*, “the wing of prayer,” upon which wing the prayers of Cornelius ascended up into heaven, Acts x. 2.

As to the sentences of this offertory, they which differ in the

<sup>g</sup> Stromat., lib. i.

<sup>h</sup> Cyprian. de Opere et Eleemosynis.

<sup>i</sup> Cypr. Ep. ad Clerum. 16.

<sup>k</sup> IV. Can. 93.

<sup>l</sup> Chrysost. de Jejun.

CHAP. VI. Scottish service from ours, are taken out of Bishop Andrewes' notes upon the Book of Common Prayer.

*Who goeth a warfare.*] This with the four succeeding sentences, 7, 8, 9, 10, have a peculiar reference to the ministry; by which plain it is that our Church intended a double offering; one eleemosynary alms, for the poor; another oblatory, for the maintenance of the clergy. In the earliest times of Christianity, such spontaneous oblations were the only income of the Church, with no other alimony did the ministry subsist. This collection was first weekly, 1 Cor. xvi. 2; next, in flux of time, and in the African Church<sup>m</sup>, *menstrua die*, "once a month." The depository and trustee of these offerings was, in chief, the bishop, who had τῶν τῆς ἐκκλησίας πραγμάτων ἐξουσίαν<sup>n</sup>, "the power over affairs of the Church," to dispose them, μετὰ γνώμης τῶν πρεσβυτέρων ἢ διακονῶν, "with the consent of the presbyters and deacons." The employment of these *mensurnæ divisiones*<sup>o</sup>, or "monthly dividends," was quadripartite. One portion to the bishop, whence St. Cyprian speaketh often, *de quantitate sua propria*, "of his own proper share." Another to the inferior clergy, who, not the people who offered, as Mr. Selden<sup>p</sup> hath mistaken, were therefore called *sportulantes fratres*<sup>q</sup>, "brethren of the dole." The third was for sacred utensils, and reparation of God's house. And the last for the relief of the poor, strangers, prisoners, and the like, as hath been said before. And though Christian princes restored, in after-times, to God His own, and endowed the Church with tithes, yet did not these oblations cease thereupon; that had been a favour with a mischief, these offerings advancing an ecclesiastical intrade, far exceeding the decimal avails, as appeareth by St. Cyprian. No, all along, oblations, both spontaneous, and such as custom hath established, continued together with tithes, even unto our days, which some of the reverend clergy find to be a woeful truth. Is it not so? when, having lost the benefit by a long disuse, they still groan under the burden it hath laid upon them. For upon this very account, consideration being anciently had to the great harvest such

<sup>m</sup> Tertullian, ubi supra.

<sup>n</sup> Synod. Antiochen. 25.

<sup>o</sup> Cyprian, Epist. 34: id. Epist. 36.

<sup>p</sup> Hist. of Tithes, c. 4.

<sup>q</sup> Cyprian, Epist. 66.



oblations did then in some parts annually import, some livings were estimated in the king's books at a rate so high, as, now those wonted oblations are withdrawn, amount to the utmost value of them, to the great grievance of the incumbent, who is to answer his first-fruits and other payments to the exchequer at that great proportion. Again, to manifest that the clergy hath not totally lost their interest in these oblations, insignificant it is not, that when a parsonage is demised entire, the lessee, even in these our days, doth covenant to receive all obventions, oblations, &c.

P *The churchwardens or some other.*] The ancient mode was an exact pursuance of the text delivered by our Saviour, Matt. v. 23, which implieth that the gifts should be brought to the Altar: there were they presented by the people, and there received by the priest. Gregory Nazianzen<sup>s</sup> sets it down very expressly, speaking of Valens the emperor's offering, ἐπεὶ τὰ δῶρα τῇ θεῇ τραπέζῃ προσενεγκεῖν ἔδει, ὃν αὐτουργὸς ἦν, συνεπελάβετο οὐδεὶς, ὥσπερ ἦν ἔθος: i. e. "when the time was come for him to bring his gifts to the holy table, which he was to do himself, none would, as the custom was, receive them." The like hath Theodoret concerning Theodosius, but not so full; and more conformable to this usage was the order in the beginning of the Reformation, by which the parishioners were enjoined themselves to "put their alms into the poor man's chest<sup>t</sup>," which then was placed near the High Altar. Bishop Andrewes faulteth the churchwardens going up and down to receive the alms: *sapit hæc collectio per singula capita Genevensẽm morem*; "this collecting alms by the poll savours of the Geneva mode," whence it is that the Scottish rubric was rectified in this particular, as in others, conformable to his notes.

Q *Offering days appointed.*] Anciently offering days appointed were, *qualibet dies Dominica, et alii dies festi solemnes, quorum vigiliæ jejunantur*; "every Lord's day, and all high festivals, whose eves were fasted." Such were those solemn days called lately in the court, 'collar days,' because then the knights of the garter attended the king in their St. George's collars, when the fashion was for the king and his nobles to offer. But these are not the offering days intended by this

<sup>s</sup> In Laud. Basilii.

<sup>t</sup> Injunctions, Edw. VI. 29.

CHAP. rubric, but those mentioned in the statute 37 Hen. VIII. c.  
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12, viz. the feasts of Easter, of the Nativity of St. John Baptist, the feast of St. Michael the Archangel, and the Nativity of our Lord. These feasts aforesaid being ordered by the king's Injunctions, anno 1536, "to be taken for the four general offering days," quarterly payment of such oblations I find to have been in use long before; for in a parchment MS. of Constitutions, made by a synod held in Exeter, by Peter Quivel, bishop of that diocese, anno 1287, it is thus decreed: *statuimus, quod omnis adultus, viz. quatuordecim annorum, quater in anno, scilicet, natali domini, paschali festivitatem, et festivitatem dedicationis sue ecclesie parochialis, vel festivitatem omnium sanctorum, ecclesiam suam parochialem suis oblationibus veneretur*; "we ordain, that every one of fourteen years old, shall quarterly, viz. at the feasts of Christ's Nativity, of Easter, of the dedication of their parish church, and of All Saints, shall honour their church with oblations." Nor is it impertinent here to mind you that the Reformation<sup>t</sup> begun by Hermannus, that pious, but unfortunate bishop of Cologne, commandeth "that the four offering days in a year be kept." But it is not expressed what they were.

The former statute of Hen. VIII. declaring so explicitly what the offering days were, it also helpeth us to understand the import of "accustomed offerings," for it commandeth all citizens and inhabitants of London, "to pay their tithes," that is, 16 *d. ob.* for every ten shillings rent of their houses quarterly, viz. at the feasts above specified; and though the statute seemeth to have a peculiar relation to London, yet custom hath in other cities established a not much different proportion. If to any the word offerings may seem to import other dues, excluding tithes, farther satisfaction may be given them from the Latin translation ratified by authority, 20 Eliz., which in this rubric rendereth them by *oblationes et decimas*, "oblations and tithes," clearly implying that tithes were comprehended therein.

*For the whole state of Christ's Church.*] This prayer sheweth its warrant at first, that it is derived from 1 Tim. ii. 1: "I exhort therefore that first of all supplications, prayers, intercessions, and thanksgivings be made for all men." The

<sup>t</sup> [p. cxix. Bonnæ, 1545.]

preface of "giving thanks for all men," when in the process of the prayer there is no thanksgiving for any man, was interpreted a slip in the supervisors of the liturgy, who should either have expunged it, or added some such clause as the Scotch liturgy exhibiteth, as eucharistical for the saints departed in the faith. As for this prayer, there are precedents enough in the like form. Tertullian<sup>u</sup> first, *oramus pro imperatoribus, pro ministris eorum, et potestatibus, pro statu seculi, pro rerum quiete, pro mora finis*, i. e. "we pray for the emperors and their ministers, for secular potentates, for peaceable times, for long life." Then Clemens<sup>v</sup>, *προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἀπάσης, καὶ παντὸς τοῦ κόσμου, καὶ τῶν ἐν αὐτῷ μερῶν, καὶ ἐκφορίων, ὑπὲρ τῶν ἱερέων, καὶ τῶν ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως, καὶ τοῦ βασιλέως, καὶ τῆς καθόλου εἰρήνης*, i. e. "let the deacon pray for the universal Church, the whole world, and all the parts thereof, and the fruits of the earth; for the priests and governors, for the chief priests and kings, and the general peace." Next Eusebius, speaking how the priests were employed at the celebrity of the dedication of the temple at Jerusalem, he gives in part this account, *ὑπὲρ τῆς κοινῆς εἰρήνης, ὑπὲρ τῆς ἐκκλησίας τοῦ θεοῦ, αὐτοῦ τε βασιλέως, παίδων τε αὐτοῦ θεοφιλῶν, ἱκετηρίας εὐχάς τῷ θεῷ προσαναφέροντες*<sup>x</sup>, i. e. 181 "they offered up their supplications for the general peace, for the Church of God, for the emperor, and for his children beloved of God." After him Cyril<sup>y</sup>, declaring the practice of his time at the celebration of the Eucharist, thus: *ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ, παρακαλοῦμεν τὸν θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, καὶ συμμάχων*, i. e. "over this propitiatory sacrifice, we call upon God for the general peace of all Churches, for the tranquillity of the world, for emperors, their armies, and all that fight for them." I shall conclude with St. Ambrose<sup>z</sup>, *oratio præmittitur pro populo, pro regibus, pro cæteris*: "first," before consecration, "prayer is made for the people, for kings, and for others:" and though this prayer be in our Church only a peculiar of morning service, yet St. Chrysostom<sup>a</sup> seemeth to render the same usage in his time

<sup>u</sup> Apologet.<sup>v</sup> Constit. lib. ii. c. 51.<sup>x</sup> De vita Constant., lib. iv. c. 45.<sup>y</sup> [Mystag. 5. Ed. Oxon., 1703.]<sup>z</sup> De Saceram., lib. iv. c. 4. [Oratio petitur. Ed. Ben.]<sup>a</sup> [In 1 ep. Tim. i. cap. 2. Hom. vi.]



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at the evening prayers also ; for putting the question, τί δέ ἐστι τὸ, πρῶτον πάντων, “what meaneth this speech ; ‘first of all,’” he resolveth it thus : τουτέστιν ἐν τῇ λατρείᾳ καθημερινῇ, “that is in the daily service ;” καὶ τοῦτο ἴσασιν οἱ μύσται πῶς καθ’ ἐκάστην ἡμέραν γίνεται, καὶ ἐν ἑσπέρα, καὶ πρωΐᾳ, i. e. “and this is well known to the priests that it is performed every day, both at evening and morning prayers.” But I will not over-confidently assert it upon this single testimony, especially when perhaps his words may bear another sense.

*And especially Thy servant ——— our king.*] In the fifth general council, being the second of Constantinople, frequent mention there is of dyptics, which are described to us by Vicecomes, and other ritualists, to be two tables or leaves of board, whereof one column contained the names of the living, the other the names of the dead, which were rehearsed in the Communion Service. That they were two, the first syllable of the word demonstrateth clearly ; but that they were tables, strictly so taken, the last syllable seemeth to question, and to imply that they were rolls of parchment folded up, as the word πτύσσω, “to fold together,” evidently importeth. As for the contents thereof, the description is not to be faulted, saving that it is not explicit enough in declaring what those persons were, that is, of what rank, order, or state, whether living or dead ; which defect is supplied by the liturgies pretended to be of St. James, St. Peter, &c., whereby it appeareth that the roll of the living contained the names of the emperors, kings, bishops, and other eminent persons living at that time, and which passed under the account of orthodox ; some traces of this ancient custom are still visible in the canon of the Romish mass, where the pope, bishop of the diocese, and the king, are by name prayed for, *cum omnibus orthodoxis, atque Catholicæ et Apostolicæ fidei cultoribus* ; i. e. “with all such as are orthodox, and addicted to the Apostolic faith.”

*And chiefly in the most blessed Virgin Mary.*] The commemoration of the dead in the time of the Communion was of very early date, the more tolerable in those who were not able to presage the ill consequences of it, whereof it will not be amiss to take a short view of the procedures from the first state : such persons as God hath honoured with the crown of martyrdom, the Church thought herself obliged to reverence

with somewhat of more than ordinary respect, and that she might the better testify it, the days of their martyrdom were precisely set down ; these days had at the tombs, memories, martyrics, and cemeteries, (for so they were anciently called,) which were, in those days of persecution, the chief places of resort for religious worship, an anniversary celebration ; for in the office of the Eucharist, the great work of those assemblies, an honourable mention was made of those martyrs in particular ; God was glorified for the benefits accruing to His Church by their passions ; and as the Eucharist, according to the constant manner of those times, had always some collation for repast and relief of the poor, so was there always added some “exceedings” upon the account of those martyrs to whose memory the days were consecrated. This introduces us to the meaning of Tertullian<sup>b</sup>; *oblaciones pro defunctis, pro natalitiis, annua die facimus*, i. e. “we offer sacrifice for the dead yearly at their days of passion, which we call their birth-days.” As also of Cyprian<sup>c</sup>; *sacrificia pro eis semper, ut meministis, offerimus*, i. e. “we always sacrifice, as you well remember, for those martyrs departed.” In both which authors, nothing is intended of praying for them, which were a mere vanity in their opinions, but of offering to God the sacrifice, either of praise, or else of alms for them, both coming under that notion by express warrant from holy text, as hath been shewed already ; nor did they only make commemoration of the martyrs, but also of others, agreeable to the form used in this first liturgy of Edw. VI.; <sup>d</sup> ὑπὲρ τῶν πατριάρχων, προφήτων, καὶ ἀποστόλων, καὶ εὐαγγελιστῶν, καὶ μαρτύρων, καὶ ὁμολογητῶν, i. e. “we praise Thee for the patriarchs, prophets, apostles, evangelists, martyrs, and confessors ;” and so also Cyril<sup>e</sup>, in his Catecheses, describeth the very same fashion ; only by the way observe, first, that in neither Epiphanius nor Cyril is there a syllable of the Virgin Mary ; secondly, that in the service of the Church, in Epiphanius’s time, which was about 390, whatever some few thought in private, there was not the least hint of intercession, the first step to invocation of saints. Not long after,

<sup>b</sup> De Coron. Milet.<sup>c</sup> Epist. 24.<sup>e</sup> Epiphani. hæres. 75.<sup>d</sup> Ut supra, [ἵνα μνημονεύμεν καὶ

τῶν προκεκοιμημένων πρώτων πατριαρχῶν προφητῶν ἀποστόλων μαρτύρων, ὅπως ὁ θεὸς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξεται ἡμῶν τὴν δέησιν.]

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when it was at last generally resolved that the saints did intercede for the universal Church, at the end of this commemoration, there was added a clause of invocation to God, "that He would receive the prayers of the Church, by the intercession of those blessed souls departed," as Cyril tells us in the place before quoted; and this is the first notice given of the intercession of saints in any liturgy or public service, and all this time not a syllable of invocation of, or address to, them. Yea, St. Augustine, who lived much about the same time, is express to the contrary, assuring us that though those holy men, *suo loco et ordine nominantur, non tamen a sacerdote qui sacrificat invocantur*<sup>f</sup>, "are named in their holy course and order," in the Communion service, "yet are they not invoked, or prayed to, by the priest who officiateth." This passage of this Father, informing us that those saints departed were named in their course and order, leads us to the other dyptic-roll, which was a nomenclator, framed on purpose as a dictamen for the officiating priest, some resemblance whereof is still extant in the canon of the Mass, called by ritualists, *litania sanctorum nominum*, "the litany of the saints' names." This nominal recital, Walafridus Strabo<sup>g</sup> saith, came into practice soon after St. Jerome had composed his Martyrology. General intercession being thus admitted (as what could hinder it?) into the Church, the next step was that of singular saints, for single persons and occasions; yet this not all at once neither, for before any other were thought qualified for the purpose, the Virgin Mary was installed a mediatrix, and she called into aid in several prayers of the Church, which Nicephorus<sup>h</sup> ascribeth to Petrus Gnapheus, as the first author thereof, about the year 500. She once thus admitted, did not only herself keep possession, to the very almost justling out of her Son and Saviour, but did let in all the train of the blessed apostles, martyrs, and others, who by Pope Gregory, about anno 600, were dishonoured with an *ora pro nobis*, in that his otherwise gallant model of the litany.

*We commend unto Thy mercy all other Thy servants.*] The V commemorations of the dead, Epiphanius divideth into two ranks or classes, *δικαίων καὶ ἀμαρτωλῶν*, "just men and sin-

<sup>f</sup> De Civit. Dei, lib. xxii. c. 10.<sup>h</sup> Hist. Eccl., lib. xv. c. 28.<sup>g</sup> De Reb. Eccl., c. 28.



ners," understanding thereby, less perfect Christians. The order of the 'just,' was that of the patriarchs, prophets, apostles, evangelists, martyrs, and confessors, mentioned before ; these were supposed directly to go to heaven, without calling in at purgatory, or any other withdrawing room, and therefore thought it a vanity to pray for such, who were conceived already arrived at a perfect state of bliss ; nay, more than a vanity, a wrong, *injuriā facit martyri qui orat pro martyre*<sup>1</sup>, "he doth injure the martyr, who prayeth for him." The  
 183 other classes, that of sinners, were conceived by the ancients to be disposed of in some base court, as I may so say, or inferior appurtenance of heaven, which for want of a better name, they called paradise ; there they conceived these souls did abide whilst they were *in mora resurrectionis*, "expecting the general resurrection," did pant and thirst for the beatifical vision of God ; and for these they prayed that God would give them some comfortable refreshment to slack that thirst. This is the uttermost of their opinion, so far as their own records inform us, and this scarce came to opinion neither, not a man of them, for the first five hundred years, delivering himself positively, but very staggeringly touching this point. This and the former commemoration our second reformers very judiciously omitted, being loath to retain any thing liable to so just exceptions.

This prayer, according to the primitive mode, was made after the later consecration ; for the sacramental elements were twice consecrated ; first, when they were in the general mass of all oblations, which were consecrated at large by thanksgiving to God for all those benefits, and invocation of His blessing upon them, as they were provided for bodily refreshment ; and again, when they were separated from the residue, and by a particular benediction, deputed for the symbols of the Eucharist, which being thus consecrated, ἐπι τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν θεόν, saith Cyril<sup>k</sup>, "we invoke God over that propitiatory host, for the common peace," &c., and what he calleth παρακαλοῦμεν, "we entreat," others usually say, προσφέρομεν, "we offer unto Thee." All intending thereby, that they offered up their prayers to God for those particulars, by and through the intercession of

<sup>1</sup> Aug. Serm. xvii. de verb. Apost. [159.]<sup>k</sup> Mystag. 5.

CHAP. VI. — Jesus Christ, represented in the signs of that holy mystery : certainly an edifying, and an innocent rite. But the Church of Rome foisting in, under the disguise of this excellent custom, private masses, and in them a pretence of Christ really not mystically sacrificed, and that sacrifice applied and determined to the souls of such persons as the priest shall by his mementos limit ; our Reformers, endeavouring to amove all occasion of abetting that wicked practice, transposed and inverted the order of this prayer to the place you see.

## CHAPTER VII.

## THE COMMUNION.

THEN SHALL FOLLOW THIS EXHORTATION, AT CERTAIN TIMES WHEN THE CURATE SHALL SEE THE PEOPLE NEGLIGENT TO COME TO THE HOLY COMMUNION.

CHAP.  
VII.

This rubric and exhortation omitted in 1 B. of Edw. VI.

We be come together at this time, dearly beloved brethren, to feed at the Lord's Supper, unto the which in God's behalf I bid you all that be here present, and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God Himself. Ye know how grievous and unkind a thing it is when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacked nothing but the guests to sit down, and yet they which be called, without any cause, most unthankfully refuse to come. Which of you, in such a case, would not be mobed? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do you not repent and amend? When God calleth you, be you not ashamed to say, you will not come? When you should return to God, will you excuse yourself, and say, that you be not ready? Consider earnestly with yourselves, how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, am here present, and, according to mine office, I bid you, in the name of God, I call you, in Christ's behalf, I exhort you, as you love your



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own salvation, that ye will be partakers of this holy Communion: and as the Son of God did boughsafe to yield up His soul by death upon the cross for<sup>a</sup> your health; even so it is your duty to receive the Communion together in the remembrance of His death<sup>b</sup>, as He Himself commanded. Now, if you will in no wise thus do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offended<sup>c</sup> God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves. For what thing can this<sup>186</sup> be accounted else, than a farther contempt and unkindness unto God? Truly it is a great unthankfulness to say nay when ye be called: but the fault is much greater, when men stand by, and yet will<sup>d</sup> neither eat nor drink this holy Communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat; take, and drink ye all of this; Do this in remembrance of Me. With what face then, or with what countenance shall ye hear these words? what will this be else, but a neglecting, a despising and mocking of the testament of Christ? Wherefore, rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom you depart: ye depart from the Lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by God's grace return to a better mind, for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

## Common Prayer.

1 B. of Edw. VI.

And sometime shall be said  
this also, at the discretion of  
the curate.

And if upon the Sunday, or  
holy-day, the people be neg-  
ligent to come to the Com-

<sup>a</sup> [Scotch Lit., "our salvation."]<sup>b</sup> [Scotch Lit., "and sacrifice."]<sup>c</sup> [Scotch Lit., "offend."]<sup>d</sup> [Scotch Lit., "will not receive this holy Sacrament which is offered unto them."]

munion, then shall the priest earnestly exhort his parish-  
ioners, to dispose themselves  
to the receiving of the holy  
Communion more diligently,  
saying these, or the like  
words.

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Dearly beloved, forasmuch as our duty is to render to Almighty God, our heavenly Father, most hearty thanks, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well by God's word, as by the holy Sacraments of His blessed body and blood, the which being so comfortable a thing to them which receive it worthily, &c.

Dear friends, and you especially upon whose souls I have cure and charge, on next — I do intend, by God's grace, to offer to all such as shall be godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in remembrance of His most fruitful and glorious Passion, by the which Passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof we be well assured and ascertained, if we come

to the said Sacrament with hearty repentance for our offences, stedfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more: wherefore our duty is to come to these holy mysteries, with most hearty thanks to be given to Almighty God for His infinite mercy and benefits given and bestowed upon us His unworthy servants, for whom He hath not only given His body unto death, and shed His blood, but also doth vouchsafe, in a Sacrament and mystery, to give us His said body and blood, to feed upon spiritually. The which Sacrament, being so divine and holy a thing, and so comfortable to them which receive it worthily, &c.

#### Common Prayer.

And so dangerous to them who will presume to take the same unworthily, my duty is to exhort you to consider the

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dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast; so that in no wise you come but in the marriage garment, required of God in holy Scripture, and so come and be received as worthy partakers of such a heavenly table. The way and means thereto is, first to examine your lives and conversation by the rule of God's commandments, and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives, confess yourselves to Almighty God with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbour; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction according to the utmost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand; for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you who by the means aforesaid cannot quiet his own conscience, but requireth farther comfort or counsel, then let him come to me, or some other discreet and learned<sup>e</sup> minister of God's word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

[1 B. of Edw. VI. "Requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their farther satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church, but in all

<sup>e</sup> [Scotch Lit., "presbyter or."]



things to follow the rule of charity, and every man to be satisfied with his own conscience, not judging of other men's minds or consciences ; whereas he hath no warrant of God's word to the same." ]

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### Common Prayer.

Then shall the minister say this exhortation.

### 1 B. of Edw. VI.

After the Creed ended shall follow the sermon, or homily, or some one portion of one of the homilies, as they shall be hereafter divided ; wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the body and blood of our Saviour Christ, then shall the curate give this exhortation, to those that be minded to receive the same.

### The Common Prayer.

188 Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup: for as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament ; (for then we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily ; for then we be guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lord's body ; we kindle God's wrath against us, we provoke Him, to plague us with divers diseases, and sundry kinds of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table, lest after the taking of that holy Sacrament the devil enter into you, as he entered into Judas, and fill you

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full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Repent you truly for your sins past. Have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and Man, who did humble Himself even to the death upon the cross for us miserable sinners, which lay in darkness and shadow of death, that He may make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesu Christ, thus dying for us, and the innumerable benefits (which by His precious blood-shedding) He hath obtained to us: He hath instituted and ordained holy mysteries as pledges of His love, and continual remembrance of His death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

#### 1 B. of Edw. VI.

In cathedral churches, or other places, where there is daily communion, it shall be sufficient to read this exhortation above written once in a month, and in parish churches upon the week-day it may be left unsaid.

These two rubrics come in after the offertory in 1 B. of Edw. VI.

Then so many as shall be partakers of the holy Communion shall tarry still in the choir, or in some convenient place nigh the choir; (B) the men on one side, and the women on the other side. All other (that mind not to receive the said holy Communion) shall depart out of the choir, except the ministers and clerks.

Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the holy Communion, laying the bread upon the corporas, or else in

the paten, or in some other comely thing prepared for that purpose ; and putting the wine into the chalice, or else some fair convenient cup, prepared for that use, if the chalice will not serve, putting thereto (C) a little pure and clean water ; and setting both the bread and wine upon the Altar. Then shall the priest say,

The Lord be with you.

Answer.

And with thy Spirit.

Priest.

Lift up your hearts, &c., to the end of the prefaces.

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Common Prayer.

1 B. of Edw. VI.

Then shall the minister say *Here the priest shall turn to them that come to receive him toward those that come to receive the holy Communion, [Scotch Lit. "this invitation."]* *and shall say,*

You that do truly and earnestly repent you of your sins, [1 B. of Edw. VI. "to Almighty God,"] and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, (D) draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation gathered together in His holy Name, meekly kneeling upon your knees.

(E) Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, [Scotch Lit. "by the presbyter himself, or the deacon,"] either by one of them, [1 B. of Edw. VI. and Lit. of Queen Elizabeth, "or else by one of the ministers, or by the priest himself,"] or else by the minister himself, [Scotch Lit. "both he and all the people,"] all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we know ledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against us ; we do



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earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burthen of them is intolerable: have mercy upon us, have mercy upon us most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

These words thus  
[ ] enclosed  
omitted in  
1 B. of  
Edw. VI.

Then shall the priest, [or the bishop, being present,] stand up, and turning himself to the people, [Scotch Lit. "pronounce the Absolution as followeth,"] say thus:

Almighty God, our heavenly Father, who of His great mercy hath promised forgiveness of sins to all them who with hearty repentance and true faith turn unto Him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the priest also say,

Hear what comfortable words our Saviour Christ saith to all that truly turn to Him: Come unto Me all that travail and be heavy laden, and I shall refresh you. God so loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have life everlasting.

Hear also what St. Paul saith: This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what St. John saith: If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.

After which the priest shall proceed, saying,  
Lift up your hearts. (F)

Answer.

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We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God. (G)

Answer.

It is meet and right so to do.

Priest.

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VII.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, holy Father, Almighty, Everlasting God.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow, "Therefore with Angels," &c.

H

## PROPER PREFACES.

Upon Christmas-day, and seven days after.

Because Thou didst give Jesus Christ, Thine only Son, to be born as this day for us, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin Mary, His Mother, and that without spot of sin to make us clean from all sin: "Therefore with," &c.

Upon Easter-day, and seven days after.

But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord, for He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life: "Therefore with," &c.

Upon the Ascension-day, and seven days after.

Through Thy most dearly beloved Son Jesus Christ our Lord, who after His most glorious resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us, that where He is, thither might we also ascend and reign with Him in glory: "Therefore with Angels," &c.

Upon Whit-Sunday, and six days after.

Through Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apo-

<sup>r</sup> [Scotch Lit. "the Blessed."]

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siles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the gospel unto all nations, whereby we are brought out of darkness and error, into clear light and true knowledge of Thee, and of Thy Son Jesus Christ: "Therefore with," &c.

Upon the feast of Trinity only.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to Thee, O Lord, almighty and everlasting God, which art one God, one Lord, <sup>191</sup> not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality: "Therefore with," &c.

After which Prefaces shall follow immediately,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, holy, I holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord, most High.

Then shall the priest [1 B. of Edw. VI. "turning himself to God's board kneel down, and"] kneeling down at God's board, say, in the name of all them that shall receive the Communion, this [Scotch Lit. "collect of humble access to the holy Communion, as followeth,"] prayer following:

This  
prayer in  
1 B. of Edw.  
VI., and in  
the Scotch  
Lit. are  
placed  
next before  
the deli-  
very of the  
Sacrament.

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under Thy table: but Thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.

“ [1 B. of Edw. VI. "in these holy mysteries." ]



## Common Prayer.

Then the priest, standing up, shall say as followeth,

## Scotch Liturgy.

Then the presbyter, standing up, shall say the prayer of Consecration, as followeth, but then, during the time of consecration, he shall stand at such a part of the holy table where he may with the more ease and decency use both his hands ;

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Almighty God our heavenly Father, which of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by His<sup>h</sup> own oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death<sup>1</sup>, until His coming again. Hear us, O merciful Father, we beseech Thee.

This prayer is continued with the prayer for the whole state of Christ's Church in the 1 B. of Edw. VI.

## Scotch Lit.

And of Thy almighty goodness vouchsafe so to bless and sanctify, with Thy word and Holy Spirit, these Thy gifts and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son, so that we, receiving them according, &c.

## 1 B. of Edw. VI.

*And with Thy Holy Spirit and word vouchsafe to bless and sanctify these Thy creatures and gifts of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ, who in the same night that He was, &c.*

192 And grant that we, receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institu-

<sup>h</sup> [Scotch Lit. and 1 B. of Ed. VI. "one."] <sup>1</sup> [Scotch Lit. "and sacrifice."]

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tion, in remembrance of

His death and passion,  
may be partakers of<sup>k</sup>  
His most blessed body  
and blood: who, in  
the same night that He  
was betrayed, took  
bread, and, when He  
had given thanks, He  
broke it, and gave it to  
His disciples, saying,  
(K) Take, eat, this is  
My body which is given  
for you, do this in  
remembrance of Me.  
Likewise, after supper,  
He took the cup, and,  
when He had given  
thanks, He gave it to  
them, saying, Drink ye  
all of this, for this is  
My blood of the New  
Testament, which is  
shed for you, and for  
many, for remission of  
sins, do this, as oft as  
you shall drink it, in  
remembrance of Me.

Scotch Lit.

Immediately after shall be  
said this memorial or prayer  
of oblation as followeth:

Scotch Lit.

At these words,  
"took bread," that  
presbyter that offi-  
ciates is to take  
the paten in his  
hand.

1 B. Edw. VI.

Here the  
priest must  
take the bread  
into his hands.

At these words,  
"took the cup,"  
he is to take the  
chalice in his hand,  
and lay his hand  
upon so much (be  
it in the chalice  
or flagon) as he  
intends to conse-  
crate.

Here the  
priest shall  
take the cup  
into his hands.

1 B. of Edw. VI.

*These words before rehearsed  
are to be said, turning still to  
the Altar, without any eleva-  
tion or shewing the Sacrament  
to the people.*

Wherefore, O Lord, and heavenly Father, according to the  
institution of Thy dearly beloved Son our Saviour Jesus  
Christ, we, Thy humble servants, do celebrate and make  
here, before Thy divine Majesty, with these Thy holy gifts,

<sup>k</sup> [ "the same." ]

L the memorial which Thy Son hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension, rendering Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness to accept, &c., *as in the prayer after the elements delivered.* CHAP. VII.

1 B. of Edw. VI.

Let us pray.

[Scotch Lit. "Then shall the presbyter say,"] As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, &c.<sup>1</sup>

*The answer.*

But deliver us from evil. Amen.

*Then shall the priest say,*

The peace of the Lord be alway with you.

*The clerks.*

And with thy spirit.

*The priest.*

Christ our Paschal Lamb is offered up for us, once for all, when He bare our sins on His body upon the cross, for He is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

193 Scotch Liturgy. Common Prayer. 1 B. of Edw. VI.

Then shall the bishop, if he be present, or else the presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other bishops, presbyters, and deacons, (if any be there present,) that they may help him that celebrateth, and after to the people in due order, all humbly kneeling.	Then shall the minister first receive the Communion in both kinds himself, and next deliver it to other ministers, if any be present, (that they may help the chief minister,) and after to the people in their (M) hands, (N) kneeling.	<i>Then shall the priest first receive the Communion in both kinds himself, and next deliver it to other ministers, if any be present there, (that they may be ready to help the chief minister,) and after the people.</i>
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<sup>1</sup> [Scotch Lit. "for Thine is the kingdom," &c. Then follows the prayer of humble access.]



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VII.

And when he receiveth himself, or delivereth the bread to others, he shall say this benediction,

*The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.*

Here the party receiving shall say (P) Amen.

And the presbyter or minister that receiveth the cup himself, or delivereth it to others, shall say this benediction,

*The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.*

Here the party receiving shall say Amen.

And when he delivereth the bread, he shall say,

(O) The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, and take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

And the minister that delivereth the cup shall say,

*The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life; drink this in remembrance that Christ's blood was shed for thee, and be thankful.*

*And when he delivereth the Sacrament of the body of Christ, he shall say to every one these words,*

1 B. Ed. VI. 2 B. Ed. VI.

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.	<i>Take and eat this in remembrance that Christ died for thee, and feed on Him in thine heart by faith with thanksgiving.</i>
--	---

1 B. of Edw. VI.

*And the minister delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,*

1 B. Ed. VI. 2 B. Ed. VI.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.	<i>Drink this in remembrance that Christ's blood was shed for thee, and be thankful.</i>
--	--

If there be a deacon, or other priest, then shall he follow with the chalice, and as the priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood in form before written.

In the Communion time the clerks shall sing,

O Lamb of God, that takest away the sins, &c., have mercy upon us.

O Lamb of God, that takest away the sins, &c., grant us Thy peace.

Beginning so soon as the priest doth receive the holy Communion, and when the Communion is ended, then shall the clerks sing the Post-Communion.

Sentences of holy Scripture, to be said or sung, every day one, after the holy Communion, called the Post-Communion : Matt. xvi. 24 ; Mark xiii. 13 ; Luke i. 68, and xii. 37, 40, 47 ; John iv. 23, and v. 14, and viii. 31, and xii. 36, and xiv. 21, 23, and xv. 7, 8, 12 ; Rom. viii. 31, 32, 33, and xiii. 12 ; 1 Cor. i. 30, and iii. 16, and vi. 20 ; Eph. v. 1, 2.

Then shall the priest give thanks to God in the name of all them that have communicated, turning him first to the people, and saying,

The Lord be with you.

*The answer.*

And with thy spirit.

*The priest.*

Let us pray.

Almighty and everlasting God, we most heartily, &c.

The Common Prayer.

Then shall the priest say the Lord's Prayer, the people repeating after him every petition.

After shall be said as followeth :

O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that by the merits and death of Thy

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Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. (Q) And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, humbly beseeching Thee<sup>m</sup>, that all we that be partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service, [1 B. of Edw. VI. "and command these our prayers and supplications, by the ministry of Thy holy Angels, to be brought up into Thy holy tabernacle, before the sight of Thy divine Majesty,"] not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. Amen.

Or this,] Scotch Lit. When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth, or corporal, that which remaineth of the consecrated elements, and then say this collect of thanksgiving, as followeth :

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son our Saviour Jesus Christ, and dost assure us thereby of Thy favour and goodness toward us, and that we be very members incorporate in Thy mystical body, which is the blessed company of all the faithful people, and be also heirs, through hope, of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son: We now most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in,

<sup>m</sup> [1 B. of Edw. VI. "that whosoever shall be partakers of this holy Communion may worthily receive the most precious body and blood of Thy

Son Jesus Christ, and be fulfilled, &c., and made one body with Thy Son Jesus Christ, that He may dwell in them, and they in Him."]



through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

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VII.

Then shall be said or sung, [Scotch Lit. *Gloria in Excelsis*, in English.]

Glory be to God on high, and in earth peace, good will  
 R towards men. We praise Thee, we bless Thee, we worship  
 Thee, we glorify Thee, we give thanks to Thee for Thy great  
 glory, O Lord God, heavenly King, God the Father Al-  
 mighty. O Lord, the only-begotten Son Jesu Christ, O  
 Lord God, Lamb of God, Son of the Father, that takest  
 away the sins of the world, have mercy upon us. Thou that  
 takest away the sins of the world, have mercy upon us. Thou  
 that takest away the sins of the world, receive our prayers.  
 Thou that sittest at the right hand of God the Father, have  
 mercy upon us; for Thou only art holy, Thou only art the  
 Lord, Thou only, O Christ, with the Holy Ghost, art most  
 high, in the glory of God the Father.

This in the  
 1 B. of  
 Edw. VI.  
 is placed  
 near the  
 beginning  
 of the Com-  
 munion of-  
 fice, and  
 from these  
 words,  
 "We praise  
 Thee," &c.  
 all is omit-  
 ted in  
 Bucer.

s Then the priest, or the bishop, if he be present, shall let  
 them depart with this blessing.

The peace of God which passeth all understanding keep  
 your hearts and minds in the knowledge and love of God, and  
 of His Son Jesus Christ our Lord. [And the blessing of  
 God Almighty, the Father, Son, and Holy Ghost, be  
 amongst you, and remain with you always.] Amen.

These  
 words thus  
 enclosed  
 omitted in  
 Bucer.

[1 B. of Edw. VI. Where there are no clerks, the priest  
 shall say all things appointed for them to sing.]

[When the holy Communion is celebrate of the work-day,  
 or in private houses, there may be omitted *Gloria in Excelsis*,  
 the *Credo*, the homily, and the exhortation, beginning  
 "Dearly beloved," &c.]

[Scotch Lit. After the divine service is ended, that which  
 was offered shall be divided in the presence of the presbyter  
 and the churchwardens, whereof one half shall be to the use  
 of the presbyter, to provide him books of holy divinity; the  
 other half shall be faithfully kept and employed on some  
 pious or charitable use, for the decent furnishing of that  
 church, or the public relief of their poor, at the discretion of  
 the presbyter and churchwardens.]

CHAP.  
VII.

All enclosed thus [ ]  
omitted in  
1 B. of  
Edw. VI.

Collects to be said after the offertory, when there is no Communion, every such day one. [And the same may be said also as often as occasion shall serve, after the collects either of morning or evening prayer, Communion, or litany, by the discretion of the minister.]

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help, through Christ our Lord. Amen. 196

O Almighty Lord and everliving God, vouchsafe we beseech Thee to direct, sanctify, and govern both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments, that through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

Grant we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name, through Jesus Christ our Lord. Amen.

Prebent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech Thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of them that ask in Thy Son's Name, we beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee, and grant that those

things we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. Amen.

CHAP.  
VII.

## Common Prayer.

1 B. of Edw. VI.<sup>a</sup>

(T) Upon the holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the homily, concluding with the general prayer for the whole state of Christ's Church militant here in earth, and one or more of these collects before rehearsed, as occasion shall serve.

On Wednesdays and Fridays the English litany shall be said or sung in all places, after such form as is appointed by the king's majesty's Injunctions, or as is or shall be otherwise appointed by his highness. And though there be none to communicate with the priest, yet these days (after the litany ended) the priest shall put upon him a plain alb, or surplice, with a cope, and say all things at the Altar, (appointed to be said at the celebration of the Lord's Supper,) until after the offertory. And then shall add one or two of the collects afore written, as occasion shall serve by his discretion; and then turning him to the people, shall let them depart with the accustomed blessing. And the same order shall be used all other days, whensoever the people be accustomedly assembled to pray in the church, and none disposed to communicate with him.

## Common Prayer.

1 B. of Edw. VI.

197 And there shall be no [Scotch Lit. "public"] celebration of the Lord's Supper, except there be a good number to communicate with the minister, according to his discretion.

Likewise in chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the priest. And in such chapels annexed, where the people hath not been accustomed to pay any holy bread, there they must either make some charitable provision for the bearing the charges of the

▪ [The collects "For rain" and "For fair weather," stand here.]



CHAP. VII. Communion, or else (for receiving of the same) resort to their parish church.

### Common Prayer.

And if there be not above twenty persons in the parish, of discretion to receive the Communion, yet there shall be no Communion, except four or three at the least communicate with the minister.

And in cathedral or collegiate churches, where be many ministers, and deacons, they shall all receive the Communion with the minister every Sunday at the least, except they have a reasonable cause to the contrary.

pertaineth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the priest; the which may be better done, for that they know before when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offer the charges of the Communion, all other, who be then godly disposed thereunto, shall likewise receive the Communion. And by this means the minister, having always some to communicate with him, may accordingly solemnize so high and holy mysteries, with all the suffrages and due order appointed for the same. And the priest in the week-day shall forbear to celebrate the Communion, except he have some that will communicate with him.

### 1 B. of Edw. VI.

Also that the receiving of the Sacrament of the blessed body and blood of Christ may be most agreeable to the institution thereof, and to the usage of the primitive church; in all cathedral and collegiate churches, there shall always some communicate with the priest that ministereth. And that the same may be also observed every where abroad in the country, some one at the least of that house in every parish, to whom by course, after the ordinance herein made, it

### 2 B. of Edw. VI.

(V) Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else for malice and obstinacy, misconstrued, depraved, and

interpreted in a wrong part, and yet because brotherly charity willeth that, so much as conveniently may be, offences should be taken away; therefore we willing to do the same: Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord's Supper, that the communicants kneeling should receive the same, which thing being well meant for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder which about the holy Communion might else ensue: lest yet the  
 198 same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any real and essential presence there being, of Christ's natural flesh and blood. For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were idolatry, to be abhorred of all faithful Christians. And as concerning the natural body and blood of our Saviour Christ, they are in heaven, and not here, for it is against the truth of Christ's true natural body to be in more places than one.

## Common Prayer.

## 1 B. of Edw. VI.

And to take away the superstition which any person hath or may have in the bread and wine<sup>o</sup>, it shall suffice that the bread be such as is usual to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. (W) And if any of the bread and wine remain, the curate shall have it to his own use. [Scotch Lit. "And if any of the bread and wine remain which is consecrated,

For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion, that is to say, unleavened and round, as it was afore, but without all manner of print, and something more large and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided into two pieces at the least, or more,

<sup>o</sup> [Scotch Lit. "though it be lawful to have wafer bread."]

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it shall be reverently eaten and drunk by such of the communicants only as the presbyter which celebrates shall take unto him, but it shall not be carried out of the church. And to the end there may be little left, he that officiates is required to consecrate with the least, and then if there be want, the words of consecration may be repeated again, over more, either bread or wine, the presbyter beginning at these words, 'Our Saviour, in the night that He was betrayed,' &c.

by the discretion of the minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ.

## Common Prayer.

## 1 B. of Edw. VI.

The bread and wine for the Communion shall be provided by the curate and churchwardens, at the charges of the parish<sup>p</sup>, and the parish shall be discharged of such sums of money, or other duties, which hitherto they have paid for the same by order of their houses every Sunday.

And forasmuch as the pastors and curates within this realm, shall continually find at their costs and charge in their cures, sufficient bread and wine for the holy Communion, (as oft as their parishioners shall be disposed for their spiritual comfort to receive the same,) it is therefore ordered, that in recompense of such costs and charges, the parishioners of every parish shall offer every Sunday, at the time of the offertory, the just value and price of the holy loaf, (with all such money, and other things as were wont to be offered with the same,) to the use of their pastors and curates, and that in such order and course as they were wont to find, and pay the said holy loaf.

<sup>p</sup> [Scotch Lit. the rest omitted.]



## Common Prayer.

1 B. of Edw. VI.

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And note, that every parishioner shall communicate at the least three (X) times in the year, of which Easter to be one, and shall also receive the Sacraments, and [Scotch Lit. "observe"] other rites, according to the order in this book appointed<sup>a</sup>. And yearly at Easter every parishioner shall reckon with his parson, vicar, curate, or his or their deputy or deputies, and pay to them or him all ecclesiastical duties accustomed due then, and at that time to be paid.

Furthermore, every man and woman to be bound to hear and to be at divine service, in the parish church where they be resident, and there with devout prayer, or godly silence and meditation, to occupy themselves. There to pay their duties, to communicate once in the year at the least, and there to take and receive all other Sacraments and rites, in this book appointed. And whosoever willingly, upon no just cause, do absent themselves, or do ungodly in the parish church occupy themselves, upon proof thereof by the ecclesiastical laws of the realm to be excommunicated, or suffer other punishment, as shall to the ecclesiastical judge (according to his discretion) seem convenient.

And although it be read in ancient writers, that the people many years past received at the priest's hands the Sacrament of the body of Christ in their own hands, and no commandment of Christ to the contrary; yet forasmuch as they many times conveyed the same secretly away, kept it with them, and diversely abused it to superstition and wickedness; lest any such thing hereafter shall be attempted, and that an uniformity might be used throughout the whole realm, it is thought convenient the people commonly receive the Sacrament of Christ's body in their mouths at the priest's hands.

<sup>a</sup> [Scotch Lit., the rest omitted.]

# ANNOTATIONS

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UPON

## CHAPTER VII.

CHAP. VII. (A) The Eucharist, whence derived; *εὐχαριστία* and *ἐυλογία*, different things, and had different forms. (B) Men and women sat separate one from another. (C) Mixing of water with wine ancient. The reasons for it. (D) 'Draw near,' when to be said. Chancels anciently peculiar to the clergy. The emperor only privileged. Laic Communion, what. Why chancels allotted to the clergy only. The people usually received at the chancel door. (E) Confession, why necessary before the Communion. The priest's posture at the Altar, standing, and why. (F) *Sursum corda*, ancient. (G) So also the responses. (H) Proper prefaces. (I) *Trisagium*, ancient. Two hymns so called. (K) Consecration, not performed by the words of primitive institution. The sense of the fathers. The ancient custom of saying Amen to the consecration. "*Ὁση δύναμις*, what in Justin Martyr. (L) Remembrance of Christ's Passion at the Eucharist, ought to be as well by verbal commemoration as by mental meditation. The ancient forms. (M) The bread anciently delivered into the Communicants' hands. (N) Kneeling in the act of receiving commended; sometime used in antiquity; where practised since the Reformation. (O) The various forms of delivering the elements. That of our Church justly preferred before the rest. (P) The Scotch order for saying Amen by the party receiving commended. Singing of psalms during the communicating, ancient. (Q) The Roman order defective in the most proper sacrifice. (R) The angelical hymn. Difference betwixt a hymn and a psalm. The hymn misplaced in the Mass-book. Our order more consonant to antiquity. The council of Carthage cleared. (S) The benediction, by whom to be given. The custom of bowing at it. (T) The second service, when to be read. (V) A rubric unhappily omitted. (W) The remains of the consecrated elements, how anciently disposed. (X) To receive thrice in the year an ancient practice.

*And above all things, &c.]* That the holy Communion, even in the Apostolical age, was celebrated at the same both table and time, when Christians met for their ordinary repast at meals, hath been said before. No part of that, either spiritual

or temporal food, was received without some religious application to God, relative and directed to the ends for which those collations were prepared; which application, whether it concerned the creature destined for bodily or for mystical refreshment, consisted of either two prayers distinct, or two distinct members of one prayer. The first was *εὐχαριστία*, "thanksgiving" to God for those benefits. The second *εὐλογία*, "invocation" of His blessing upon them. To speak appositely to the matter in hand, when this application related to the elements separated for the holy Communion, thanksgiving was made to God the Father much to the same effect of this, that is, "for the redemption of the world by the death and passion of our Saviour Jesus Christ," &c. And from this very use the Communion contracted the name of Eucharist, and not, as hitherto hath been commonly supposed, from any words constituting consecration. Consecration of the elements was made indeed with thanksgiving, not by it; by blessing it was performed, by blessing joined with thanksgiving in one continued form of prayer, or by blessing concomitant with thanksgiving in two distinct forms. Clear it is, though I grant the words were anciently used in a promiscuous sense, these two, thanksgiving and blessing, as distinct things, have in antiquity several designs, and also several forms. Justin Martyr<sup>a</sup>, describing the Eucharist or thanksgiving, in his time, saith, *Ὁ Κύριος παρέδωκε, ἵνα ἅμα τὲ εὐχαριστῶμεν τῷ θεῷ ὑπὲρ τοῦ τὸν κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἡλευθερωκέναι ἡμᾶς, καὶ τὰς ἀρχὰς, καὶ τὰς ἐξουσίας καταλελυκέναι τελείαν κατά- λυσιν, διὰ τοῦ παθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ* "the Lord hath commanded that withal we should give thanks to God for the creation of the world, and all things therein for the benefit of man; and for His delivering us from the misery wherein we were born, and overthrowing principalities and powers with a total defeat, by Him that suffered according to His counsel." For farther illustration of this place, you must know, that though the *agapæ* were now, for the cause afore specified, antiquated in the Greek Church, yet in regard the collations were so very bountiful,

<sup>a</sup> Dialog. cum Tryphon.



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as the Communion accommodations served, there remained fair dole for the poor, the ancient form of thanksgiving, used at their ordinary meals, was in part retained, viz. that by which special recognizance was made to God as the Creator, Lord, and giver of all things. After this, relating to the creatures deputed for Christ's redemption and passion, and as he elsewhere addeth<sup>b</sup>, ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ, "for that God did deign them the favour of those gifts of bread and wine." To the very same purpose is that εὐχαριστία μυστικὴ in the Clementine Constitutions<sup>c</sup>; εὐχαριστοῦμεν σοὶ πάτερ ἡμῶν ὑπὲρ ζωῆς ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου, &c.; "we give Thee hearty thanks, our Father, for the life Thou hast given us by Thy Son Jesus Christ," &c., ὃν ἀπέστειλας ἐπὶ σωτηρίᾳ τῇ ἡμετέρᾳ γίνεσθαι ἄνθρωπον, &c., "whom Thou sentest to become man for our salvation," &c.: so gradually proceeding through the whole economy of His mediatorship, it concludeth thus; ἔτι εὐχαριστοῦμεν πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν, καὶ τοῦ τιμίου σώματος, οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, αὐτοῦ διαταξαμένου ἡμῖν καταγγέλλειν τὸν αὐτοῦ θάνατον; "we further thank Thee, O our Father, for the precious blood of Jesus Christ shed for us, and for His precious body, the antitypes whereof we now celebrate, He having commanded us to shew forth His death." Thus have I made it evident whence the word Eucharist is derived, and that this thanksgiving was anciently distinct from the consecrating or blessing of the elements, whereof the several forms are also as easily to be produced, but I shall supersede them for the present, having occasion anon to declare them.

*The men on one side, and the women on the other side.]* B Such was the primitive practice. The Clementine Constitutions, πρόνοια δὲ τούτων εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεξέσθωσαν μετὰ πάσης ἡσυχίας καὶ εὐταξίας, καὶ αἱ γυναῖκες κεχωρισμένως; "let it be their care," speaking of deacons, "to see that the people sit on one side with all stillness and order, and that the women sit apart by themselves." Nor did they only sit in places distinct, but in reference to those places had distinct officers; στηκέτωσαν δὲ οἱ μὲν πυλωροὶ 203

<sup>b</sup> Apolog. 2.

<sup>c</sup> Const. Apost., lib. vii. c. 26.

εἰς τὰς εἰσόδους τῶν ἀνδρῶν, φυλάσσοντες αὐτοὺς, αἱ δὲ διάκονοι εἰς τὰς τῶν γυναικῶν<sup>d</sup>, “let the door-keepers attend upon the entrance of the men, and the deaconesses upon the entrance of the women.”

C *A little pure and clean water.*] So was the ancient practice, ἄρτος προσφέρεται, καὶ οἶνος, καὶ ὕδωρ<sup>e</sup>, “bread is brought forth, and wine, and water,” saith the ancient father. This was in opposition to two contrary sects; first, the Arminians, who held that it was only lawful to use wine alone, without water. Secondly, against the Hydroparastatæ, who officiated with water unmixed with wine. The reason of this mixture was partly in imitation of our Saviour’s act in the first institution of the Eucharist, agreeable to the custom of that hot climate, which constantly used to allay the heat of the wine with water; and partly, because that when our Saviour’s side was pierced with the lance, there issued out both water and blood, John xix. 34.

D *Draw near.*] This exhortation, with the former, should regularly be said before the people ascend into the chancel; for the first, I have the suffrage of a very learned bishop<sup>f</sup> concurring in opinion with me; and for the latter, these very words, “draw near,” seem to imply as much, which would sound very superfluous and idle, were the communicants already ascended. Therefore Bishop Andrewes hath affixed this marginal note<sup>g</sup>, *forte non est opus his verbis, quia jam accesserunt*, “perhaps these words might be better spared, because they are already come.” Again, the rubric before this invitation confirms this opinion, enjoining it to be said to them that come (not those that are already come) to receive the holy Communion. Now to enquire into the practice of antiquity; first, you must know, that the laity, the people, were not permitted so much as to enter the chancel: *μόνοις ἔξόν ἐστιν τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον, καὶ κοινωνεῖν*<sup>h</sup>, “it is only lawful for the clergy to enter the chancel, and there to communicate.” So also

<sup>d</sup> Const. Apost., lib. ii. c. 57.

<sup>e</sup> Just. Martyr. Apol. 2. ubi supra. vide Conc. Carthag., c. 4. [Concil. Africanum. Labbei, tom. iii. p. 503.] et Concil. 6. in Trullo. can. 32. [Labbei, tom. vii. p. 1362.]

<sup>f</sup> Montagu. Art. of Visit., anno 1638. tit. 7. art. 7.

<sup>g</sup> [Subjoined to Nicholls’s Comment.]

<sup>h</sup> Concil. Laodic., can. 19.

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another canon of another council, *μὴ ἐξέστω τινὶ τῶν ἀπάντων ἐν λαϊκοῖς τελοῦντι, ἔνδον ἱεροῦ εἰσιέναι θυσιαστηρίου*<sup>i</sup>, “let no layman be permitted to come within the choir;” but this is with an exception of honour to the emperor, who had a dispensation to enter this holy place, *ἥνίκα ἂν βουληθείη προσάξει δῶρα τῷ πλάσαντι*, “when he had a mind to present his oblations to his Creator.” I do not think that this is the first council which passed this grace to the emperor, because Nazianzen<sup>k</sup> before cited, in the last chapter, gives so clear an account of the matter of fact. I shall not overcharge you with too many proofs in so known a custom, which needs no further demonstration than that familiar phrase, of “laic communion,” so frequent in St. Cyprian<sup>l</sup> and the African fathers, which denoted the deposing of a clergyman, and compelling him to communicate amongst the people, in a place distinct from the clergy. Whence first this distinction grew, Bishop Jewel gives this reason, “that they might not be disturbed in the office of their ministry.” I may assign another, because, at that time, the choir was not susceptible of both states; for, without dispute, the clergy were then surpassing numerous, so as Nazianzen<sup>m</sup> speaks complainingly, *εἰςὶ σχεδόν τι πλείους κατ’ ἀριθμὸν, ἢ ὁπόσων ἄρχουσιν*, “they were very near as many as the flock under their cure.” In the Church of Constantinople<sup>n</sup> there were, by imperial determination, sixty priests, a hundred deacons, a hundred and ten readers, and twenty-five singers.

The people being thus shut out of the choir, some place they must of necessity be allotted, to which the phrase “draw near” (for it was of ancient usage) must have respect; this was the chancel door, or entrance into it; for the clergy having communicated, “the superior orders within the rails, at the Communion table, the inferior within the body of the choir<sup>o</sup>,” the priest went down to the chancel door, opened

<sup>i</sup> Concil. 6. in Trull., can. 69.

<sup>k</sup> [See p. 275.]

<sup>l</sup> [Ep. lv. ad Antonianum. Admissus est Trophimus ut laicus communicet. Ep. lxvii. ad fratres Hispan. Basilides episcopatum pro conscientie sue vulneris sponte deponens ad agendam penitentiam conversus, Deum deprecatus et satis gratulans si sibi vel

laico communicare contingeret. Conc. Hippon. ca. 41. Ut Donatistæ in numero laicorum recipiantur. See Aug. Ep. ad Bonifacium. 185.]

<sup>m</sup> Apologet., [p. 15. tom. i. opp.]

<sup>n</sup> [Authent. Collat. i. tit. iii. novell. 3.]

<sup>o</sup> Concil. Tolet. 4. c. 18. [p. 373. Collectio Cann. Hispan. Madrid, 1808.



both leaves, which before were kept shut ; upon which occasion St. Chrysostom hath this excellent advertisement ; ὅταν ἴδῃς ἀνελκόμενα τὰ ἀμφίθυρα, τότε νόμισον διαστέλλεσθαι τὸν οὐρανὸν ἄνωθεν, καὶ κατιέναι τοὺς ἀγγέλους<sup>p</sup>, “when thou beholdest the two doors of the cancellum, or traverse doors opened, think with thyself thou then beholdest heaven itself displayed, and the Angels descending from above,” there, μεγάλη τῇ φωνῇ, φρικτῇ τῇ βοῇ, καθάπερ τις κήρυξ, τὴν χεῖρα αἴρων εἰς τὸ ὕψος, ὑψηλὸς ἐστῶς, πᾶσι κατὰδῆλος γεγωνῶς, τοὺς μὲν καλεῖ, τοὺς δ’ ἀπείργει<sup>q</sup>, “with a loud voice, and thundering noise, like a crier, lifting his hand on high, mounted up visible to all men, these he inviteth to participate, those he driveth away.” The form of invitation, if we may credit the liturgy which beareth St. Chrysostom’s name, was this, μετὰ φόβου Θεοῦ καὶ πίστεως προσέλθετε, “in the fear of God with faith draw near;” and the very same is in the liturgy ascribed to James. Certain it is the priest did not run ambling with the elements up and down from man to man, but that the communicants came to him ; and this is farther manifest by the Constitutions, called Apostolical ; μεταλαμβάνετω ἐκάστη τάξις καθ’ ἑαυτὴν, τοῦ κυριακοῦ σώματος, καὶ τοῦ τιμίου αἵματος, ἐν τάξει μετὰ αἰδοῦς καὶ εὐλαβείας ὡς βασιλέως προσερχόμενοι σώματι<sup>r</sup> : “let every order by itself, in course, participate of the body of the Lord, and of His precious blood, with all fear and reverence, as approaching to the presence of a king.”

E Then shall this general confession be made.] The Church very aptly disposeth confession at the beginning of the Communion service ; for considering that solemn penance, of so laudable practice in the primitive Church, is laid aside, and the necessity of auricular confession worthily abolished ; reason good some account should be given to the Church, and in the Church, of our humble acknowledgment of our sins, and hearty contrition for them, as preparatives necessary to the ensuing duty.

During the whole time of the priest’s officiating at the Communion, setting aside in the very instant of his receiv-

Sacerdotes et Levitæ ante altare communicant, in choro clerus, extra chorum populus.]

<sup>p</sup> Chrysost. Hom. iii. in Eph.

<sup>q</sup> Chrysost. Hom. xvii. in Hebr.

<sup>r</sup> Lib. ii. c. 57.

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ing, you find him but twice upon his knees, whereof this is the first; at all other times, and parts of the service, he is ordered to stand, and so was the practice of the primitive Church: so the Constitutions<sup>s</sup>, ὁ ἀρχιερεὺς λαμπρὰν ἐσθῆτα μετενδύς, καὶ στὰς πρὸς τῷ θυσιαστηρίῳ εὐξάμενος: “the bishop in a white and shining vestment, and standing at the Altar praying.” So Augustine very often, especially where he expostulateth<sup>t</sup>, *Quis audivit aliquando fidelium stantem sacerdotem ad altare dicere in precibus, Offero tibi sacrificium Petre vel Paule?* &c., “What one of all the faithful ever heard the priest, standing at the Altar, say in his prayers, I offer sacrifice to thee, Peter, or thee, Paul?” This posture was taken up by the Christian Church, in imitation of the Temple service, where the legal sacrifices were offered by the priest standing. Now the correspondence betwixt the legal and our evangelical sacrifice being such as is betwixt the substance and the shadow, why should we not agree in the posture also? for the priest performing the agenda of this office, is employed in several oblations; first, to offer τὸ εὐχὼν θυμίαμα, “the incense of prayers and praises,” those of the congregation. Secondly, the oblation of our alms. Thirdly, the oblation of ourselves, souls and bodies. Lastly, the grand sacrifice of all, the Lamb of God slain for us, and His death represented in the blessed symbols. But why then doth he not stand at this prayer also? I answer, because it is not part of the former oblations, but an humble confession of his own and the congregation’s transgressions.

*Lift up your hearts.*] Of the excellent design and antiquity F of this preface, with its responsory, St. Cyprian<sup>u</sup> gives undeniable evidence. *Quando stamus ad orationem, cogitatio omnis carnalis et secularis abscedat; nec quicquam tunc animus quam id solum cogitet quod precatur: ideo et sacerdos ante orationem, præfatione præmissa, paral fratrum mentes dicendo, Sursum corda; et dum respondet plebs, Habemus ad Dominum, admoneatur, nihil se quam Dominum cogitare;* “when we are employed in prayer, all carnal and worldly thoughts should be banished; nor must we mind any thing but what we are about, our prayers; and therefore the priest, before he begins to pray, prepareth the hearts of the people with this preface, 205

<sup>s</sup> Lib. viii. c. 12.

<sup>t</sup> De Civit. Dei, lib. viii. c. 27.

<sup>u</sup> De orat. Dom.

saying, Lift up your hearts; and when they reply, We lift them up unto the Lord, they are thereby admonished to think of nothing but God.”

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G *Let us give thanks unto the Lord.*] These verses are but labels annexed to the other of *sursum corda*, and have reference to them: *quis gratias agit Deo, nisi qui sursum habet cor ad Dominum*; “who doth give thanks to God, but he who hath his heart lift up unto the Lord,” with Augustine: and elsewhere more fully\*, *de hoc tanto bono levati cordis, non nobis gloriam quasi nostrarum virium tribuimus, hoc enim continuo admonemur, quia hoc dignum, hoc justum est*: “for this so great benefit of our hearts lifted up, we ascribe not glory to ourselves, as proceeding from our own natural power; for we are presently admonished, it is meet and right so to do.” Much it is for the honour of this preface, that whereas the east and west in other parcels differed very much, yet in this they both agreed, as is to be seen in all the liturgies extant of those ancient times, whereof having given you instance for the Latin, I shall for brevity sake, only for the Greek produce the Apostolical Constitutions<sup>z</sup>: ὁ ἀρχιερεὺς ἄνω τὸν νοῦν καὶ πάντες ἔχομεν πρὸς τὸν κύριον ὁ ἀρχιερεὺς εὐχαριστήσωμεν τῷ κυρίῳ καὶ πάντες ἅξιον καὶ δίκαιον καὶ ὁ ἀρχιερεὺς εἰπάτω ἅξιον ὡς ἀληθῶς καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σε τὸν ὄντως ὄντα θεόν: “The bishop: Lift up your hearts. The people: We lift them up unto the Lord. The bishop: Let us give thanks unto the Lord. The people: It is meet and right. The bishop: True, it is very meet and right to praise Thee the true God,” &c.

H *Proper prefaces.*] In the Church of Rome there were ten proper prefaces, which our reformers, desirous to contract the office into more ease, reduced to five, proper to days of more eminent remark<sup>a</sup>.

I *Holy, holy, holy, &c.*] This hymn was anciently called Trisagium, because it consisted of three Holies. I find in antiquity two forms of hymns under this name<sup>b</sup>. One thus:

\* Idem de bono viduitatis. [t. vi. p. 380.]

<sup>z</sup> [Sursum.]

<sup>a</sup> Lib. viii. c. 12.

<sup>b</sup> [The five prefaces which were omitted were, de apparitione Domini,

de apostolis, de cruce, de jejuniis quadragesimali, de Beata Virgine. See Spelman's Concilia, p. 106. Lond. 1664.]

<sup>c</sup> [Alter hymnus est quem in liturgia sua Græci bis terve quotidie concinunt, Latini vero semel tantum quolibet



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 VII. "holy God, holy mighty, holy immortal, have mercy on us."

This is that hymn mentioned in the Trullan Council<sup>c</sup>, as the frame, τῶν παλαιῶν ἁγίων πατέρων, "of the ancient Fathers," which Balsamon interpreteth to be the Fathers of the Council of Chalcedon; extant it is in the liturgy ascribed to St. Basil<sup>d</sup>, but not in that of St. Chrysostom; and therefore either that liturgy must not be St. Chrysostom's, (who I conceive may best pretend to it,) or else this hymn was not used in the Constantinopolitan Church, until Proclus's time, who upon the event of a miracle had advice from heaven to order the singing of it in his church, if there be any faith in those historians who deliver it for truth<sup>e</sup>. The other form of Trisagium is this retained by our Church, expressly and almost to a syllable agreeing with that in the Gregorian service<sup>f</sup>, in St. Chrysostom's liturgy<sup>g</sup>, and before them in the Constitutions<sup>h</sup>. The composition is most excellent, wherein the celestial choir are drawn into concert with the Church, joining as a chorus in the words of the people, magnifying His humanity, saying, "Glory be to Thee, O Lord most high;" or rather, as in the original, "Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord, Hosanna in the highest," for so it is in the Latin translation, set forth 2 Eliz. *Osanna in excelsis, Benedictus qui venit in nomine Domini, Osanna in excelsis*<sup>i</sup>.

anno, nimirum in magna Parasceve, idque Græce simul et Latine, his conceptum verbis, *Sanctus Deus, Sanctus Fortis, Sanctus Immortalis, miserere nobis*. Allix de Trisagii orig. 8vo. 1674.]

<sup>c</sup> Can. 81.

<sup>d</sup> [In most copies of St. Basil's liturgy this hymn is not given in full, but referred to in a rubric, as well known. Goar, p. 161. Also St. Chrysostom's liturgy. Goar, p. 68. It is found in a Latin translation of St. Basil's liturgy. (Opp. Paris, 1566. p. 857.) Basil is said to have recited this hymn frequently. See Le Quien in opp. S. Jo. Damascen. ubi infra.]

<sup>e</sup> [Φασί μὲν οὖν καὶ οἱ τὴν ἐκκλησιαστικὴν ἱστορίαν συντάξαντες, ὅτι λιτανεύοντος τοῦ ἐν Κωνσταντινουπόλει λαοῦ, διὰ τινα θεήλατον ἀπειλήν, ἐπὶ Πρόκλου τοῦ ἀρχιεπισκοποῦ γεγεννημένην, συνέβη ἀρπαγῇαι παιδίον ἐκ τοῦ λαοῦ, καὶ οὕτω

μνηθῆναι ὑπ' ἀγγελικῆς τιнос διδασκαλίας τὸν τρισάγιον ὕμνον, ἅγιος ὁ Θεός, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς· καὶ αὐτοῖς ἐπιστραφέντος τοῦ παιδίου, καὶ τὸ μνηθὲν ἀπαγγείλαντος, ᾄσαι τὸν ὕμνον ἅπαν τὸ πλῆθος, καὶ οὕτω κοπᾶσαι τὴν ἀπειλήν. Joh. Damascen. de Orthodoxâ fide, lib. iii. c. 10. Paris. 1712.]

<sup>f</sup> [Renaudot., t. i. p. 101.]

<sup>g</sup> [ἐκφώνως ὁ ἱερεὺς· Τὸν ἐπινίκιον ὕμνον ᾄδοντα βοῶντα κεκραγόντα καὶ λέγοντα· ὁ χορὸς. Ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου· ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχομένος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.]

<sup>h</sup> Lib. viii. c. 12 and 13.

<sup>i</sup> Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, Pleni sunt cœli et terra gloria tua, Osanna in excelsis, Benedictus qui venit in nomine Domini. Osanna

K *Saying, Take eat, this is My body.*] The recital of these words pass in the common vogue for a consecration; were I Romishly inclined, I should rather impute unto them the power of transubstantiation, for that a bare narrative can be qualified to consecrate is certainly new divinity, unknown to Scripture, and antiquity interpreting it. Therefore I must adhere in judgment to those learned men who derive consecration from the word of God and prayer, the very way by which our Saviour Himself sanctified those elements in His first institution, Matt. xxvi. 26, *εὐλογήσας*, “calling upon God for His blessing,” and *εὐχαριστήσας*, “giving thanks,” in which action it must be supposed that Christ had more than  
 206 elements as creatures ordained for common nutriment, viz. an intention of invoking God’s blessing upon them, in reference to those ends for which He meant by His institution to separate and depute them. And though the primitive fathers, in the act of consecration, did usually join the narrative of Christ’s institution with the words of blessing and thanksgiving, thereby as it were shewing their commission; yet were they far from imagining that the elements were sanctified any other way than by prayer, if they must be thought (as sure none will question it) to mean as they said: Justin Martyr is express<sup>k</sup>, *τὴν δι’ εὐχῆς λόγου τοῦ παρ’ αὐτοῦ εὐχαριστηθεῖσαν τροφήν ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι*, i. e. “those viands by which our flesh and blood are nourished, being blessed by the prayer and thanksgiving of the priest, we are taught, became thereby the body and blood of Christ, who was incarnate.” Cyprian<sup>l</sup>, *panis ille supersubstantialis et calix benedictione solemnī consecratus*, i. e. “that supersubstantial bread and wine, consecrated by solemn benediction.” Nyssen<sup>m</sup>, *ἀγιάζεται διὰ λόγου θεοῦ καὶ ἐντεύξεως*, i. e. “the Eucharist is sanctified by the word of God and prayer.” Cyril<sup>n</sup>, *ἐπικλήσεως γινομένης ὁ μὲν ἄρτος γίνεται σῶμα Χριστοῦ*, i. e. “invocation being made, the bread becomes the body of Christ.” Jerome, *quid patitur*

in excelsis.—D. Gregorii Liber Sacramentorum, p. 1. cum notis H. Menard.  
 p. 10.]

<sup>k</sup> Apolog. 2.

<sup>l</sup> De Cœna Dom.

<sup>m</sup> Catech. Orat. c. 37.

<sup>n</sup> Mystag. 1.

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*mensarum minister, ut supra eos se tumidus efferat, ad quorum preces Christi corpus sanguisque conficitur*<sup>o</sup>, i. e. "what aileth this table-servant and deacon, that he carrieth himself so loftily above those with whose prayers the body and blood of Christ is effected in the Eucharist." His convert, St. Austin<sup>p</sup>, *Benedicitur et sanctificatur illud quod est in Domini mensa oratione*, i. e. "the symbols lying on the holy table, are blessed and sanctified by prayer." Nor do I find in all antiquity any one genuine piece of a different sense, only St. Ambrose in his *de Sacramentis* (if it be his) seemeth to vary, *antequam consecratur, panis est; ubi autem verba Christi accesserint, corpus est Christi*<sup>a</sup>; "before consecration it is mere bread; but when once Christ's words of institution are recited, it becomes the body of Christ." Which yet is not directly opposite to what I have delivered before, especially taking Ambrose entire, for he begins his chapter thus: *Vis scire quia verbis cælestibus consecratur? Accipe quæ sunt verba. Dicit sacerdos, fac nobis hanc oblationem adscriptam<sup>r</sup> rationabilem, acceptabilem, quod est figura corporis et sanguinis Domini nostri Jesu Christi. Qui pridie quam pateretur, &c.*, i. e. "But will you know that the elements are consecrated with heavenly words? Hear the words themselves. The priest saith, Make this sacrifice, which is the figure of the body and blood of Christ, imputable, reasonable, acceptable for us. Who the night before He suffered," &c., reciting Christ's action at the institution from the Evangelists, where the narrative of the institution being continued with the prayer of the priest, the consecration may seem to be completed by those words, though in truth the prayer it was that operated the main, and without it the words could have effected nothing; and this is the reason why both in the now canon of the Mass, and the ancient liturgies, there is always affixed a prayer of benediction, that *εὐλογία* mentioned before, whose forms I shall here exhibit in reference to my former promise. In the Romish canon thus, *ut hæc oblatio nobis corpus et sanguis fiat dilectissimi filii tui*

<sup>o</sup> Ad Euagrium.

<sup>p</sup> Epist. 59. [Eligo in his verbis (1 Tim. ii. 1, 2.) hoc intelligere, quod omnis vel pene omnis frequentat Ecclesia, ut preces accipiamus dictas, quas facimus in celebratione Sacramen-

torum, antequam illud quod est in Domini mensa, incipiat benedici; orationes, cum benedicitur et sanctificatur.]

<sup>a</sup> Lib. iv. c. 5.

<sup>r</sup> [ratam, ed. Ben.]



*Domini nostri Jesu Christi*, “that this oblation may become to us the body and blood of Thy most beloved Son our Lord Jesus Christ.” In the liturgy of St. Basil<sup>s</sup>, God is invoked “that He would send His Holy Spirit,” ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτὰ καὶ ἀγιάσαι, “upon the gifts there present, that He would bless and sanctify them.” That of St. Chrysostom more full<sup>t</sup>; εὐλόγησον δέσποτα τὸν ἅγιον ἄρτον· ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου: “bless, O Lord, this holy bread, make it the precious body of Thy Christ.” Elder than these the Clementine Constitutions. Having premised the words of institution, (a mode observed 207 by all Greek liturgies, herein differing from the Latin,) he adds, ἀξιούμέν σε, ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου, σὺ ὁ ἀνευδεὴς θεός· καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τὴν θυσίαν ταύτην τὸν μαρτύρα τῶν παθημάτων τοῦ κυρίου Ἰησοῦ, ὅπως ἀποφῇ τὸν ἄρτον τοῦτον σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο αἷμα τοῦ Χριστοῦ σου”, &c., “we beseech Thee that Thou wouldest graciously behold these oblations presented before Thee, Thou God that wantest nothing, and send down Thy Holy Spirit upon this sacrifice, being the commemoration of the passions of our Lord Jesus, to exhibit this bread as the body, and this cup as the blood of Thy Christ.” Now it were, I say, vain to prefix with the Latins, or to affix with the Greeks, such an invocation, if the bare affirmative words of our Saviour’s institution were consecration all-sufficient.

By the marginal ascription of the 1 B. of Edward VI. we may observe from whence the custom is derived for the minister to take the elements into his hands upon his pronouncing of the words of institution. I humbly offer it to better judgments, whether that direction being expunged by our second reformers, it would not be a safe and as proper a course to begin that action at these words, “Grant that we receiving these Thy creatures,” &c., and to continue the rite until the words of institution be past. For as I said before, the words of invocation of God’s blessing, jointly with those of Christ’s institution, constitute the consecration. Now if the blessing of the symbols be, as it is, an essential part of

<sup>s</sup> [Goar, p. 169.]

169.]

<sup>t</sup> [Goar, p. 77. Also St. Basil, p.<sup>u</sup> Constit., lib. viii. c. 12.

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consecration, then reason good, that with the words whereby it is accommodated and applied, the ceremony proper to it, that I mean of imposing of hands, should be used also. Nevertheless, I see not how the either precept or use thereof, as Bucer<sup>x</sup> suspected, can at all officiate to the error of transubstantiation, considering that the direction referreth not to the words of institution, which the papists make the great operators in the conversion, but to the words "took bread," and "took the cup," as is rightly noted in the Scotch Liturgy, where the same direction is revived. As to the words of institution, I must here note, against all who pretend our service is taken out of the Mass-book, that the Church of Rome hath halved them, as well as the Communion itself. For whereas our Church, agreeable to the general manner of all other liturgies, indeed agreeable to St. Paul and his associate St. Luke, (who supplied what St. Matthew and St. Mark had omitted,) after these words, "This is My body," continueth, "which is given for you," the canon of the Mass chops off the words, *quod pro vobis traditur*, contenting itself with *hoc est corpus meum*.

Though all our liturgies stand silent in it, yet may I not omit what here by the way doth offer itself as observable, viz. that at the close of the Eucharistical prayer, the ancient manner was for the people to contribute their Amen; which the annotator, Mr. Thorndike<sup>y</sup>, and some other learned men, conceive to be the mind of St. Paul, 1 Cor. xiv. 16, "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?" applying ἐπὶ τῇ σῇ εὐχαριστίᾳ to the consecrating prayer, which included thanksgiving fitly and concinne enough, and the practice of the primitive fathers gives the same interpretation, ἄρτος προσφέρεται καὶ οἶνος<sup>z</sup>, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας ὅση δύναμις αὐτῷ ἀναπέμπει, καὶ λαὸς ἐπευφημεῖ, λέγων τὸ Ἀμήν, saith Justin Martyr<sup>a</sup>; "bread and wine is brought forth,

<sup>x</sup> [Censura, cap. ix. p. 472. Script. Ang. Optarim igitur adductis rationibus quas exposui, cruculas illas nigras, atque præceptum illud, de sumendo in manus pane et vino, cum verba, *Qui in nocte qua tradebatur, &c.* recitanda sunt, tolli de libro, una cum precatiuncula illa pro panis et vini benedictione atque

sanctificatione, qua nobis sint corpus et sanguis Christi.]

<sup>y</sup> [The Service of God at Religious Assemblies, cap. x. § 38, p. 336. ed. Oxf.]

<sup>z</sup> [καὶ ὕδωρ.]

<sup>a</sup> Ubi supra.

and the president, with all intention of spirit, poureth forth prayers and thanksgivings, and all the people acclaim Amen." Here is evidence clear enough to serve my turn, if my translating ὅση δύναμις, "with all intention of spirit<sup>b</sup>," gives check to so many of Smectymnuus<sup>c</sup> as yet survive, who will have it "according to his ability," and thereby advance extempore prayer, I must tell them their own Beza<sup>d</sup> renders the phrase *quanta potest contentione*; I must tell them that the words in their native and proper energy can signify nothing else, witness Gregory Nazianzen<sup>e</sup>, who understood them better than they or I. Φέρε, ὅση δύναμις τὴν ἐπινίκιον 208 ἄδομεν ἐκέλευν ὥδῃν ἣν πότε ᾗσεν ὁ Ἰσραὴλ ἐπὶ τοῖς Αἰγυπτίοις τῇ ἐρυθρᾷ καταληφθεῖσιν<sup>f</sup>, &c.; "Come, let us with all intention of spirit chant that triumphant ode which sometime the Israelites sang upon the overthrow of the Egyptians in the Red sea." Ὅση δύναμις being limited precisely to ἐκέλευν ὥδῃν, utterly shuts out all arbitrary conceptions. To pursue my former purpose, one who was baptized by heretics, became somewhat afflicted in his conscience, suspecting his baptism for illegitimate, thereupon he resorts to Dionysius Alexandrinus, desiring that he might be re-baptized. Dionysius replied no, and assigned this reason for it, why he might not re-baptize, εὐχαριστίας ἐπακούσαντα καὶ συνεπιφθεγξάμενον τὸ Ἀμὴν<sup>g</sup>, "one who had been present at the mystical thanksgiving, and had with the congregation joined his Amen." The same fashion is extant in all the Greek liturgies, that of the Clementine Constitutions excepted. For the Latin Church let St. Ambrose<sup>h</sup> speak; *ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur, et tu dicis Amen*; "before the consecration," wherewith thanksgiving was joined, "it is called somewhat else, but after

<sup>b</sup> [See Thorndike, cap. x. § 25.]

<sup>c</sup> [Smectymnuus Redivivus, p. 5. "In that famous place of Just. Mart. Apol. ii., 'He who instructed the people prayed according to his ability.' Nor was this liberty in prayer taken away, and set and imposed forms introduced until the time that the Arian and Pelagian heresies did invade the Church." Defence of the Humble Remonstrance, &c. London, 1641, p. 14. "The words are ὅση δύναμις, that is, 'with all intention.' If Justin Martyr

said that ὁ προεστὼς (whom they somewhat guiltily translate 'The instructor of the people,') prayed, as they falsely term it, according to his ability: It is true; so do ours, and yet, God be thanked, we have a liturgy, and so had they."

<sup>d</sup> In 1 Cor. xiv. 16. [N. T. 1560. p. 555.]

<sup>e</sup> [Orat. iv. p. 83, t. i. opp.]

<sup>f</sup> [καλυφθεῖσι θαλάσση.]

<sup>g</sup> Euseb. Hist., lib. vii. c. 9.

<sup>h</sup> [De Mysteriis, cap. ix.]



CHAP. consecration it is styled the blood of Christ, and thou sayest  
VII. Amen.”

*Having in remembrance His blessed passion.*] This blessed Sacrament is *commemoratio Dominicæ passionis*, “a commemoration of our Saviour’s passion.” So was His express command when He first instituted this holy rite, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, “do this in remembrance of Me:” which words import somewhat more than a calling of His passion to our mind, a meditating and thinking upon it when we are conversant about that sacred action, as is vulgarly apprehended. Sure I am the primitive Church stretched it farther, and held herself obliged thereby, not only to a mental, but a vocal commemoration; therefore witness her liturgical formulas, constantly running after one tenor importing as much, μεμνημένοι ὦν δι’ ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι Θεέ παντοκράτορ<sup>i</sup>, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν; “making commemoration of what He suffered for us, we give Thee thanks, Almighty God, and so fulfil His appointment.” So the Constitutions<sup>k</sup>, whereby it is manifest not only that such commemoration was made, but that it was made upon the account of divine institution. In all the liturgies ascribed to St. James, St. Basil, St. Chrysostom, &c., the like commemoration passeth current. For the Latins listen to St. Ambrose<sup>l</sup>; *sacerdos dicit, Ergo memores gloriosissimæ ejus passionis, et ab inferis resurrectionis, et in cælum ascensionis, offerimus tibi, &c.*; “the priest says, Therefore commemorating His most glorious passion, resurrection from the dead, and ascension into heaven, we offer up unto thee,” &c. Agreeable to which is the now canon of the Mass; whence it is that the same Ambrose of the words, “do this in remembrance of Me,” gives this paraphrase, *mortem meam prædicabitis, resurrectionem meam annunciate, adventum sperabitis, donec iterum adveniam*, “ye shall set forth My death, declare My resurrection, and hope for My coming, until I shall come again.” Indeed St. Paul himself seems so to interpret them, saying, “for as often as ye shall eat this bread, and drink this cup, ye shew the

<sup>i</sup> [οὐχ’ ὅσον ὀφείλομεν, ἀλλ’ ὅσον  
δυνάμεθα.] 480.]

<sup>l</sup> De Sacram., lib. iv. c. 6.

<sup>k</sup> [Lib. viii. cap. 12. Labbei, t. i. p.

Lord's death till He come," 1 Cor. xi. 26, implying that annunciation or declaration of Christ's passion was usually made at the celebrating the Eucharist, which could no otherwise be than by verbal commemoration. CHAP. VII.

M *To the people in their hands.*] So was the celebration observed by Christ Himself, and so the primitive custom; the scrupulous person, mentioned before in Eusebius, is said *χειρας εἰς ὑποδοχὴν τῆς ἁγίας τροφῆς προτείνειν*, "to stretch out his hands for the receiving of the sacred food." So St. Cyprian, speaking of persons lapsed, who intruded to the Communion before they had performed those solemnities of penance which the Church required, saith, *plus modo in Dominum manibus et ore delinquant quam cum Dominum negaverunt*<sup>m</sup>. "They did more heinously offend God with their hands reached out to take, and their mouths open to devour, those precious symbols, than they did with their tongues when they denied Him." To the same purpose this father  
209 elsewhere very often, so also Clemens Alexandrinus, Augustine—who not? In tract of time some indiscreet persons, pretending greater reverence to the mysteries, as if they were defiled with their hands, were at the cost to provide certain saucers, or little plates of gold, (why not as well golden mouths and stomachs?) to receive it, until they were forbidden by the sixth council in Trullo<sup>n</sup>. Another abuse the Church of Rome brought in, where the priest puts it into the people's mouths, lest a crumb should fall beside, which, favouring transubstantiation, is by our Church discontinued.

N *Kneeling.*] The ancients made it their study to adorn the blessed Eucharist with all the appellations of honour they could devise, some called it *τελετῶν τελετήν*<sup>o</sup>, i. e. "the perfection of perfections;" some *φρικτὰ μυστήρια*<sup>p</sup>, "the dreadful mysteries;" some *τῶν μεγάλων μυστηρίων ἀντίτυπον*<sup>q</sup>, "the exemplar of high mysteries." The table on which it was laid was called *τράπεζα ἱερὰ*, "the holy table;" *τράπεζα*

<sup>m</sup> Cyprian de Lapsis.

<sup>n</sup> Can. 101.

<sup>o</sup> Dionys. Areop. [περὶ τῶν ἐν τῇ, σπνάξει τελουμένων.]

<sup>p</sup> Chrysost. [Hom. in diem Natal., μέλλοντες προσιέναι τῇ φρικτῇ καὶ

θείᾳ ταύτῃ τραπέζῃ καὶ ἱερᾷ μυσταγωγίᾳ, μετὰ φόβου καὶ τρόμου τοῦτο ποιεῖτε. Ib. Hom. in dict. Apost. 1 Cor. xi. 19, ἡ τράπεζα ἡ φρικτῶδης κοινῇ πᾶσι πρόκειται, καὶ πλουσίῳ καὶ πένητι.]

<sup>q</sup> Nazianz. [p. 56. tom. i. opp.]

CHAP.  
VII.

μυστικῇ, “the mystical table;” τράπεζα ἡ φρικώδης, “the terrible and dreadful table.” Much cost to slender purpose, if after all it be now discovered they were in the wrong, and that this Sacrament hath nothing of that veneration, nothing of that dreadfulness which they imputed to it, and that it is so tame and despicable an ordinance as will admit of any negligent posture, and that kneeling is too good for it. Miserable infatuation! Good God! how well mayest Thou say to those misled souls, as Augustus to him who entertained him meanly, “I did not think you and I had been so familiar.” Blessed Jesus! wert Thou so gracious to us wretches, as to leave and bequeath us this mystery of our eternal redemption, and great charter of all Thy benefits, and shall we dare to receive it in any other than the lowest and humblest posture? What is, if this be not, μὴ διακρίνειν τὸ σῶμα τοῦ Κυρίου, “not to discern the Lord’s body?” and what the consequence of that indistinction is, let all them consider who would avoid it. But it may be said, that kneeling was not the gesture of the primitive Church. Confessed, generally it was not; because their fashion was, upon Communion days, to pray standing; nevertheless the communicant was enjoined to receive those mysteries κύπτων πρόπῳ προσκυνήσεως καὶ σεβάσματος<sup>r</sup>, “bowing himself after the manner of veneration and adoration.” How can Augustine’s words be otherways truly interpreted, *nemo carnem illam manducat, nisi prius adoraverit*<sup>s</sup>, “let none presume to eat that flesh until he hath done his obeisance.” Nor was this œcumenical and universal practice, for Sozomen<sup>t</sup> tells a story of a woman, which to please her husband, coming to the Communion, took the bread when the priest gave it her, and kneeling down, as if it had been to secret prayer, conveyed it away, her maid (then by) privily stealing a piece of common bread into her hands, which she ate instead of the other; whence it appeareth that kneeling was not then interdicted. A gesture used by the Protestants of Bohemia<sup>u</sup>, upon whose custom, mentioned in their Confession, the French and Dutch

<sup>r</sup> Cyril. Catech. Myst. v.

<sup>s</sup> Aug. in Psal. xcvi. [xcix. adorete scabellum.]

<sup>t</sup> Hist., lib. viii. c. 5.

<sup>u</sup> Harm. Confess., p. 120. [Populus

autem fidelium usitatissime in genua procumbens hoc accipit, cum gratiarum actione, lætitia et hymnos accinendo sacrarum cantilenarum.]



Churches passed this judgment, *in hoc ritu suam cuique Ecclesie libertatem salvam relinquendam arbitramur*<sup>x</sup>, “as to this ceremony, we hold it fit that every Church be left to her own liberty.” A gesture which by Beza’s<sup>y</sup> own confession, *olim potuit cum fructu usurpari*, “might in times past have been used with edification.” In time past, why not now as well? yea, much rather, when, as the fear of reverting to popish idolatry is altogether vain, so the danger of apostatizing from Christ is very great, and no way sooner occasioned than by a sitting posture, it being observed by the Polish Church<sup>z</sup>, that the men who lapsed there into the Arian heresy were all such as addicted themselves to that posture at the Communion.

○ *The body of our Lord, &c.*] If you take a view of the elder forms, as they stand lateral to the Common Prayer, you may perceive this constituted by the coupling and uniting of the other two, which were before unhappily divorced. For the first  
 210 form in the first book, excluding the words commemorative of Christ’s death and passion, which those divine mysteries were ordered to represent; as it is the precise formula of the Mass-book, so might it be suspected as over-serviceable to the doctrine of transubstantiation, to which the Romanists applied it. Again, in the next book, the commemoration being let in, and the body and blood of Christ shut out, that real presence, which all sound Protestants seem to allow, might probably be implied to be denied. Excellently well done therefore was it of Queen Elizabeth’s Reformers, to link them both together; for between the body and blood of Christ in the Eucharist, and the sacramental commemoration of His passion, there is so inseparable a league, as subsist they cannot, unless they consist. A sacramental verity of Christ’s body and blood there cannot be, without the commemoration of His death and passion, because Christ never promised His mysterious (yet real) presence, but in reference to such commemoration. Nor can there be a true

<sup>x</sup> [Observ. iv. p. ead.]

<sup>y</sup> Bez. Epist. 12. [Tractat. Theolog. 1570. tom. iii. p. 220.]

<sup>z</sup> [Sessionis vero ad mensam Domini præter ritus in omnibus per Europam Evangelicis ecclesiis vulgo consuetos illi inter nos primi authores exstiterunt,

qui omnia temere in Ecclesia immutantes, et sine scientia Christum quasi imitantes, a nobis ad Arianismum perfidi transfugæ facti sunt.—Corpus Confessionum, 4to. 1612. p. 306. Poloniae Consensus. See also pp. 303, 309.]

CHAP. VII. commemoration without the body and blood exhibited and participated ; because Christ gave not those visible elements, but His body and blood to make that spiritual representation.

*Here the party receiving shall say, Amen.*] This order is a piece of reformation, wherein the Church of Scotland stands single and alone. I call it a piece of reformation, because it is the reviving of a very ancient custom. The same is the direction in the Constitutions ascribed to the Apostles. ‘Ο ἐπίσκοπος διδότην τὴν προσφορὰν, λέγων, Σῶμα Χριστοῦ καὶ ὁ δεχόμενος λεγέτω, Ἀμήν. ‘Ο δὲ διάκονος κατεχέτω τὸ ποτήριον, καὶ ἐπιδιδούς λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς καὶ ὁ πίνων λεγέτω, Ἀμήν<sup>a</sup>. “Let the bishop give the oblation of bread, saying, The body of Christ, and let him that receiveth it say, Amen. Then the deacon having the cup, and delivering it, let him say, The blood of Christ, the cup of salvation; and let him that drinketh say, Amen.” By St. Augustine it should seem to have been of general usage, saying, *universa Ecclesia accepto sanguine Christi dicit, Amen*<sup>b</sup>, “the universal Church at the receiving of the blood of Christ, answereth, Amen.” Thus you see upon what terms of conformity the Scotch service, in this particular, stands with the ancient practice.

Though I have neither rule nor text, in any one of the liturgies I discourse upon, engaging me to it; yet is it no extravagant vagary here, to take into consideration the general fashion used in our Church, in employing the congregation in singing, during the time of communicating; whether that time can be better transacted and laid out, than in psalms suitable to the subject of those blessed mysteries, not falling under dispute, must pass in the negative; this being so, the only concernment to which I am obliged is, to shew that the custom floweth from the prescript of primitive tradition, whereof the ancient liturgies are evidence enough, that, especially, exhibited in the Constitutions above mentioned. *Ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος ἐν τῷ μεταλαμβάνειν πάντας τοὺς λοιποὺς*<sup>c</sup>, “let the thirty-third<sup>d</sup> Psalm be said whilst the rest communicate.” For the African practice,

<sup>a</sup> Lib. viii. c. 13.

<sup>b</sup> Respons. ad quest. Orosii 49.

<sup>c</sup> Ubi supra.

<sup>d</sup> [i. e. the thirty-fourth of the English version. See also Bingham, lib. xv. cap. 5. § 10.]

speaks St. Augustine<sup>e</sup>; *mos cœperat apud Carthaginem ut hymni ad altare dicerentur de Psalmorum libro, sive ante oblationem, sive cum distribueretur populo quod fuisset oblatum.* CHAP. VII.

*Hunc morem Hilarius laicus, maledica reprehensione, ubicunque poterat, lacerabat, asserens fieri non oportere:* “a custom was begun at Carthage, that hymns out of David’s Psalms, both before the oblation, and at the distribution of it, should be sung. This fashion one Hilary, a layman, wheresoever he could, inveighed against, affirming it ought not to be done.”

Q And here we offer and present, &c.] This high and eminent place looketh big upon all those false clamours that our service is extracted from the Mass, challenging the authors thereof to exhibit where it is to be found in the canon of that Mass. No, to the utter shame of the Romish party, our Church upbraideth them, that whereas they contend so much for the propriety of the sacrifice of their Mass, the whole canon of that Mass hath not one syllable of this most proper sacrifice, this ἀμεριστὸς θυσία, “indivisible sacrifice,” of both bodies and souls, a sacrifice enjoined by Apostolical precept, Rom. xii. 1; and which did, in the primitive times, constitute an illustrious part of the Eucharistical office.

R Glory be to God on high.] Antiquity called this the angelical hymn; and, in truth, being angelical, it must be a hymn; αἱ ἄνω δυνάμεις ὑμνοῦσιν, οὐ ψάλλουσιν, saith Chrysostom<sup>f</sup>, “angels and the celestial choir send forth hymns, they sing not psalms.” And so Clemens Alexandrinus<sup>g</sup>, ὕμνοι ἔστων τοῦ Θεοῦ αἱ ᾠδαὶ, “let hymns be only the praises of God:” the reason is, οἱ ψαλμοὶ πάντα ἔχουσιν, οἱ δὲ ὕμνοι πάλιν οὐδὲν ἀνθρώπινον<sup>h</sup>: “psalms contain all things both divine and moral, hymns only the praises of God.” Called it is the angelical hymn, because the first part thereof is the nativity-carol, mentioned Luke ii. 13, sung by the Angels; the rest was composed by ecclesiastical doctors; some think St. Hilary; and the fourth council of Toledo<sup>i</sup> seemeth to imply as much: but the Constitutions of Clemens persuade me it was of earlier entrance, it being there completely the same with ours in all materials, but disposed in two several

<sup>e</sup> Retract., lib. ii. c. 11.

<sup>f</sup> [Hom. ix. in ep. ad Coloss.]

<sup>g</sup> [Pædagog., lib. ii. 4.]

<sup>h</sup> [Chrysost. ut supra.]

<sup>i</sup> [Can. xiii.]



CHAP. VII. prayers, and is that *ἑωθινὸς ὕμνος*, that morning hymn, as I suppose, to which Epiphanius, a great follower of Clemens, relateth in a place formerly cited<sup>k</sup>. Part it was of the *Missa Catechumenorum*, in the Mass-book, but worthily translated into the Communion service by our discreet Reformers, it being formerly mislaid; this being its proper *ubi*, or place, for two reasons: first, because it is a hymn. To sing a hymn after the distribution of the elements is conformity to the mode of Christ<sup>l</sup>; *ὁρᾷς ὅτι ἡ ἐσχάτη μετὰ τὴν θυσίαν εὐχὴ κατ' ἐκείνον γίνεται τὸν τύπον*; i. e. “thou seest that the last prayer after the Eucharist is celebrated, is made in imitation of our Saviour’s practice.” Again, it is a compound piece, made up partly of doxology, partly of prayer; and of prayer addressed to Jesus Christ, the Lamb of God: now it is improper to apply ourselves to Christ, before the action of participation is past: the reason is, because the blessed Eucharist is a sacrifice, wherein our Saviour Christ is considered as an immaculate lamb, offered upon the Altar to God the Father for the remission of our sins. And this I take to be the meaning of the third council of Carthage decreeing<sup>m</sup>, *ut nemo in precibus, vel Patrem pro Filio, vel Filium pro Patre nominet, et cum Altari assistitur, semper ad Patrem dirigatur oratio*: “that no man name the Father for the Son, nor the Son for the Father, in public prayers, and when any officiate at the Altar,” viz. before distribution of the elements, “that the prayer be always directed to the Father.” For which I can assign no other reason, but because Christ is then the great sacrifice, and the Father is the person to be appeased.

*The peace of God.*] This benediction is a peculiar of the bishop’s office, if present, because “the less is blessed of the greater,” Heb. vii. 7; *ὁ ἱερεὺς ποιεῖ ἀπόλυσιν*“, “the principal priest dismisseth the people with his blessing.” After this pronounced, the deacon usually said, *πορεύεσθε ἐν εἰρήνῃ*“, “Go in peace:” when the people received it they bowed down their heads<sup>p</sup>; *κλινόντων αὐτῶν τὰς κεφαλὰς, εὐλογεῖτω αὐτοὺς ὁ ἐπίσκοπος*, “let the bishop give the benediction,

<sup>k</sup> [See p. 102.]

<sup>l</sup> Chrysost. Hom. de Bapt. Christi.

<sup>m</sup> Can. 23.

Chrysost. lit. [Goar, p. 31.]

<sup>o</sup> Chrysost. in eos qui Pasch. jejun.

[tom. i. p. 614.]

<sup>p</sup> Clem. Const.

the people bowing down their heads." This gesture imports a kind of adoration. Ecclus. l. 21, the Jews are said to "bow down themselves to worship the Lord:" so in the primitive Church the Energumeni were commanded to bow their heads, and τῷ σχήματι τοῦ σώματος ποιεῖσθαι τὰς ἱκετηρίας<sup>q</sup>, "in that fashion to perform their bodily reverence."

T<sup>212</sup> Upon the holy-days, if there be no Communion.] Anciently, upon holy-days, Communions were constant, and consequently oblations, wherefore Proclus saith, ἑορτή ἐστὶ πενήτων θερὸς<sup>r</sup>, "a festival is the poor man's harvest," because he had then his dividend of offerings. But afterward, as devotion relaxed, they were content with Sundays, appointing, nevertheless, that which they called *Missam Catechumenorum*, the service of the catechumens, to be used upon such days as there was no Communion; and this went under the appellation of *Missa sicca*, dry mass<sup>s</sup>. To speak in particular of our Church, this rubric is a very pious and prudent provision: what pity were it the congregation should, for default of a Communion, be deprived of that excellent *exhomologesis*, confession of sins implied in that κύριε ἐλέησον, "Lord have mercy upon us," and invocation of God's gracious assistance, which the decalogue service constrains us to? What is there in those collects succeeding, what in the Constantinopolitan Creed, what in the prayer for the whole state of Christ's Church, which createth in them an inseparable relation to the Eucharist, or which may not exceedingly officiate to the edification of the assembly at all times, would leisure permit? Nay, how absurd would it seem to celebrate those holy-days, and merely for the defect above said to turn out of doors so large portions of holy Scripture as the epistles and gospels, these last, with their collects, giving us the only account why these days are observed.

Under the notion of holy-days in this place, such Sundays are also to be comprehended, on which there is no Communion, in country villages, where congregations are thin: for

<sup>q</sup> Chrysost. de Incomprehensibili Dei Nat.

<sup>r</sup> De Incarn., Oratio iii.

<sup>s</sup> Durand. Ration., lib. iv. cap. 1. [Missa sicca dicitur quoniam si sacer-

dos non potest conficere, quia forte jam celebravit vel ob aliam causam, potest accepta stola epistolam et evangelium legere et dicere orationem dominicam et dare benedictionem.]

CHAP. Sundays are put into the catalogue of holy-days, in the act of  
 VII. parliament, and order of our Church.

But it is ordered here only what shall be said for the second service, without determining the place where, and this hath been a very intricate, and almost interminable question. The visitation articles of some bishops enjoined it to be read at the holy table, placed at the east end of the chancel, and the late archbishop<sup>t</sup> inferreth direction for it from the rubric before the Communion, appointing that the "priest standing at the north side of the holy table, shall say the Lord's prayer with that which followeth." But this order hath reference to the Communion time, the rubric is expressly so; and in Communion time, I have evidently demonstrated before, the table was to be placed in the middle of the church or chancel<sup>u</sup>, and consequently I conceive this rubric referreth not to this service out of Communion time; where then is it to be read? I agree, at the holy table set altarwise, at the east end; and in this, I persuade myself the bishops were right, though they perhaps mistook the reason; so it was, I am certain, in the first Reformation, the rubric parallel to ours ordering all these things to be said at the Altar. But it may be said, the second Reformation expunging this rule, as to this particular, we may presume it meant to reform the practice also. I answer, our Reformers are best understood by their own orders; now this rule constitutes this service either as a label annexed to morning prayer, or parcel of the Communion service: take which you will, by the order of the Church it must be said at the holy table set altarwise, at the east end; for there regularly ought both the morning and the Communion office to be read out of Communion time. As for the morning prayer, both it and evening prayer shall be used in the accustomed

<sup>t</sup> [Laud's Speech in the Star Chamber, June 14, 1637. "The eleventh innovation is the reading of the second service at the Communion-table or the Altar. To this, *first*, I can truly say that since my own memory this was in use in very many places, as being most proper, and by little and little this ancient custom was altered, and in those places first where the emissaries of this faction came to preach. And now, if any in authority offer to reduce it, this

ancient course of the Church is by and by called an innovation. *Secondly*, with this the rubrics of the Common Prayer-book agree; so that not only the Communion, but the prayers which accompany the Communion (which are commonly called the second service) are to be read at the Communion-table. Therefore, if this be an innovation, it is made by the rubric."]

<sup>u</sup> See note D, chap. vi.



place of the church, chapel, or chancel: so are the very words of the rubric<sup>x</sup>. The accustomed place was then, without dispute, the choir; for all along Queen Mary's days, nay, from her death, being the 27th of November, to the Feast of St. John Baptist, when this common prayer was to commence by the statute, Matins and Mass, yea, all divine offices were performed after the popish manner, and that was undoubtedly in the choir, at the high Altar, and consequently to that place must the word accustomed have relation in this rubric. True it is, there is an exception against this rule, in case the ordinary shall otherwise determine: so that till the ordinary shall state it otherwise, the rule holds firm, and consequently, morning prayer with all its appendants (not otherwise settled by express order) is to be said at the Altar. Now if it be considered as part of the Communion service, the words of the rubric are express; "the priest standing at the north side  
213 of the table shall say," &c. So he is to stand and officiate at the north side of the table, and this, out of Communion time, must be situated at the east end, and consequently the service to be read there.

V *Although no order, &c.*] How, by whom, or upon what account, and inducement, this excellent rubric, anciently called "a protestation touching the gesture of kneeling," came to be omitted in Queen Elizabeth's liturgy, I cannot determine, and would gladly learn.

W *And if any of the bread or wine remain, &c.*] In the primitive Church, the bread and wine was taken from a large table (which was the receptacle of all the offerings), so much in quantity as the priest officiating judged sufficient for the communicants. These elements, thus separated from their fellows, were consecrated apart for the service to which they were destined; but because so great a portion was usually blessed, as did afford some overplus, it was therefore judged necessary some order should be taken for a decent disposal of those analects and remains: this was done at first by sending some parcels to absent friends, as pledges and tokens of love and agreement in the unity of the same faith, whereof Eusebius<sup>y</sup> maketh mention in Irenæus's epistle to Pope

<sup>x</sup> Rubric before morning prayer.

<sup>y</sup> Hist. Eccles., lib. v. c. 24. [ἐπέμπον εὐχαριστίαν.]

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VII.

Victor. But this custom being abused, was interdicted by the council of Laodicea<sup>z</sup>; *περὶ τοῦ μὴ τὰ ἅγια εἰς λόγον εὐλογίας κατὰ τὴν ἑορτὴν τοῦ Πάσχα εἰς ἑτέρας παροικείας μεταπέμπειν*: “that the consecrated bread be no more sent abroad to other parishes at Easter, under the notion, and in resemblance of the blessed loaves.” After this the remains began to be divided amongst the clergy; *τὰς περισσευούσας ἐν τοῖς μυστικοῖς εὐλογίας κατὰ γνώμην τοῦ ἐπισκόπου ἢ τῶν πρεσβυτέρων οἱ διακόνου διανεμέτωσαν τῷ κλήρῳ*, saith Clemens<sup>a</sup>: “what is left of the consecrated elements, let the deacons divide among the clergy:” and sometimes the other communicants were allowed their share; *τὰ προσφερόμενα εἰς λόγον θυσίας, μετὰ τὰ ἀναλισκόμενα εἰς τὴν τῶν μυστηρίων χρείαν, οἱ κληρικοὶ διανεμέσθωσαν, καὶ οἱ σὺν αὐτοῖς πιστοὶ ἀδελφοὶ*<sup>b</sup>: “let the clergy, and with them the faithful brethren, divide amongst themselves the oblations of the Eucharist, when every one hath participated.” As for the order of our Church, it is very circumspect, for, by saying the curate shall have it to his own use, care thereby is taken to prevent the superstitious reservation of this Sacrament, as the papists formerly practised.

*At the least three times in the year.*] So did the council of x Agatha<sup>c</sup> decree, prescribing these very days. <sup>d</sup>*Qui in natali Domini, Paschate et Pentecoste non communicaverint, catholici non credantur, nec inter catholicos habeantur*: “they which do not communicate at the nativity of our Lord, Easter, and Pentecost, let them not be accounted amongst the members of the Catholic Church.” So also the Belgic Church<sup>e</sup>; *commodum erit die Paschates, Pentecostes et nativitatis salvificæ, Dominicam cœnam celebrari*: “it is very convenient that the Lord’s supper be celebrated on Easter, Whitsuntide, and on the birthday of our Saviour.” The word parishioner must here be understood according to several qualifications and capacities. First, it intendeth the laity, and therefore this rubric is no dispensation to the clergy belonging to cathedrals, who are still obliged to receive every Sunday, “unless they

<sup>z</sup> Can. 14.

<sup>a</sup> Constit., lib. viii. c. 31.

<sup>b</sup> Theophil. Alex. can. 7. apud Balsam., [p. 230.]

<sup>c</sup> Can. 18. [de laicis, quibus temporibus communicare debeant.]

<sup>d</sup> [Seculares.]

<sup>e</sup> Can. 63.

shew cause to the contrary." Secondly, it meaneth such as can say their catechism, and have been confirmed, as is in the rubric at the end of Confirmation. Lastly, it importeth infants also, which in the second qualification it excluded, for it is said, "every parishioner shall also receive the Sacraments," &c., meaning when infants, baptism, and when of riper years, the Eucharist; else we make more than two Sacraments, contrary to our Church catechism.



## CHAPTER VIII.

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### COMMON PRAYER.

#### THE MINISTRATION OF (A) BAPTISM, TO BE USED IN THE CHURCH.

##### 1 B. OF EDWARD VI.

#### OF THE ADMINISTRATION OF PUBLIC BAPTISM TO BE USED IN THE CHURCH.

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It appeareth by ancient writers, that the (B) Sacrament of baptism, in the old time, was not commonly ministered but at two times in the year, (C) at Easter and Whitsuntide; at which time it was openly ministered in the presence of all the congregation; which custom now being grown out of use (although it cannot, for many considerations, be well restored again,) yet it is thought good to follow the same as near as conveniently may be; wherefore the people are to be admonished that it is most convenient that baptism should not be ministered but upon Sundays, and other holy-days, when the most number of people may come together, as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism of infants every man present may be put in remembrance of his own profession made to God in baptism. For which cause also it is expedient that baptism be ministered in the English tongue: nevertheless, if necessity so require, children [1 B. of Edw. VI. "ought at all times to be baptized, either at the church, or else at home"] may at all times be baptized at home.

#### *Public Baptism.*

When there are children to be baptized upon the Sunday or holy day, the parents shall give knowledge overnight, or in the morning, afore the beginning of morning prayer, to the curate. And then the godfathers, godmothers, and people,

with the children, (D) must be ready at the font, [1 B. of Edw. VI. "at the church door,"] either immediately after the last [1 B. of Edw. VI. "canticle"] lesson at morning prayer, or else immediately after the last [1 B. of Edw. VI. "canticle"] lesson at evening prayer, as the curate by his discretion shall appoint. And then standing there, the priest shall ask whether the children be baptized or no? If they answer No, then shall the priest say thus :

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Dearly beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew, of water and the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy He will grant to these children that thing which by nature they cannot have, that they may be baptized with water<sup>a</sup> and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

Then the priest shall say, Let us pray.

Almighty and everlasting God, which of Thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely send the children of Israel, Thy people, through the Red sea, figuring thereby the holy baptism: and by the baptism of Thy well-beloved Son Jesus Christ, didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin. [Scotch Lit. "sanctify this fountain of baptism, Thou which art the 'sanctifier of all things."'] And further, we beseech Thee for Thy infinite

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Almighty and everlasting God, which of Thy justice didst destroy, by floods of water, the whole world for sin, except eight persons, whom of Thy mercy (at the same time) Thou didst save in the ark: and when Thou didst drown in the Red sea wicked King Pharaoh with all his army, yet (at the same time) Thou didst lead Thy people, the children of Israel, safely through the midst thereof, whereby Thou didst figure the washing of Thy holy baptism. And by, &c.

<sup>1</sup> The water in the font shall be changed twice in the month at least: and before any child be baptized in the water so changed, the presbyter or minister shall say at the font the words thus inclosed, [ ].

<sup>a</sup> [1 B. Edw. VI. "water and" omitted.]

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mercies, that Thou wouldst mercifully look upon these children, sanctify and wash them with the Holy Ghost, that they being delivered from Thy wrath, may be received into the ark of Christ's Church, and being stedfast in faith, joyful through hope, and rooted in charity,

May so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord. Amen.

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May ever serve Thee, and finally attain to everlasting life, with all Thy holy and chosen people. This grant us, we beseech Thee, for Jesus Christ's sake, our Lord. Amen.

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Here shall the priest ask what shall be the name of the child, and when the godfathers and godmothers have told the name, then shall he make a (F) cross upon the child's forehead and breast, saying,

N. receive the sign of the holy cross, both in thy forehead and in thy breast, in token that thou shalt not be ashamed to confess thy faith in Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue His faithful soldier and servant unto thy life's end. Amen.

And this he shall do, and say, to as many children as be present to be baptized, one after another.

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Let us pray,

Almighty and immortal God, &c.

Common Prayer.

Almighty and immortal God, the aid of them that need, the helper of all that flee to Thee for succour, the life of them that believe, and the resurrection of the dead; we call upon Thee for these infants, that they coming to Thy holy baptism, may receive remission of their sins by spiritual regeneration. Receive them, O Lord, as Thou hast promised by Thy well-beloved Son, saying, Ask, and you shall have;



seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us that ask, let us that seek find, open the gate unto us that knock, that these infants may enjoy the everlasting benediction of Thy heavenly washing, and may come to the eternal kingdom which Thou hast promised by Christ our Lord. Amen.

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Then let the priest, looking upon the children, say,

I command thee (G) unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism, and to be made members of His body, and of His holy congregation; therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy angels, and presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His most precious blood, and by this His holy baptism calleth to be of His flock.

Then shall the priest say,

The Lord be with you.

The people.

And with thy spirit.

The minister.

Hear now the gospel written by St. Mark.

At a certain time they brought children unto Christ, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was displeased, and said unto them, Suffer little children to come unto Me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, whosoever doth not receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in His arms, He put His hands upon them, and blessed them.

After the gospel is read, the minister shall make this brief exhortation upon the words of the gospel.

Friends, you hear in this gospel the words of our Saviour

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Christ, that He commanded the children to be brought unto Him: how He blamed those that would have kept them from Him; how He exhorted all men to follow their innocency. You perceive how by His outward gesture and deed, He declared His good will toward them: for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt not ye, therefore, but earnestly believe, that He will likewise favourably receive these present infants: that He will embrace them with the arms of His mercy, that He will give unto them the blessing of eternal life, and make them partakers of His everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father toward these infants, declared by His Son, Jesus Christ, and nothing doubting but that He favourably alloweth this charitable work of ours, in bringing these children to His holy baptism: let us faithfully and devoutly give thanks unto Him, and say,

[1 B. of Edw. VI. And say the prayer which Himself hath taught, and in declaration of our faith, let us recite also the articles contained in our Creed.]

Here the minister, with the godfathers and godmothers, and people present, shall say,

Our Father which art in heaven, &c.

And then shall say openly,

I believe in God, the Father Almighty, &c.

The priest shall add also this prayer;

Almighty and everlasting God, heavenly Father, we give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee; increase this knowledge, and confirm this faith in us evermore: give Thy Holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with Thee and Thy Holy Spirit now and for ever. Amen.

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[Then let the priest take one of the children by the right hand, the other being brought after him. And coming into the church, toward the font, say, The Lord vouchsafe to re-

ceive you into His holy household, and to keep and govern you alway in the same, that you may have everlasting life. Amen. Then standing at the font the priest shall speak &c.]

Then shall the minister speak unto the godfathers and godmothers on this wise,

Well-beloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay His hands upon them, to bless them, to release them of their sins, to give them the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in His gospel, to grant all these things that ye have prayed for: which promise He, for His part, will most surely keep and perform. Wherefore, after this promise made by Christ, these infants must also faithfully, for their part, promise by you, that be their sureties, that they will forsake the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments.

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Then shall the minister demand (H) of the godfathers and godmothers these questions following:

(I) Dost thou forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnal desires of the flesh; so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Then shall the priest demand of the child (which shall be first baptized) the questions following; first naming the child, and saying,

N. Dost thou forsake the devil and all his works?

Answer.

I forsake them.

Minister.

Dost thou forsake the vain pomp and glory of the world, with all the covetous desires of the same?

Answer.

I forsake them.

Minister.

Dost thou forsake the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?



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Minister.

Dost thou believe in God, the Father Almighty, Maker of heaven and earth? And in Jesus Christ His only-begotten Son our Lord? And that He was conceived by the Holy Ghost, born of the Virgin Mary, that He suffered under Pontius Pilate, was crucified, dead, and buried, that He went down into hell, and also did rise again the third day, that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? And dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and everlasting life after death.

Answer.

All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Then shall the minister say,

O merciful God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Answer.

I forsake them.

Minister.

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

Answer.

I believe.

Minister.

Dost thou believe in Jesus Christ His only-begotten Son our Lord? &c.

Answer.

I believe.

Minister.

Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, remission of sins, resurrection of the flesh, and everlasting life after death?

Answer.

I believe.

Minister.

What dost thou desire?

Answer.

Baptism.

Minister.

Wilt thou be baptized?

Answer.

I will.

Grant that all carnal affections may die in them, and that all things belonging to the spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory and triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to Thee by our office and ministry, may also be endued with Thy heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end: Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and of the Holy Ghost: Regard, we beseech Thee, the supplications of the congregation, and grant that all Thy servants which shall be baptized in this water, [Scotch Lit. "which we here bless and dedicate in Thy Name to this spiritual washing,"] may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord.

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Then shall the minister take the child in his hands, and ask the name, (K) and naming the child, shall (L) dip it in water, so it be discreetly and warily done, saying,

Then shall the priest take the child in his hands, and ask the name; and naming the child, shall dip it in the water (M) thrice; first dipping the right side, secondly the left side, the third time dipping the face toward the font; so it be discreetly and warily done, saying,

221 N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

N. I baptize thee, &c.

And if the child be weak, it shall suffice to pour water upon it, saying the same words:

And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words, I baptize thee, &c.

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N. I baptize thee in the  
Name of the Father, and of  
the Son, and of the Holy  
Ghost. Amen.

Then the godfathers and  
godmothers, shall take and  
lay their hands upon the  
children, and the minister  
shall put upon him his  
white vesture (N) com-  
monly called the chrisome,  
and say,

Take this white vesture for a token of the innocence which,  
by God's grace in this holy Sacrament of baptism, is given  
unto thee: and for a sign whereby thou art admonished, so  
long as thou livest, to give thyself to innocence of living; that  
after this transitory life, thou mayst be partaker of the life  
everlasting. Amen.

Then the priest shall (O) anoint the infant upon the head,  
saying,

Omitted in  
Bucer.

Almighty God, the Father of our Lord Jesus Christ, who  
hath regenerate thee by water and the Holy Ghost, and hath  
given unto thee remission of all thy sins: He vouchsafe to  
anoint thee with the unction of His holy Spirit, and bring  
thee to the inheritance of everlasting life. Amen.

Omitted in  
Bucer.

When there are many to be baptized, this order of demand-  
ing, baptizing, putting on the chrisome, and anointing,  
shall be used severally with every child: those that be  
first baptized departing from the font, and remaining in  
some convenient place within the church, until all be bap-  
tized.

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(P) Then the minister shall make a cross upon the child's  
forehead, saying,

We receive this child into the [Scotch Lit. "Church of  
Christ,"] congregation of Christ's flock, and do sign him with  
the sign of the cross, in token that hereafter he shall not be  
ashamed to confess the faith of Christ crucified, and manfully  
to fight under His banner against sin, the world, and the  
devil, and to continue Christ's faithful soldier and servant  
unto his life's end. Amen.



Then shall the minister say,

Seeing now, dearly beloved brethren, that these children be regenerate, and grafted into the body of Christ's congregation, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may lead the rest of their life according to this beginning.

Then shall be said,

Our Father, which art in heaven, &c.

Then shall the minister say,

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy congregation: And humbly beseech Thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may crucify the old man, and utterly abolish the whole body of sin; that as he is made partaker of the death of Thy Son, so he may be partaker of His resurrection; so that finally, with the residue of Thy holy congregation, He may be inheritor of Thine everlasting kingdom, through Christ our Lord. Amen.

At the last end, the minister calling the godfathers and godmothers together, shall say this exhortation following:

Forasmuch as these children have promised by you to forsake the devil and all his works, to believe in God, and to serve Him: you must remember that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, ye shall call upon them to hear sermons: And chiefly ye shall provide that they may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe to his soul's health; and that these children may be virtuously brought up to lead a godly and a Christian life, remembering always that baptism doth represent unto us our profession; which is, to follow the example of our Saviour

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This exhortation, with the Lord's Prayer and thanksgiving following, are omitted in 1 B. of Edw. VI.

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Christ, and to be made like unto Him, that as He died and rose again for us, so should we, which are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

1 B. of Edw. VI.

The minister shall command that the children be brought to the bishop to be confirmed of him, so soon as they can say in their vulgar tongue the articles of the faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the catechism set forth for that purpose, accordingly as it is there expressed.

The ministers shall command that the chrisomes be brought to the church, and delivered to the priests after the accustomed manner, at the purification of the mother of every child.

And that the children be brought to the bishop to be &c.

And so let the congregation depart in the name of the Lord.

Omitted in  
Bucer.

Note, that if the number of children to be baptized, and multitude of people present, be so great that they cannot conveniently stand at the church door; then let them stand within the church, in some convenient place nigh unto the church door, and there all things be said and done, appointed to be said and done at the church door.

That enclosed thus  
□ omitted  
in 1 and 2  
B. Ed. VI.

(q) OF THEM THAT ARE TO BE BAPTIZED IN PRIVATE HOUSES IN TIME OF NECESSITY, [BY THE MINISTER OF THE PARISH, OR ANY OTHER LAWFUL MINISTER THAT CAN BE PROCURED.] 223

*The pastors and curates shall often admonish the people, that they defer not the baptism of infants any longer than the Sunday or holy-day next after the child be born, unless upon a great and reasonable cause declared to the curate, and by him approved.*

*And also they shall warn, that, without great cause and necessity, they<sup>b</sup> procure not their children to be baptized at home in their houses. And when great need shall compel them so to do, then baptism shall be administered on this fashion.*

<sup>b</sup> [1 and 2 B. Edw. VI. "baptize not children."]

## Common Prayer.

1 & 2 B. Ed. VI. & Lit. Q. Eliz. CHAP. VIII.

First let the lawful minister and them that be present call upon God for His grace, and say the Lord's Prayer, if the time will suffer. And the child being named by some one that is present, the said lawful minister shall dip it in the water, or pour water upon it, saying these words :

First let them that be present call upon God for His grace, and say the Lord's Prayer, if the time will suffer. And then (R) one of them shall name the child, and dip him in the water, or pour the water upon him, saying these words :

**s I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.**

And let them not doubt that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. But yet nevertheless if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent,

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That if the priest or minister of the same parish did himself baptize that child, the congregation may be certified of the true form of baptism by him privately before used. Or

To the intent the priest may examine and try whether the child be lawfully baptized or no ; and if those that bring any child to the church, &c.

if the child were baptized by any other lawful minister, that then the minister of the parish where the child was born or christened shall examine and try whether the child be lawfully baptized or no. In which case if those that bring any child to the church, do answer that the same child is already baptized, then shall the minister examine them farther, saying,

## Common Prayer.

1 &amp; 2 B. Ed. VI. &amp; Lit. Q. Eliz.

**By whom was the child baptized?**

By whom was the child baptized?

**Who was present when the child was baptized?**

Who was present when the child was baptized?

**And because some things**

Whether they called upon



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essential to this Sacrament God for grace and succour in  
may happen to be omitted, that necessity?  
through fear or haste, in such  
times of extremity, therefore I  
demand further of you,

(T) With what matter was  
the child baptized?

With what thing or what 224  
matter they did baptize the  
child?

(V) With what words was  
the child baptized?

With what words the child  
was baptized?

Whether think you the  
child to be lawfully and per-  
fectly baptized?

Whether they think the  
child to be lawfully and per-  
fectly baptized?

And if the minister shall prove by the answers of such as  
brought the child, that all things were done as they ought  
to be, then shall not he christen the child again, but shall  
receive him as one of the flock of the true Christian people,  
saying thus :

I certify you, that in this case ye have done well, and ac-  
cording unto due order, concerning the baptizing of this child,  
which being born in original sin, and in the wrath of God, is  
now by the labor of regeneration in baptism, received into the  
number of the children of God, and heirs of everlasting life.  
For our Lord Jesus Christ doth not deny grace and mercy  
unto such infants, but most lovingly doth call them unto Him,  
as the holy gospel doth witness to our comfort, on this wise :

At a certain time they brought children unto Christ, that  
He should touch them, and His disciples rebuked those that  
brought them. But when Jesus saw it, He was displeased,  
and said unto them, Suffer little children to come unto Me,  
and forbid them not, for to such belongeth the kingdom of God.  
Verily I say unto you, Whosoever doth not receive the king-  
dom of God as a little child, he shall not enter therein. And  
when He had taken them up in His arms, He put His hands  
upon them and blessed them.

After the gospel is read, the minister shall make this ex-  
hortation upon the words of the gospel.

Friends, you hear in this gospel the words of our Saviour  
Christ, that He commanded the children to be brought unto

Him: how He blamed those that would have kept them from Him: how He exhorted all men to follow their innocency. Ye perceive how by His outward gesture and deed He declared His good will toward them: for He embraced them in His arms, He laid His hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that He hath likewise favourably received this present infant, that He hath embraced him with the arms of His mercy, that He hath given unto him the blessing of eternal life, and made him partaker of His everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by His Son Jesus Christ toward this infant: let us faithfully and devoutly give thanks unto Him, and say the prayer which the Lord Himself taught, and in declaration of our faith let us recite the articles contained in our Creed.

Here the minister, with the godfathers and godmothers, shall say,

Our Father which art in heaven, &c.

Common Prayer.

Then shall the priest demand the name of the child, which being by the godfathers and godmothers pronounced, the minister shall say,

Dost thou in the name of this child forsake the devil  
225 and all his works, the vain  
pompe and glory of the world,  
with all the covetous desires of  
the same, the carnal desires  
of the flesh, and not to follow  
and be led by them?

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Then shall they say the Creed, and then the priest shall demand the name of the child, which being by the godfathers and godmothers pronounced, the priest shall say,

Dost thou forsake the devil  
and all his works?

Answer.

I forsake them.

Minister.

Dost thou forsake the vain  
pompe and glory of the world,  
with all the covetous desires  
of the same?

Answer.

I forsake them.

Minister.

Dost thou forsake the car-  
nal desires of the flesh, so

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Answer.

I forsake them all.

Minister.

Dost thou in the name of this child profess this faith, to believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only-begotten Son our Lord, and that He was conceived by the Holy Ghost, born of the Virgin Mary, that He suffered under Pontius Pilate, was crucified, dead and buried, that He went down into hell, and did also rise again the third day, that He ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence He shall come again, at the end of the world, to judge the quick and the dead? And do you in his name believe in the Holy Ghost? the holy Catholic Church? the communion of saints? the remission of sins? resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly believe.

that thou wilt not follow, nor be led by them?

Answer.

I forsake them.

Minister.

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

Answer.

I believe.

Minister.

Dost thou believe in Jesus Christ His only-begotten Son our Lord, &c.

Answer.

I believe.

Minister.

Dost thou believe in the Holy Ghost, &c.

Answer.

I believe.

Then the minister shall put the white vesture, commonly called the chrisome, upon the child, saying,

Take this white vesture, &c.



Let us pray.

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Almighty and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast boughsafed to call us to the knowledge of Thy grace, and faith in Thee: increase this knowledge, and confirm this faith in us evermore: give Thy holy Spirit to this infant; that he, being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue Thy servant, and attain Thy promise, through the same our Lord Jesus Christ, Thy Son, who lieth and reigneth with Thee in the unity of the same Holy Spirit everlastingly. Amen.

Then shall the minister make this exhortation to the godfathers and godmothers.

Forasmuch as this child hath promised by you to forsake the devil and all his works, to believe in God, and to serve Him: you must remember that it is your part and duty to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear sermons: and chiefly ye shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life, remembering always that baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so should we which are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

And so forth, as in Public Baptism.

But if they which bring the infants to the church, do make such uncertain answers	(W) But if they which bring the infants to the church do make an uncertain an-
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to the priest's<sup>c</sup> questions, at that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of baptism,) then let the priest<sup>d</sup> baptize it in form above written, concerning Public Baptism, saving that at the dipping of the child in the font he shall use this form of words,

answer to the priest's questions, and say that they cannot tell what they thought, did, or said, in that great fear and trouble of mind, (as oftentimes it chanceth,) then let the priest baptize him in form above written, concerning public baptism, saving that at the dipping the child in the font, he shall use this form of words,

If thou be not already baptized, *N.* I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

#### 1 B. of Edw. VI.

The water in the font shall be changed every month once at the least, and afore any child be baptized in the water so changed, the priest shall say at the font these prayers following :

O most merciful God, our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of Thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in the likeness of a dove ; send down, we beseech Thee, the same Thy holy Spirit, to assist us, and to be present at this our invocation of Thy holy Name : sanctify ✠ this fountain of baptism, Thou that art the sanctifier of all things, that by the power of Thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant to all them which at this fountain forsake the devil

<sup>c</sup> [Scotch Lit. "presbyter's."]

<sup>d</sup> [Scotch Lit. "presbyter's."]

and all his works, that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen. CHAP.  
VIII.

Whosoever shall confess Thee, O Lord, recognise him also in Thy kingdom. Amen.

Grant that all sin and vice here may be so extinct, that they never have power to reign in Thy servants. Amen.

Grant that whosoever here shall begin to be of Thy flock, may evermore continue in the same. Amen.

Grant that all they, which for Thy sake in this life do deny and forsake themselves, may win and purchase Thee, O Lord, which art everlasting treasure. Amen.

Grant that whosoever is here dedicated to Thee, by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O blessed Lord God, who dost live and govern all things, world without end. Amen.

The Lord be with you.

Answer.

And with thy spirit.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of His most precious side, both water and blood, and gave commandment to His disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Son, and of the Holy Ghost: Regard, we beseech Thee, the supplications of the congregation, and grant that all Thy servants which shall be baptized in this water, may receive the fulness of Thy grace, and ever remain in the number of Thy faithful and elect children, through Jesus Christ our Lord.



# ANNOTATIONS

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UPON

## CHAPTER VIII.

CHAP. (A) Baptism, how called in antiquity ; why *φῶτισμα*, or ‘illumination.’  
 VIII. Barnabas’s epistle corrected. Why the ‘laver of regeneration,’ a dissent from Mr. Selden and Dr. Hammond about its derivation. (B) Sacrament, what ; whence derived ; *Sacramentum* and *jusjurandum* differ. Baptism most properly a Sacrament : why the office, in order of place, after the Communion. (C) Easter and Whitsuntide, why anciently times allotted for baptism. (D) Rivers the first fonts. Baptisteries when erected, the Directory *felo de se*. (E) Sanctifying of water, what it meaneth. (F) Two signings with the cross anciently relating to baptism, one before, and the other after. Why the cross used in our Church after baptism. (G) The form of ancient exorcism. (H) Interrogatories moved to infants, vindicated by the primitive practice, and parallel with the civil usages of others. (I) Abrenunciation ancient, several modes observed therein. (K) Imposition of names, why used at baptism. (L) Dipping not necessary. England noted of singularity in that particular. Inconveniences thereof. Many baptized in the same baptisteries. Women and men had several rooms in one baptistery. Deaconesses, their office at the baptizing of women. (M) Triple mersion ancient ; why ordained. Single mersion, or aspersion, the rule of our Church. (N) White vestments ancient. (O) Two unctions anciently distinguished four several ways. (P) The rubric explained concerning the cross. The first original ground of that ceremony. Miracles wrought with it. Why miracles ceased ; why Timotheus and Epaphroditus cured without them. Dr. Reynolds a friend to the cross after the explanation of it. The cross not operative, demonstrated by King James’s omitting it in the chrismal office. (Q) Private baptism proved lawful by several authorities. (R) The former rubric allowed of women’s baptizing. (S) Necessity dispenseth with accidental formalities. (T) Water a necessary element. Beza’s error. (V) What are the essential words of baptism. (W) Children to be baptized where the testimony is doubtful.

BAPTISM hath in antiquity various appellations ; *καλεῖται χάρισμα, καὶ φῶτισμα, καὶ τέλειον, καὶ λουτρὸν*, “it is called grace, illumination, perfection, and laver,” saith Clemens

228 Alexandrinus<sup>a</sup>, who there gives the reason why it is so called. CHAP.  
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To the same purpose, but more copious, Nazianzen<sup>b</sup>, δῶρον καλοῦμεν, χάρισμα, βάπτισμα, χρίσμα, φῶτισμα, ἀφθαρσίας ἔνδυμα, λουτρὸν παλιγγενεσίας, σφραγίδα, “we call it the gift, grace, baptism, unction, illumination, the vestment of incorruption, the laver of regeneration, the seal.” The great variety of these denominations flows from the several benefits accruing thereby. The most noble and most emphatical of these are, first, φῶτισμα, ‘illumination,’ to which the author of the Epistle to the Hebrews, St. Paul, as I conceive, had regard in the word enlightened, Heb. vi. 4. Illumination it was called out of a triple respect. First<sup>c</sup>, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων: “because the understandings of those who are catechised antecedent to it are enlightened.” Secondly, because it is our first entrance into Christianity, “for as many as are baptized into Christ, do put on Christ,” Gal. iii. 27. And Christ is τὸ φῶς, “that supereminent light, which lighteth every man that cometh into the world,” those especially which are born again by baptism, He being τουτο ἐν νοητοῖς, ὅπερ ἐν αἰσθητοῖς ἥλιος<sup>d</sup>, “the same to the intellect, that the sun is to the sense.” Thirdly, because Satan, the prince of darkness, was then usually, by exorcism, driven out of the party baptized, to make room for Christ: for, as κακίας ἔξοδος ἀρετῆς εἴσοδον ἐργάζεται<sup>e</sup>, “the egress of vice is virtue’s ingress;” so the expelling of Satan is the admittance of Christ. Now all such as were idolaters, and worshipped false gods, were supposed to be under the dominion of Satan, and, in a qualified sense, as *energumēni*, possessed with unclean spirits, and therefore it was expedient thought, they should be dispossessed by exorcism: πρὸ τοῦ ἡμᾶς πιστεῦσαι τῷ Θεῷ, ἣν ἡμῶν τὸ κατοικητήριον τῆς καρδίας φθαρτὸν καὶ ἀσθενές· ὅτι ἦν πλήρης μὲν εἰδωλολατρίας οἶκος, εἰδωλολατρίας ἦν οἶκος δαιμονίων, or rather (as Clemens Alexandrinus<sup>f</sup>, more correctly omitting οἶκος εἰδωλολατρίας) καὶ ἦν οἶκος δαιμόνων “before we believed in the true God, the tabernacles of our hearts were impure and weak in truth, the very habitation of devils,” saith Barnabas<sup>g</sup>. Much to the same purpose, St. Augustine<sup>h</sup>,

<sup>a</sup> Pædagog. Lib. a. c. 6.

<sup>b</sup> De Baptismo, Orat. 40.

<sup>c</sup> Just. Martyr.

<sup>d</sup> Naz., ubi supra.

<sup>e</sup> Philo-Judæus.

<sup>f</sup> Stromat., lib. ii. [p. 176.]

<sup>g</sup> Epist.

<sup>h</sup> Aug. cont. Julian., lib. i. c. 14.

CHAP. *exorcizatus es, ut a potestate erutus tenebrarum transferreris*  
 VIII. *in regnum Christi*: "therefore art thou exorcised, that thou mayst be translated from the power of darkness, into the kingdom of Christ." Again, as Satan, by this matriculation and admission into the pale of Christ's Church, was expelled, so was he by excommunication let in again; such as lost their interest in that holy society, either through doctrinal or moral apostacy, being said to be delivered up to Satan. Why it is called the laver of regeneration may seem a great question. Mr. Selden<sup>i</sup>, and Dr. Hammond<sup>k</sup>, build the whole fabric of baptism on the customary baptism among the Jews, as upon a basis. This Jewish baptism they make parallel with that of Christians, in three particulars. First, it was, say they, a rite of initiating both original, natural Jews, and proselytes, in the covenant; so is ours a ceremony of admission into Christianity. Secondly, it was never to be iterated; so is ours. Thirdly, that the Jews had their *triumviri*, which did promise and profess for infants; and we have our *sponsors*, answering them. Now all this, admitted for truth, speaks pertinently to the laver; not so fully to the regeneration, as something else, whereof I shall take notice by and by: I say, this admitted for truth, whereof just doubt may be made; my reason is, because the authorities these learned men rest upon, are only the talmud and talmudical doctors. But the eldest of the talmuds, being accounted near five hundred years junior to our Saviour's birth, and the other above, and both being stuffed with matters so palpably fabulous, as Josephus in the account of a learned bishop<sup>l</sup>, is preferred before them all: these things considered, and withal that in Josephus there is not the least syllable taking notice of any such baptism, which so faithful an historian would certainly 229 not have omitted, had it existed in his time: as also that as profound a silence is there in his contemporary Philo, who hath so often and unavoidable occasion to mention it: now these two eminent authors, Jews both, and of the same *sæculum* with our Saviour, standing thus mute in a matter of so universal practice, as is pretended, and so considerable remark, make it a very disputable case, whether there was

<sup>i</sup> [De Jure Nat., lib. ii. cap. 2.]<sup>k</sup> [4th quære, Works, vol. i. p. 470.]<sup>l</sup> Montague.



any such custom in our Saviour's time. And though, for matter of fact, it be urged by those learned men, that it was so commonly taken notice of among the Jews, that John iii. 10, Christ wonders at Nicodemus's ignorance, that he understood it not: to this it may be replied, that Christ might well enough wonder at Nicodemus's ignorance, without the hypothesis or supposition of any such rite, considering that the prophets Isaiah, Jeremiah, and Ezekiel, had declared what regeneration there should be in the days of the Messias, whereof so great a doctor as Nicodemus should not have been ignorant. This, with the famous Grotius<sup>m</sup>, I take to be the meaning of Christ's expostulation. But prove the custom as it may, or as they would have it, that there really was such a custom among the Jews, yet may it still be questioned whether baptism were founded upon it by our Saviour in its primitive institution. Not that I doubt of his accommodation of his own practice to several usages of theirs, but because I perceive the learned doctor acknowledgeth the Jewish custom itself to be founded upon another, viz. that of washing of new-born babes. Now if the Jewish custom was but derivative from that, why might not our Saviour resort in this particular consideration to the fountain itself, rather than follow a transcript of it; especially considering that the original example would better suit his purpose than the after-draught? And to that custom of washing new-born babes, Mr. Mede<sup>n</sup>, another very learned man, hath applied it. Indeed, the analogy and conformity between Christian baptism and that custom is concinne and proper, both in relation to the laver, and also to regeneration: in relation to the laver, because as the laver, or elemental water, doth wash away and cleanse our bodies from filth contracted, so doth the mystical washing of the Holy Ghost purge our souls from all former pollution: in relation to regeneration, for as it is at our generation, so is it in our regeneration. At our generation, or birth, when we were born men, we were washed, so are we when we are born Christians, and washed from a pollution exactly agreeable also. When we were born, we were washed from the pollution we con-

<sup>m</sup> In locum. [tom. ii. p. 486. Non legisti quæ Jeremias et Ezechiel promiserunt de corde novo creando Messiae temporibus? Potuit Deus inspirando

in Adamum vitam ei naturalem conferre, et non poterit meliore spiritu conferre vitam supernaturalem?]

<sup>n</sup> [Book i. Discourse xvii.]

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tracted from our parent's womb; when we are new-born, we are washed by baptism from that original sin which is derived to us from our first parents: ἡ γέννησις ἐκ βαπτίσματος πᾶν ἀπὸ γεννήσεως κάλυμμα περιτέμνει; "our new birth, by baptism, doth cut off the film of corruption we contract from our natural birth;" Nazianzen. So that the case is clear, as we are washed at our natural birth, so are we at our spiritual. In the first, there is σαρκὸς ἀπόθεσις ῥύπον, "the putting off the filth of the flesh," 1 Pet. iii. 21. So is there in the second, ἀπόθεσις τοῦ παλαιοῦ ἀνθρώπου, "the laying off the old man," Eph. iv. 22. And a total cleansing of the soul from all impurity contracted and derived from him. And though this analogy proceedeth most regularly in the baptizing of infants, who are only charged with only original sin, yet doth it hold also in persons adult, whom our Saviour directs the same way to heaven, viz. by becoming as little children; that is, by purging our souls from the stain of actual transgressions, and making ourselves thereby as innocent as those tender babes; and this is done by another laver of regeneration, called repentance; upon which account, according to the primitive mode, baptism was never afforded to persons adult 230 without repentance, proemial and preparatory to it. This to scour away actual, as the other original pollution. A custom derived at first from the Baptist St. John, Matt. iii. 11, whose baptism was called βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, "the baptism of repentance for the remission of sins." That it was so, for matter of fact, in the primitive Church, these instances may suffice to demonstrate. Justin Martyr°, delineating the baptismal mode in his time, describeth it thus: first, εὐχεσθαί τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημartenμένων ἄφεσιν διδάσκονται, ἔπειτα ἄγονται, ἔνθα ὕδωρ ἐστὶ "they who desire baptism, are taught by fasting and prayers to seek of God remission of their sins, and then are brought to the water." Confirmable is that of Tertullian<sup>p</sup>: *ingressuros baptismum orationibus crebris, jejuniis et geniculationibus, et pervigiliis orare oportet, et cum confessione omnium delictorum*: "they who are to enter baptism, it is required that with frequent prayers, fasting, supplications, watchings, and

° Apolog. ii.

p De Bapt., c. 20.

with a confession of all their by-gone offences, they ply the throne of grace.”

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B *The Sacrament of Baptism.*] *Sacramentum est sacræ rei signum*, St. Austin<sup>a</sup>, “a Sacrament is that by which a sacred thing is denoted:” and in this large sense, the ancients apply it to twenty several things. But because some were instituted by our Saviour, as the proper badges of our Christian profession, and effectual signs of grace, and God’s goodwill towards us, they alone are by our Church owned for proper Sacraments, which defineth a Sacrament to be, “an outward and visible sign of an inward and spiritual grace, given unto us, and ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.” The Greek word is *μυστήριον*, so used by St. Paul, Ephes. v. 32, calling the conjunction of Christ with His spouse, the Church, *μέγα μυστήριον*, “a great mystery.” The Latin word *sacramentum* is of military extraction, it being properly *στρατευτικὸς ὄρκος*<sup>r</sup>, “the soldier’s oath,” by which, upon their first enrolment, they engaged themselves, *omnia strenue facturos quæ præceperit imperator*, i. e. “stoutly to act whatsoever their general should command,” as Vegetius<sup>s</sup> hath it; and from thence it came at length to an indefinite notion, signifying whatsoever was transacted by the interposition of an oath, which, because it hath something of religion more than ordinary, might well deserve the appellation of a Sacrament. Yet though very learned men seem to confound the words *sacramentum*, ‘sacrament,’ and *jusjurandum*, ‘oath,’ and to take them promiscuously, to be of adequate import each to other, the great historian gives me cause to suspend my assent, and to think that originally they were several, and distinguished, and that *sacramentum* signified a voluntary oath spontaneously taken, when the soldiers first listed themselves; and *jusjurandum* denoted such an oath as was imposed by the coercive power of the magistrate, martial or civil. The Romans being to raise new forces, to go under the conduct of Terentius Varro, and Paulus Æmilius, against Hannibal<sup>t</sup>; *milites tunc, quod nunquam antea factum erat, jurejurando à*

<sup>a</sup> De Doctr. Christ., lib. ii. [Ep. ad Marcellinam. 136. signa cum ad res divinas pertinent, Sacramenta appellantur.]

<sup>r</sup> Herodian. Hist., lib. viii.

<sup>s</sup> De Re militari, lib. ii.

<sup>t</sup> Livii, lib. xxii. c. 38.



CHAP. *tribunis militum adacti, jussu consulum conventuros, neque in-*  
 VIII. *jussu abituros, nam ad eum diem nil præter sacramentum erat,*  
*et sua voluntate ipsi inter se, equites decuriati, centuriati pedites,*  
*conjurabant; i. e. "the soldiers then," saith my author, "a*  
*thing never done before, were compelled by their com-*  
*manders to swear that they would rendezvous at the order of*  
*the consul, and not depart without it: for, till that day, all*  
*was done by sacrament only, and the soldiers freely of them-*  
*selves, without coaction, the horse by tens, the foot by hun-*  
*dreds, entered into oath<sup>u</sup>, not to forsake their colours," &c.*  
 Whereby a clear discrimination and difference is put between  
 these two. Now to make the best improvement of this to  
 my present purpose, I say, that 'sacrament,' in this most <sup>231</sup>  
 genuine and proper notion, is very aptly applied to baptism,  
 and keeps correspondence with other ceremonies thereof. For  
 baptism is our first enrolment into Christ's militia; therein  
 we receive the cognizance of our general in our foreheads,  
 being signed with the cross, "in token that we will manfully  
 fight under Christ's banner against sin, the world, and the  
 devil;" therein we voluntarily enter into covenant and promise  
 of renunciation against those foresaid enemies, called there-  
 fore by Nazianzen<sup>v</sup>, *συνθήκη πρὸς Θεὸν πολιτείας καθαρω-*  
*τέρας*, "an engagement and contract of a purer conversation  
 towards God;" therein we receive and return our military  
 symbol, *symbolum fidei*, the only character by which we  
 Christians know one another, our friends from our foes; for  
 Christians are not distinguished *προσώποις ἀλλὰ πίστει*<sup>x</sup>, "by  
 their faces, but by their faith." This is that *σύνθημα, σημεῖον*  
*τοῦ στρατοῦ*, that "martial word or shibboleth" by which we  
 are discovered to what general we belong. Excellent is that  
 of St. Augustine<sup>y</sup>, *in nullum nomen religionis, seu verum seu*  
*falsum, coagulari homines possunt, nisi aliquo signaculorum, vel*  
*sacramentorum visibilium consortio colligentur*: "impossible  
 it is that men should be united under any one religion, be it  
 true or be it false, unless they be knit together by some  
 visible seal or sacrament, one or other." So that baptism

<sup>u</sup> [Sese fugæ atque formidinis ergo  
 non abituros.]

<sup>v</sup> [Orat. xl.]

<sup>z</sup> Nazianzen. [Orat. xliii. οὐ γὰρ προ-

σώποις τὸν Χριστιανισμόν, ἀλλὰ πίστει  
 χαρακτηρίζεσθαι.]

<sup>y</sup> Cont. Faust., lib. xix. c. 11.

may very well, upon various accounts, be styled<sup>2</sup>, *nostræ militiæ sacramentum*, “the sacrament of our militia.”

But if baptism be, as it is, the sacrament of our initiation and entrance into Christianity, it may be demanded, why hath not the office belonging to it the pre-eminence? why is it not in our service-book inserted and marshalled before that of the Communion; this Sacrament being in order of nature after that? My answer is, the Communion was, both in the primitive Church and in the beginning of our Reformation, accounted the principal part of the diurnal service of God in public, it being celebrated daily in both times instanced, as I have proved before, for the ancient Church, and as may be evidenced for the last, by the rubric after the exhortation to the Communion, in the first book of Edw. VI. The eucharistical office being then so concomitant with the daily prayers, and baptism more rarely happening, the Church thought fit to make them contiguous in order, which were so frequent companions in use.

C *At Easter and Whitsunday.*] So did the council Gerundense decree, can. 4. At Easter, because it was the monument of Christ’s resurrection, to which baptism did refer. “Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” For this cause, saith St. Basil<sup>a</sup>, no time more proper to receive *gratiam resurrectionis*, “the benefit of our resurrection,” than *in die resurrectionis*, “on the day of the resurrection,” the paschal day. At Whitsunday, in memory of the three thousand persons baptized that day, Acts ii. And for children<sup>b</sup>, all such as were born after Easter were kept until Whitsunday, and all born after Whitsunday were reserved until next Easter, unless some imminent danger of death created a necessity of accelerating baptism; but this custom of baptizing only at Easter and Whitsunday, must only be understood in reference to the Western Church; for, without con-

<sup>a</sup> Ambrose.

<sup>2</sup> De Baptismo. [τί δ’ ἂν γένοιτο τῆς ἡμέρας τοῦ πάσχα συγγενέστερον πρὸς τὸ βάπτισμα; ἡ μὲν γὰρ ἡμέρα, μνημόσυνόν ἐστιν ἀναστάσεως· τὸ δὲ βάπτισμα, δύναμις ἐστὶ πρὸς τὴν ἀνάστασιν·

ἐν τούτῳ τῇ ἀναστάσιμῃ ἡμέρᾳ τῆς ἀναστάσεως τὴν χάριν ὑποδεξάμεθα. Vide Tertull. de Bap., c. 19.]

<sup>b</sup> Beatus Rhenan. in Tertull. de Cor. Milit., c. 3. [Edit. Basil, 1539, p. 500.]

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troversy, it is, that they of the east assigned also the feast of Epiphany for this Sacrament, and this was done in memory of our Saviour's being, as it is supposed, baptized on that day, upon which there is extant an excellent oration of Gregory Nazianzen, under this title, εἰς τὰ ἅγια φῶτα τῶν Ἐπιφανίων, i.e. "upon the sacred illumination, or baptism, celebrated on Epiphany."

*Must be ready at the font.*] When Christianity first<sup>232</sup> entered the world, she did not find all utensils fitted to her<sup>D</sup> hand, but was constrained to take what occasion did supply: whence it is, that as at first houses were her churches, so rivers were her fonts. No other baptisteries had she for two hundred years; this is evident from Justin Martyr and Tertullian; the first treating of persons fitted for the sacred seal, saith, ἔπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἐστὶ, "then" (that is, after we had prayed together for and with them, as in the foregoing words) "they are led by us to some place where there is water." Now lest it should be conceived that this expression may admit of a font within the church, (as we use to carry children according to the rites of our Church,) in the pursuit of this narrative he goes on thus: ἡμεῖς δὲ, μετὰ τὸ οὕτως λούσαι τὸν πεπεισμένον ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν ἔνθα συνηγμένοι εἰς, κοινὰς εὐχὰς ποιησόμενοι: "then we, after the believer is thus washed, return with him to the place where the brethren are assembled for common prayer." The second, *aquam adituri ibidem, sed et aliquanto prius in ecclesia, sub antistitis manu contestamur nos renunciare diabolo*<sup>d</sup>, &c.; "being ready to step into the water, there also, as we had done a little before in the church, the priest holding us up by the head, we make abrenunciation of the devil," &c. Clear proofs that the places where they baptized were distant from the churches. Probably their practice was counter to ours, for as we bring water to our churches, so in all likelihood they carried their churches to the water, that is, they had their places of religious assemblies near unto rivers, (not unlike the Proseucha mentioned Acts xvi. 13,) for the better accommodation of this Sacrament. After the second century baptisteries were erected, but not contiguous or annexed to churches, but a little separated from them; and not every where neither, but only nigh unto cathedrals,

<sup>c</sup> Apolog. 2.

<sup>d</sup> De Cor. Militis, c. 3.



called therefore *ecclesiæ baptismales*, “baptismal churches;” not long after, they were brought into the churches, and then disposed near the door, at the lower end, denoting thereby that persons baptized did in that Sacrament make their first ingress into Christianity, who were therefore situated, by Nazianzen’s description, ἐν προθύροις τῆς εὐσεβείας, “in the entry to godliness.” But now it seems these baptisteries are turned out of doors, and more than so, a note of abomination affixed to the places where they stood. For baptism is to be administered “not in the places where fonts stood<sup>e</sup>,” and this by the direction of those very men, who yet after ingenuously confess, “no place is subject to such pollution by any superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein, for the public worship.” What can hinder the Directory from being herein *felo de se*, unless it be interpreted to speak in the first place of what is to be done in order to its directions, not of what is to be done of absolute necessity, flowing from the nature of the thing; and if they so intended, it had been a kindness had those learned divines been more explicit therein.

E *Didst sanctify the flood Jordan.*] Such was the language of the primitive Church, not that they thought the water contracted any new quality in the nature, but was only said to be sanctified in the use thereof, being converted by Christ’s institution from common to sacred purposes. *Omnes aquæ*, saith Tertullian<sup>f</sup>, *sacramentum sanctificationis consequuntur invocato Deo*; i. e. “all waters obtain the mystery of sanctification by invocation of God.” So Gregory Nazianzen<sup>g</sup> speaketh of our Saviour, ἀγνίζοντα τῇ καθάρσει τὰ ὕδατα i. e. “sanctifying the waters by His own washing.” So Jerome<sup>h</sup>, *Dominus noster, Jesus Christus, lavacro suo universas* 233 *aquas mundavit*, “our Lord Christ by His own washing,

<sup>e</sup> Directory. [Hammond, View of the New Directory, &c. “Ignorant I must confess to be also, why, when they come to the congregation, it should be utterly unlawful for them to be baptized in the place where fonts have hitherto been placed, i. e. near the door of the church, as the Directory appoints . . . For sure if a significant rite or designation of place, &c., without

any other guilt than that it is so, be superstitious, an insignificant interdiction of it will be as much; and if the positive superstition be to be condemned, the negative must be so also.”]

<sup>f</sup> Tertull. de Baptism. 4.

<sup>g</sup> Nazianz. εἰς τὰ Γενέθλ. 38. [Orat. 29. ἐβαπτίσθη μὲν οὐ καθαρσίῳ αὐτὸς δέόμενος, ἀλλ’ ἢ ἁγιάσῃ τὰ ὕδατα.]

<sup>h</sup> [Adv. Lucif., tom. ii. p. 177.]

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being exemplary to us, cleansed all waters." Lastly, Ambrose<sup>i</sup>, *sacerdos precem defert, ut sanctificetur fons, et adsit præsentia Trinitatis æternæ*, i. e. "the priest prayeth that the font may be sanctified, and that the eternal Trinity would vouchsafe to be present at the ordinance."

*Then shall he make a cross.*] There were anciently in the primitive Church two several signings with the cross, one before baptism, as is here ordered in this liturgy, the other after, which was used with unction, at the time of confirming, whereof I shall treat in confirmation. That they used signing antecedent to baptism, I shall make proof from St. Ambrose and St. Augustine. The first thus: *credit etiam catechumenus in crucem Domini, qua et ipse signatur, sed nisi baptizatus fuerit in nomine Patris, Filii, et Spiritus Sancti, remissionem non potest accipere peccatorum*<sup>k</sup>: "the very catechumen, or new instructed, believeth in the cross of Christ, wherewith also he is signed, but unless also he be baptized in the name of the Father, the Son, and the Holy Ghost, he shall not obtain remission of sins." The second, *nondum per sacrum baptismum renati estis, sed per crucis signum in utero sanctæ matris Ecclesiæ jam concepti estis*<sup>l</sup>, "ye are not yet regenerated by holy baptism, but you are conceived by the sign of the cross, in the womb of the Church, your holy mother." But here it may be demanded, how cometh it to pass that our second reformers mislaid this ceremony, assigning it a place subsequent to baptism, varying herein from the current practices of antiquity? For answer to this I shall refer you to another place, when I shall have occasion to declare it.

*I command thee, unclean spirit, &c.*] This form of exorcising was agreeable to the usage of the first Church, who applied it not only to the *energumeni*, or "persons possessed" by evil spirits, (who were not few in those days,) but also to infants and competents whom they accounted under the dominion of Satan, until he was by such increpation expelled. *Si diabolus non dominatur infantibus, quid respondebunt Pelagiani quod illi exorcizantur*<sup>m</sup>, saith St. Augustine, i. e. "if

<sup>i</sup> [De Sacramentis, lib. i. cap. 5.]<sup>k</sup> De Mysteriis, cap. 4.<sup>l</sup> August. de Symbolo, lib. ii. cap. 1.<sup>m</sup> Augustin. Epist. 105. [194. Secundum istam suam calliditatem non inveniunt quid ad hoc respondeant,

the devil hath not children in subjection, what will the Pelagians say, that they are exorcised." Of this custom there is very frequent mention in St. Cyprian, Tertullian, and other ancients.

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H The moving of these following interrogatories to infants, as they are represented by their godfathers, hath to many seemed over light for a Sacrament of so high importance; and I confess, at the first glance, and perfunctory view, it exhibits much in favour of that misapprehension. But go nearer, and behold it with a stricter scrutiny, the practice will appear not only defensible enough, but decently accommodated to the sacred office of pædo-baptism.

This Sacrament, all men know and grant, is the initiation, the first admission into the gospel-covenant; a covenant must be bipartite, there must be at least two parties to it. Christ here for His part promiseth to persons baptized, remission of sins, Acts ii. 38, (as also in that great charter of "ask and ye shall have,") and all other things advancing their eternal salvation. And that this prove not *nudum pactum*, "a naked contract," without *quid pro quo*, reason good he should covenant with persons to be baptized, "that they forsake the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments." Now because tender babes are in no capacity to stipulate for themselves, therefore the Church, who is the common mother to all such as profess Christianity, assigneth to those infants, and to all persons naturally so impeded, *sponsores*, i. e. "godfathers" or guardians to undertake and assume for them what they ought to do for themselves, were it consistent with their, 234 rather days than, years. For the presentment of children at the font, is most properly the act of the Church, and but ministerially the act of the *sponsores*. *Accommodat illis mater Ecclesia aliorum pedes, ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur*, saith St. Augustine<sup>n</sup>; i. e. "the Church furnisheth them with others' feet to come, with the heart of others to believe, and with the tongue of others to confess their faith." And it is an act of her charity indulged unto the infants of all such as have consigned up their names

quod exorcizantur et exsufflantur infantes; hoc enim proculdubio fallaciter fit, si diabolus eis non dominatur.]

<sup>n</sup> Aug. de verbis Apost. Serm. 10. [176.]



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to Christianity, without regard to the either, perhaps blame-worthy conversation, or misbelief in points of religion of the parents, much less to spurious generation. Nor this a practice rare and unheard of, but hath its parallel amongst almost all nations in civil transactions, they indulging the like favour not only to infants, but also to all that labour of the like incapacity: *Valerius Flaccus quem ædilem creaverant, quia Flamen Dialis erat, jurare in leges non poterat, magistratum autem plus quinque dies, nisi qui jurasset in leges, non licebat gerere, ideo petiit ut legibus solveretur: quare datus alter, viz., frater ejus, qui pro eo juraret, plebesque scivit, ut perinde esset, ac si ipse ædilis jurasset*<sup>o</sup>, i. e. “Valerius being before Flamen Dialis, or Jupiter’s high-priest, soon after was created ædile,” (or overseer of dilapidations;) “as he was high-priest he ought not to swear,” (the law of the Romans supposing such a sacred person would voluntarily do what an oath would compel, much like the value our nation hath for her nobility upon that very account, not demanding corporal oath from such persons of honour,) “and no man could hold any office of magistracy above five days, unless he first took oath to observe the laws: whereupon, he moved the law might be dispensed with; wherefore another was assigned for his proxy, and his brother sworn in his stead, the people decreeing that it should be as firm in law as if the ædile himself had taken the oath.” So the civil law confirmeth all stipulations of the guardians or tutors of pupils, which are made for the benefit of the minor, and so doth the common law of this land. *Authoritas custodum est, ut contrahant, in judicio stent, reliquaque faciant pro pupillo suo, quæ rerum statusque sui vel conservationem, vel incrementum spectant*<sup>p</sup>, i. e. “guardians have full authority to contract, to bring an action, and to act any thing in their pupil’s behalf, which may tend to the preservation of his estate, or advantage of his affairs.” Yea, *custos in animam minoris jurare potest*, i. e. “the guardian may swear for his minor,” saith the same author: and I myself am not ignorant, that

<sup>o</sup> Livius, lib. xxxi. c. 50. [Petente Flacco ut legibus solveretur, senatus decrevit ut si ædilis, qui pro se juraret, arbitrato consulum daret, consules, si iis videretur, cum tribunis plebis agerent, uti ad plebem ferrent. Datus qui

juraret pro fratre, L. Valerius Flaccus, prætor designatus. Tribuni ad plebem tulerunt, plebesque scivit, &c.]

<sup>p</sup> Cowel. de Fitzherb. [Institut., lib. i. tit. 21.]

in court-rolls, entries are to be found of several persons, who have been sworn for minors and infants, who, in respect of tenure, were obliged in course to bear offices relating to their lord paramount.

I *Dost thou forsake the devil, &c.*] This form of abrenunciation is no novice, Tertullian<sup>a</sup> mentions it expressly; *sub antistitis manu contestamur nos renunciare diabolo et pompæ et angelis ejus*: “whilst the hand of the priest is upon us, we declare that we renounce the devil, his pomp and his angels.” St. Cyprian<sup>r</sup>; *sæculo renunciaverimus cum baptizati sumus*: “we gave defiance to the world when we were first baptized.” The direction in the Constitutions is very considerable<sup>s</sup>; ἀπαγγέλλετω οὖν ὁ βαπτιζόμενος ἐν τῷ ἀποτάσσεσθαι· Ἀποτάσσομαι τῷ Σατανᾷ καὶ τοῖς ἔργοις αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ ταῖς ἐφευρέσεσιν αὐτοῦ. μετὰ δέ τὴν ἀποταγὴν συντασσόμενος λεγέτω, ὅτι καὶ συντάσσομαι τῷ Χριστῷ: “let him who is to be baptized renounce in this form, ‘I renounce the devil and all his works, and his pomps, and his services, and his angels, and all his devices.’ And after this renunciation let him proceed thus, ‘I list and enrol myself in the service of Christ.’”

The ancient mode in this renunciation presents us with these remarkables: first, it was distinguished into, sometimes  
235 two, sometimes three questions, as it was in the first liturgy of Edw. VI., and as many replications. *Quando te interrogavit Sacerdos, Abrenuntias diabolo, et operibus ejus; quid respondisti? Abrenuntio. Abrenuntias sæculo et voluptatibus ejus; quid respondisti? Abrenuntio*<sup>t</sup>. “Whilst the priest demanded of thee, ‘Dost thou renounce the devil and all his works,’ what didst thou answer? ‘I renounce them all.’ ‘Dost thou renounce the world and all the pleasures thereof,’ what didst thou answer? ‘I renounce them all.’” This for double renunciation. As for triple, the author<sup>u</sup> of the Ecclesiasti-

<sup>a</sup> De Coron. Milit. [de Spectac., c. 4. Cum aquam ingressu Christianam fidem in legis suæ verba profiteamur, renunciassent nos diabolo et pompæ et angelis ejus, ore nostro contestamur.]

<sup>r</sup> Epist. Rogatiano.

<sup>s</sup> Constit. Apost., lib. vii. c. 42.

<sup>t</sup> Ambrose de Sacram., lib. i. c. 2.

<sup>u</sup> [Dionys. Areop. de Eccl. Hierarch., p. 77. Τῶν δὲ ἀπογραφαιμένων, εὐχὴν

ἱερὰν ποιεῖται, καὶ ταύτην ἀπάσης αὐτῷ τῆς ἐκκλησίας συμπληρωσάσης, ὑπολύει μὲν αὐτὸν, καὶ ἀπαμφιέννυσι διὰ τῶν λειτουργῶν· εἶτα στήσας ἐπὶ δυσμαῖς προσέχοντα, καὶ τὰς χεῖρας ἀποθωβύντα, πρὸς τὴν αὐτὴν ἀπεστραμμένους χάραν, ἐμφυσῆσαι μὲν αὐτῷ τρις διακελεύεται τῷ σατανᾷ, καὶ προσέτι τὰ τῆς ἀποταγῆς ὁμολογῆσαι· καὶ τρις αὐτῷ τὴν ἀποταγὴν μαρτυρόμενος, ὁμολογήσαντα τρις τοῦτο,

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cal Hierarchy, and St. Gregory<sup>v</sup> the Great, witnesseth it. Secondly, it is observable that the party renouncing did use first to turn himself to the west<sup>x</sup>, *primum renunciamus ei, qui in occidente est*, and so renounce; and then *versi ad orientem, pactum inimus cum sole justitiæ*: “turning about to the east, there we make a covenant with the Sun of righteousness.” Now this abrenunciation denoting a motion from the service of the world, the flesh, and the devil, to the worship of Jesus Christ, it is also very remarkable that Satan observes the same rule in the admission of his neophytes. For (which I note as a singular evidence for the verity of Christian religion<sup>y</sup>) the first operation in the first method of his stipulation is, that all his converts renounce their baptism, that is, recant their baptismal renunciation; and this he observes precisely towards all such as he subverts, as well in the profession of the Church of Rome, as England.

*Naming the child.*] The imposition of the name in baptism, is both a decent imitation of the same practice in circumcision, whereof there are, besides those of our Saviour and St. John Baptist, several other instances, and a prudent parcel of religious policy, whereby the person baptized might be the better distinguished, *in albo Christianorum*, “in the Christian register;” and for this cause the priests were anciently commanded<sup>z</sup>, ἀπογράψασθαι τὸν ἄνδρα, καὶ τὸν ἀνάδοχον, “to enrol the names both of the person baptized, and of his godfather or surety.” Indeed, fit it was, that they who gave themselves up to Christ, and listed themselves in His militia, should be enrolled upon their first admission, that the Church might the better know who were hers. Now whereas proselytes adult were entered into the register under their former names, unless they thought fit to assume

μετάγει πρὸς ἑώ, καὶ πρὸς οὐρανὸν ἀναβλέψαντα καὶ τὰς χεῖρας ἀνατείναντα, κελεύει συνταξάσθαι τῷ Χριστῷ, καὶ πάσαις ταῖς θεοπαράδοτοις ἱερολογίαις. Τοῦ δὲ καὶ τοῦτο πεποιηκότος, μαρτύρεται πάλιν αὐτῷ τρίς τὴν ὁμολογίαν.]

<sup>v</sup> [Not. in lib. Sacr., p. 141. Vulgo terna fit abrenuntiatio.]

<sup>x</sup> Hieronym. in Amos, c. 6. Cyril. Hierosol. Cat. Myst. i. [Ὅτε οὖν τῷ Σατανᾷ ἀποτάττη, πᾶσαν τὴν πρὸς αὐτὸν πάντως διαθήκην λύσας, τὰς παλαιὰς πρὸς τὸν ἄδην συνθήκας, ἀνοίγεται σοι ὁ

παράδεισος τοῦ Θεοῦ καὶ τοῦτου σύμβολον τὸ στραφῆναι σε ἀπὸ δυσμῶν πρὸς ἀνατολὴν τοῦ φωτὸς τὸ χωρίον.]

<sup>y</sup> K. James, Dæm., lib. ii. c. 2. [“Before he proceed any further with them, he first persuades them to addict themselves to his service; which being easily obtained, he then discovers what he is unto them, makes them to renounce God and their baptism directly, and gives them his mark.”]

<sup>z</sup> Dionys. Areopag. ubi supra.



others, when they were in composition for baptism: so infants, upon whom no names were formerly imposed, were, before they were brought to the sacred font, named by their parents, or such as represented them, viz. the godfathers.

L *Shall dip.*] Mersion or dipping is not of the necessity of this Sacrament, sprinkling being every way as energetical and operative, as St. Cyprian<sup>a</sup> hath (for it is one of the questions he undertakes to resolve) most excellently determined. *Non sic in sacramento salutari delictorum contagia, ut in lavacro carnali sordes corporis abluuntur*: “the filth and pollution of our sins is not so cleansed in the sacramental laver, as our bodies are in natural water.” And though dipping was the more ancient custom, in respect of persons adult, who were better able to undergo it; yet after, when whole nations became Christian, and rarely any were offered to the font but infants, whose tender bodies would not well endure it, this custom, in the western Church especially, was discontinued, and aspersion only used; so that Erasmus<sup>b</sup> noted it as a piece of singularity in us English, that in his time we used mersion. And though dipping was constantly practised in the eastern countries, and is so still at this day, yet for children the use was then, and so is now, to warm the water, μετὰ φύλλων τινῶν εὐωδῶν<sup>c</sup>, “with sweet herbs,” a trouble avoided by aspersion. Again, sprinkling is much more to the  
236 advantage of modesty, as to women especially, or where many are baptized together, as the then fashion was. For even when baptisteries were erected, they were made susceptible and capable to receive more than one: μὴ ἀπαξιώσης συμβαπτισθῆναι πένητι πλούσιος ὢν ὁ εὐπατρίδης τῷ δυσγενεῖ, ὁ δεσπότης τῷ δούλῳ, saith Gregory Nazianzen<sup>d</sup>, i. e. “do not disdain, if thou beest rich, to be baptized in the same font with the poor; if nobly born, with the obscure; if a master, with thy servant.” Nor could the company and presence of others create any inconvenience, had they not entered the font stripped of all, and totally naked, as it is clear they did. *In fontem nudī demergitis, sed æthereā veste vestiti*<sup>e</sup>: “ye dive

<sup>a</sup> Epist. 76. ad Magnum.

<sup>d</sup> Orat. xl.

<sup>b</sup> Apud Pamel. in Cyprian. ubi supra.

<sup>e</sup> Zeno Veronensis Invit. 2. ad fontem. [Mag. Bib. Pat. Colon. 1618. tom. iii. p. 117.]

<sup>c</sup> Christopherus Angelus. [Enchiridion, cap. xxiv. Cambridge, 1619.]

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 VII. usage not peculiar to men, but practised also by women, as is evident by St. Chrysostom, who, speaking of an outrage acted by rude people in the time of persecution, maketh amongst other things this relation; *καὶ γυναῖκες τῶν εὐκτηρίων οἴκων πρὸς τὸ βάπτισμα ἀποδυσάμεναι γυμναὶ ἔφυγον*<sup>f</sup>, i. e. "the women of the sacred oratories having put off their clothes in order to baptism, ran away naked." True it is, these women were not baptized promiscuously with men: for the baptistery was parted in the middle with a screen or traverse of wood, one division being allotted for the men, and the other for the women, which were so close joined, that neither could make any discoveries into the other; that they were thus separated, Augustine<sup>g</sup> gives us cause to believe, who related a miracle of Innocentia, that was cured of a cancer in her breast, by being signed there with the cross, by the new-baptized woman, who first came to her as she stood *in parte fœminarum ad baptisterium*, "in the division assigned for the baptizing of women." And these divisions probably the fathers had an eye to, when they mention baptisteries in the plural number, (as Ambrose in his epistle to Marcellina<sup>h</sup>,) not intending several structures, but several divisions in one structure. But though this traverse blinded them from the view of men who came upon the same account they did, it did not hide them from the sight of the baptist, who was regularly to be a man: and therefore that all possible provision for modesty might be made, certain women were set apart for that service, their office being *ἐξυπηρετέσθαι τοῖς διακόνους ἐν τῷ βαπτίζεσθαι τὰς γυναῖκας διὰ τὸ εὐπρεπὲς*, "to assist the deacons in baptizing women more decently," as the author of the Constitutions hath it: the like is repeated also by Epiphanius<sup>i</sup>, who hath transcribed much from him; *διακονίσσαι καθίστανται εἰς ὑπηρεσίαν γυναικῶν διὰ τὴν σεμνότητα, ἃν χρεῖα κατασταίῃ λουτροῦ ἕνεκα*: i. e. "deaconesses are appointed for the ministration of women, for modesty sake, in case there be any occasion to baptize them." I have dwelt the longer upon this subject, not only to dis-

<sup>f</sup> Epist. ad Innocent.<sup>g</sup> Lib. xxii. c. 8. de Civ. Dei.<sup>h</sup> [Sequente die—symbolum aliqui-

bus competentibus in baptisteriis tradendam basilicæ.]

<sup>i</sup> In fine Panarii.

cover the manifold inconveniences of immersion and dipping, in persons adult, but also to represent the various customs of the primitive times, perhaps not known to all.

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M *Thrice.*] What the Apostolical mode was, whether single or triple mersion, there is no direct constat: the Church δευτεροπρώτη, and next to it, for certain practised it thrice, and applied the same quotient to confirmation, and the confession of their faith. *In mysteriis interrogatio trina defertur, et confirmatio trina celebratur; nec potest quis nisi trina confessione purgari*, saith Ambrose<sup>k</sup>, i. e. “in the mystery of initiation or baptism, three interrogatories are put, thrice is the party confirmed, so that no man can be cleansed in that laver, but by a threefold confession.” And for the manner, more explicitly in another place<sup>l</sup>; *Interrogatus es, Credis in Deum Patrem Omnipotentem? dixisti, Credo, et mersisti. Iterum interrogatus es, Credis in Dominum nostrum Jesum Christum, et in crucem ejus? dixisti, Credo, et mersisti. Tertio interrogatus es, Credis et in Spiritum Sanctum? dixisti, Credo, tertio mersisti*: “Thou art asked, Dost thou believe in God the Father Almighty? thou answerest, I believe, and thou wert dipped. Again, thou wert demanded, Dost thou believe in our Lord Jesus Christ and in His cross? thou answerest, I believe, and then thou wert dipped again. Thirdly, thou wert asked, Dost thou believe in the Holy Ghost? thou answerest, I believe, and then thou wert dipped the last time.” This ceremony of interrogating thrice, St. Ambrose<sup>m</sup>, in this place, and Cyril<sup>n</sup> on John, deriving from our Saviour’s thrice demanding of St. Peter if he loved Him, John xxi. But I rather think it was so ordered as a distinct denotation of the personal Trinity, as single mersion or aspersion answereth the unity of the Deity, and upon that account was enjoined by the fourth council of Toledo<sup>o</sup>, in opposition to the Arian heretics. The truth is, neither practice can justly be condemned, and are

<sup>k</sup> Ambrose, de Sp. Sancto, lib. ii. c. 11.

<sup>l</sup> Idem de Sacramentis, lib. xi. c. 7.

<sup>m</sup> De Spiritu Sancto, lib. ii. c. 11.

<sup>n</sup> Cyr. Alex., lib. xii. [τύπος δὲ πάλιν ταῖς μὲν ἐκκλησίαις ἐντεῦθεν εἰς τὸ χρῆναι τρίτον διερωτᾶν τὴν εἰς χριστὸν ὁμολογίαν, τοὺς ἀγαπᾶν αὐτὸν ἑλο-

μένους, διὰ τοῦ καὶ προσελθεῖν τῷ ἁγίῳ βαπτίσματι.]

<sup>o</sup> Can. 6. [teneamus simplam baptismi mersionem, ne videantur apud nos qui tertio mergunt, hæreticorum approbare assertionem, dum sequuntur et morem. Videant in eo unitatem divinitatis ostendi.]



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left indifferent, so that every particular Church may order which she will, and judgeth best accommodated to the temper of her members. As for ours, a late bishop of no mean note, in his Articles of Visitation<sup>p</sup>, positively asserts that the child is thrice to be aspersed with water on the face. An error, certainly, and to prove it so, this very rubric of the first book of Edward the Sixth is argumentative enough: for this rubric enjoining triple sprinkling, and being clearly omitted and outed by the second reformers, infallibly argueth they intended the discontinuance of the former practice. And the sense of those reformers must be the rule of our obedience.

*His white vesture.*] This was a relic of the ancient custom, N taken up upon the same signification<sup>q</sup>, *accepisti vestimenta candida, ut esset indicium quod exueris involucrum peccatorum, indueris innocentie casta velamina*: "thou hast taken thy white vestments, as a sign that thou hast put off the old rags of thy sins, and hast put on the chaste robes of innocency." These robes they anciently wore for the space of eight days inclusive, beginning their account from Easter eve, the term of their investure, and continuing to the ensuing Saturday or Sabbath, when they were to leave them off. As for the name chrisome, it is but of late invention, and so called because it was employed to stay the defluxion of the chrism, or confirming ointment, from flowing away at first.

*Then shall the priest anoint the infant.*] There were in the O primitive times, relating to this Sacrament, two unctions, distinguished four ways: first, in the time; and secondly, the manner of their application; thirdly, in their materials; and lastly, in the scope of their designation. In the time of their application, one preceding, the other subsequent to baptism. This in truth belongeth to the confirmation, as is evident by Tertullian<sup>r</sup>; *egressi de lavacro perungimur benedicta unctione de pristina disciplina; dehinc manus imponitur*: "as we arise out of the water we are anointed, according to the ancient order, with a consecrated unguent, then hands are imposed upon us:" so also Cyprian<sup>s</sup>, *ungi necesse est eum qui baptizatus sit*, "he who is baptized must presently be anointed:"

<sup>p</sup> Bp. Montague.

<sup>q</sup> Ambrose de Mysteriis, cap. 7.

<sup>r</sup> Tert., de Baptism.

<sup>s</sup> Epist. ad Januar.

and Augustine<sup>†</sup>, speaking of children baptized, *sic manus impositione et chrismate communiti, mysteriis Eucharistiæ admittantur*: “then with imposition of hand and unction, let them be admitted to the mysteries of the Eucharist.” In the manner. The first unction being always applied many days after the signing with the cross, and the latter constantly with it. In their materials, they were severed: the first being always performed ἐλαίῳ, as the Greeks, *oleo*, as the Latins, with oil; the last μύρῳ, as the Greeks, *unguento*, as the Latins, with unguent. Clemens’s<sup>‡</sup> order is conformable; χρίσεις πρῶτον ἐλαίῳ ἀγίῳ, ἔπειτα βαπτίσεις ὕδατι, καὶ τελευταῖον σφραγίσεις μύρῳ: i. e. “first you shall anoint him with oil, then you shall baptize him in water, lastly, you shall anoint him with the sign of the cross.” For such is the import of the word σφραγίζειν in the most general sense of antiquity, as is evident by St. Chrysostom, in very many places, one more remarkable, where, endeavouring to take the Christians off from paganish amulets and charms, he gives advice, πιστὴ εἶ; σφράγισον<sup>¶</sup>, “art thou a faithful believer? instead of those charms, sign thyself with the cross.” So the author of these questions, assuredly very ancient, and as assuredly none of Justin Martyr’s<sup>‡</sup>, πρῶτον ἐλαίῳ χρίομεθα, ἔπειτα τὰ προλεχθέντα ἐν τῇ κολλυμβήθρᾳ τελέσαντες σύμβολα, τῷ μυρῷ σφραγιζόμεθα ὕστερον: i. e. “first we anoint him over with oil, then we despatch the other mysteries in the laver; lastly, we sign him with the holy unction.” Lastly, distinguished they were in the scope of their designation. The first unction alluded to the mode of wrestlers, ἀλείφεται, ὥσπερ οἱ ἀθληταὶ εἰς στάδιον ἐμβησόμενοι<sup>‡</sup>, i. e. “he is anointed like wrestlers going to enter the list.” *Unctus es sicut athleta Christi, quasi luctamen hujus seculi luctaturus*<sup>‡</sup>: “thou art anointed like the wrestler of Christ, to struggle with the powers of this world.” The last unction was intended as a ceremony, adjuvant to the collation of the Holy Ghost, and a pursuance of the literal sense of that text, 2 Cor. i. 21, “Now, he who hath confirmed us with you in Christ, and hath anointed us, is God, who hath also sealed us and given the earnest of the Spirit in our

<sup>†</sup> De Eccles. Dogm.<sup>‡</sup> Constit., lib. vii. c. 23.<sup>¶</sup> Hom. viii. in Coloss.<sup>¶</sup> Quæst. et Resp. ad Orth. 137.<sup>‡</sup> Chrysost., Hom. vi. ad Coloss.<sup>‡</sup> Ambrose de Sacram., lib. i. c. 2.

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hearts." Where there is first, confirmation ; second, unction ; third, sealing or signing ; lastly, the giving of the Holy Ghost. Wherefore it was anciently said to be πνεύματος ἁγίου ἐνεργητικὸν<sup>z</sup>, "the worker of the Holy Ghost." *Spiritus signaculum*, "the seal of the Spirit," because it signified the invisible unction of the Spirit. *Unctio invisibilis, Spiritus Sanctus*<sup>a</sup>, "the invisible unction is the Holy Ghost." To this ceremony, confessed very ancient, the Romanists are beholden for the matter and external symbol of their Sacrament of Confirmation, which can neither be demonstrated to be Christ's institution, or Apostolical usage ; and were it so, yet are they to seek for prescript form of words, as shall be urged elsewhere. Again, this last unction being partial upon the head only, in imitation of that of our Saviour ; and the other being πανσώμως, "all over the body," createth over another diversity not mentioned before. But there will arise another question. If this last unction be an associate to Confirmation, how cometh it then to pass, that it is here affixed to Baptism, which should rather belong to the office of Confirmation ? My answer is, that the disposing of it in this place is no novelty, although differing from the original practice, and upon what account it came to be divided from the office of Confirmation, I shall further declare, when I come to take a survey of that office.

*Shall make a cross.*] This rubric must be expounded by P the thirtieth canon of our Church, and by that which followeth ; for the signing is not immediately to succeed the formal words of baptism. But the minister is first to say, "we receive this child into the congregation of Christ's flock ;" and then to sign, and so the words 'do sign,' in the present tense, do infallibly import. For the Church, studious to retain this ancient and universal ceremony of the purest primitive times, was also careful to decline all fear of superstitious intendment, as if she thought the Sacrament imperfect without it. Therefore, whereas the primitive mode made it to usher in baptism, our Church inverted the order, and made it come after, and so to follow it, as she expressly first declareth<sup>b</sup> "the child to be received into the congregation of Christ's flock,

<sup>z</sup> Cyril, [Cat. Mystag. iii.]<sup>a</sup> Augustine, [In Ep. Joh. Tract. iii.]<sup>b</sup> Canon 30.



as a perfect member thereof, and not by any power ascribed unto the sign of the cross." And further to assure all distrustful  
 239 minds, that she maketh it not of the substance of the Sacrament, she hath totally omitted it in the office of Private Baptism. Having yielded a reason of this remove in the service of our Church, it will be proper and pertinent to enquire into the original inducement to this ceremony<sup>c</sup>. These I observe to be three: first, an ancient rite it was for servants or captives to be stigmatized or branded with the names of their masters on their foreheads, as it was for their soldiers enrolled, with the names of their emperors or generalissimos on the hands, declaring thereby to whom they did belong. To this custom the prophet Ezekiel is thought to allude, ch. ix. ver. 4: "set a mark upon the forehead of them that mourn, and cry for all the abominations that are done in the midst of Jerusalem." To this custom the angel in the Revelation is thought to regard, ch. vii. ver. 3: "hurt ye not the earth, &c., until we have sealed the servants of God on the forehead;" and ch. xiv. ver. 1, where the retinue of the Lamb are said to "have His Father's name written on their foreheads." And as Christ's flock carried their cognizance on their foreheads, so did His great adversary, the beast, sign his servants there also; Rev. xiv. 9, "if any man shall receive the mark of the beast on his forehead or on his hand." Now that the Christian Church might hold some analogy with those sacred applications, she conceived it a most significant ceremony for baptism, (it being our first admission into Christian profession,) that all her children should be signed with the cross on their foreheads, at their reception of it, signifying thereby their consignment up to Christ, whence it is so often called by the fathers, *signaculum Dominicum*, "the Lord's signet," *σφραγίς τοῦ Χριστοῦ*, "Christ's broad seal," or by words of the same import: and hence Tertullian<sup>d</sup>, *signat illic in fronte milites suos*; "he marketh in the forehead his own soldiers." Secondly, the real miracles which were in those times daily wrought by the use thereof, both in expelling and

<sup>c</sup> [Tertull. de Corona Militis. Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum, ad calceatum, ad lavacra, ad

mensas, ad lumina, ad cubilia, ad sedilia, quæcunque nos conversatio exerceat, fontem crucis signaculo terimus.]

<sup>d</sup> De Baptismo.

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driving out of the devil, and by healing of corporal diseases, whereof I lately produced one testimony out of St. Augustine, who from that very place can furnish you with many more: so that woman in Epiphanius<sup>e</sup> was preserved from poison, διὰ τῆς σφραγίδος τοῦ Χριστοῦ, καὶ πίστεως ἐβοηθήθη: “she was helped by the sign of the cross and faith in Christ.” Not by either separated, but by both together. Many other instances might be produced. Now, in case any shall object that many of those anciently recorded miracles were impostures and mere fables; were it possible to be proved, it would be of no force, unless they could also prove all were so, which is a thing impossible, considering that so many of the primitive fathers witness the contrary; nor is there any Protestant of remark who doth not acknowledge as much. Confessed it is, this gift of working miracles lasted not many centuries after Christ; and that for two reasons, one, lest the familiarity of them should breed contempt: for τὰ ὄντα θαυμάσια καταπεφρόνηται τῷ συνήθει, saith elegant Philo<sup>f</sup>, “real miracles lose their estimation when they grow common.” Again, the work was done for which they were wrought: ὅτε ἡ γνώσις τοῦ Θεοῦ οὐπω ἐκτείνετο, τὰ σημεῖα ἐγίνετο: “when the knowledge of the Christian faith was not far diffused, miracles were wrought as necessary,” for the conversion of proselytes; but when the gospel began to be spread abroad, νυνὶ δὲ οὐκ ἔστι χρεία ταύτης τῆς διδασκαλίας<sup>g</sup>, “there was no further need of that way of teaching.” Therefore St. Paul saith, τὰ σημεῖα τοῖς ἀπίστοις, οὐ τοῖς πιστεύουσιν<sup>h</sup>, “wonders were exhibited more for the unbelievers than for the faithful,” which is the cause that Timothy and Epaphroditus being sick, 1 Tim. v. 23, Phil. ii. 30, no miracle was applied to recover them, they being faithful and confirmed believers. Lastly, the heathens were wont to deride the Christians, and to speak disdainfully of them, 240 as worshippers of a malefactor crucified: to encounter which reproach, and to shew that they “gloried in the cross of Christ,” Gal. vi. 14, taking it to be an honour, not an ignominy, they assumed this ceremony of signing themselves with the cross, both in baptism, and at several other times. *Cor quidem habemus, non tamen tale quale vos habetis, nec nos*

<sup>e</sup> Hæres. 30.

<sup>f</sup> Περὶ βιοῦ Μωσ. i.

<sup>g</sup> Chrysost. in Ps. cxlii.

<sup>h</sup> 1 Cor. xiv. 22; Ambrose in Luc.

*pudet crucifigi, sed in parte ubi pudoris signum est, signum ejus crucis habemus*<sup>1</sup>: “we have a heart,” saith Augustine to the pagans, “but of a better mould than yours, nor are we at all ashamed of Christ crucified, but bear His cognizance in our foreheads, the seat of shamefacedness.” Now as to the establishment of this ceremony by our Church, though we have slender expectation that it should operate as formerly, yet why may it not be retained as an honourable memorial of its miraculous effects of old. But the Church is so exceedingly express and perspicuous in her explanation of the use thereof, as nothing can be desired more; which explication<sup>j</sup> being the product of the conference at Hampton Court, was so abundantly satisfactory to the foreman of those opponents, Dr. Reynolds, as, having once perused it, he ingenuously professed “he would never gainsay that ceremony any more.” In that explication not a syllable appears of any operation ascribed to this sign, therefore they who have adhered to any such opinion, cannot plead the Church of England for their guide. Eminent and most remarkable was the great prudence of King James in this concernment. All along King Edward the Sixth’s and Queen Elizabeth’s reign, when the *strumosi*, such as had the king’s evil, came to be touched, the manner was then for her to apply the sign of the cross to the tumour; which raising cause of jealousies, as if some mysterious operation were imputed to it, that wise and learned king not only (with his son, the late king) practically discontinued it, but ordered it to be expunged out of the prayers relating to that cure: which hath proceeded as effectually, that omission notwithstanding, as it did before. The sign of the cross being then significant only, and not operative, and significant of a duty to be elicited by future practice, good reason hath our Church to continue it, in which sense, *non est reprobanda*, with Zanchy, “it is not to be disallowed;” *adhibere nec indecens, nec inutile esse existimo*, saith Bucer<sup>k</sup>, “in my opinion, the use of it is neither unseemly nor unprofitable.”

Q Of them that be baptized in private houses, if the custom of the ancient fathers, yea, if the practice of the very Apostles themselves be allowed us, as directory sufficient in all

<sup>i</sup> Aug. de Verb. Apost.<sup>j</sup> Canon 30.<sup>k</sup> Opusc. Ang., p. 479.



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sacred relations; private baptism, that is, baptizing out of, and apart from, the public congregation, in case of necessity, can draw its extraction as high as almost any other part of our divine service. When Philip converted and baptized so many in Samaria, Acts viii. 12, we do not read any thing implying, much less expressing, that he did it “in the place of public worship, or in the face of the congregation.” So when he baptized the eunuch, ver. 38, he did it not “in the place of public worship, nor in the face of the congregation.” When Ananias baptized Saul, Acts ix. 18, the place was private enough, being the house of Judas, and the congregation thin enough; no believer there but Ananias. So when Paul and Silas baptized the keeper of the prison, Acts xvi. 33, the place was a prison, most unfit for public worship, and two the total of the congregation. Many other instances might be given, were not the labour supervacaneous and needless. Descend in the next succeeding times, the council of Laodicæa<sup>1</sup> hath a canon concerning τοὺς ἐν νόσῳ παραλαμβάνόντας τὸ 241 φῶτισμα, i. e. “them which are baptized on their sick beds,” not disapproving of it, but ordaining that if they recover they learn the Christian faith, that they may taste the excellency of that divine gift. Not long after this synod, Timotheus, bishop of Alexandria, a member of the first Constantinopolitan synod, being demanded if δαμονιζόμενος κατηχούμενος, i. e. a catechumen possessed with a wicked spirit, that desireth to be baptized, whether or no he may receive that seal<sup>m</sup>; the bishop returneth, no, οὐ δύναται, “he cannot,” in the public and ordinary way of the Church, περὶ δὲ τὴν ἔξοδον βαπτίζεται, i. e. “but when he liveth in extremis, at the point of death, he must be baptized:” uncontrollable evidences of the charitable dispensation of those tender fathers in cases of extremity. Come to the late Reformation, Bucer, a learned and sober divine, being entreated to deliver his judgment upon King Edward’s first liturgy, passeth this censure upon this private baptism<sup>n</sup>: *in hac constitutione sunt omnia sancte proposita*, i. e. “in this constitution all things are framed agreeable to piety.” One would think private

<sup>1</sup> Concil. Laod., Can. 43. [ὅτι δεῖ τοὺς ἐν νόσῳ παραλαμβάνοντας τὸ φῶτισμα, καὶ εἴτα ἀναστάντας, ἐκμανθάνειν τὴν πίστιν, καὶ γινώσκειν ὅτι θείας

δωρεᾶς κατηγιώθησαν.]

<sup>m</sup> Respons. Timoth. Alexand. Ep. apud Balsamonem.

<sup>n</sup> Bucer in Anglicam, p. 481.

baptism, backed with such fortifications, might with confidence and assurance enough appear amongst others of our sacred offices. But it hath proved otherwise, for of late the assembly of divines, in their Directory, tell us positively, that baptism is not to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation: that it ought not to be so administered ordinarily, is the express doctrine of our Church: that it ought not absolutely, and without regard to cases of necessity to be so administered, will be denied by me and many more, for whose satisfaction, it had been labour well bestowed, had those learned divines, who pretend that, in the framing of that Directory “they consulted not with flesh and blood, but with the word of God;” had they, I say, produced from that word (for to that we all appeal) one syllable enforcing the place of public worship, of a congregation, to be of the absolute necessity of this Sacrament.

R *And then one of them shall name the child.*] One of them, of whom? Of them, certainly, “that be present,” as it is in the beginning of this paragraph, so undoubtedly. And that may be, not only a layman, but even a woman, as it was rightly objected by those malcontents, and truly sensed by King James in the conference at Hampton Court<sup>o</sup>: whereby a greater liberty was given for women to baptize, than was intended by the reformers of our liturgy, and a reformation justly called for, which was both granted and effected speedily, by restraining it to the minister, as our service-book exhibits it; yet this very reformation of our Church’s oversight is now made her crime, and so made by that very party who were so loud, so clamorous for the change, this change being part of those most uncharitable cavils which Smectymnuus have vented against our liturgy.

s *N. I baptize thee, &c.*] Here is baptism soon despatched without further ado; ceremonies and set forms of prayer are decent helps in the public exercises of religion, of the essence of it they are not: so that when we are constrained to compliment necessity they may be dispensed with; *in Sacramentis salutaribus necessitate cogente, et Deo indulgentiam suam*

<sup>o</sup> [First day’s conference. Barlow’s Sum and Substance. London, 1604, p. 14.]

CHAP. VIII. *largiente, totum credentibus conferunt divina compendia*<sup>v</sup>, saith the Martyr excellently, i. e. "in the celebration of the wholesome Sacraments, necessity being cogent, and God Almighty dispensing His blessing, divine abridgments and compendiums confer upon believers all they desire."

*With what matter was the child baptized?*] This interrogatory is led in with a declaration of our Church, relating to the quality of it, viz., that it is essential to the Sacrament; and so is St. Augustine's rule, *accedit verbum ad elementum et fit Sacramentum*, "the word and the element together constitute the Sacrament." And the element necessary to be ingredient into this Sacrament is water, not lye or broth, be the necessity never so cogent; *si aquam detrahas non stat baptismatis Sacramentum*, "take away the water, baptism is a mere nullity," saith Ambrose<sup>q</sup>. This notwithstanding, the opinion it is of several of the Romish party<sup>r</sup>, that baptism administered in broth or lye, is legitimate enough. Nor is it their opinion alone, but asserted by one of a clear other persuasion in other points, viz., Beza<sup>s</sup>: *non minus rite ego quovis alio liquore quam aqua baptizarim*, "I would baptize every way, as well with any other liquor as with water."

*With what words was the child baptized?*] This is another essential of baptism, the formula. Not precise to every word and syllable; for the western and eastern Churches varied each from other herein<sup>t</sup>. The western, *Ego baptizo te*, "I baptize thee." The Greek and eastern<sup>u</sup>, βαπτισθήτω N., "let N. be baptized," so anciently; now βαπτίζεται ὁ δέινα, "such an one is baptized," yet all valid: provided the essential words of Christ's institution be subjoined, "in the Name of the Father, and of the Son, and of the Holy Ghost." Not in the name of the Trinity, making only three names, nor three persons, as did the Cataphryges, or Pepusiani, and Paulianists, and were by degrees of the Nicene<sup>x</sup> and Constantinopolitan<sup>y</sup> council, rebaptized. Not in the name of the Father by the

<sup>p</sup> Cyprian, Epist. ad Magn.

<sup>q</sup> De Mysteriis, cap. 1.

<sup>r</sup> Toletus de Instr. Sacer., lib. ii. cap. 18. Valentia Lom. 4. Disp. iv. q. 1.

<sup>s</sup> [Ep. ii. ad Tillium.]

<sup>t</sup> Bellarm. de Sacram. Bapt., lib. i. cap. 3. [Sextus error fuit Græcorum, qui aliquando ita adhærebant sue

formæ, qua dicunt, *Baptizetur N. servus Christi, in nomine Patris et Filii et Spiritus Sancti*; ut rebaptizare audent Latinos baptizatos illis verbis, *Ego te baptizo*.]

<sup>u</sup> Christ. Angel., c. 24.

<sup>x</sup> Can. 19.

<sup>y</sup> Can. 7. [Labbei, tom. ii. p. 1129.]



Son, as did the Arians<sup>z</sup> upon the heresy of inequality. Nor yet in the name of Christ alone, or into His death, as the Eunomians<sup>a</sup>. For though mention be made in the Acts of the Apostles of baptizing “in the name of Christ,” as ch. ii. 38, and xix. 5, yet must not the Apostles be supposed so to have baptized, as excluding the other two persons, nor can the word Christ, in those places, rationally include the Father and the Son; that is, the person anointing, the person anointed, and unction wherewith he was anointed, as learned Grotius, after Irenæus, inclines to think. For in truth, as Beza hath well observed, St. Luke doth not there describe the rite and formula of baptism, but the end and scope of initiating persons into Christianity thereby. The express precept of our Saviour obliged even the Apostles themselves, and all their ecclesiastical derivatives, to such a form of baptism as might distinctly and nominally mention the three persons of the glorious Trinity, which was so indispensably necessary as the omission of any one constituted the baptism null. This nominal distinction being observed, lawful it was for them to superadd some characteristic notes, more graphically explaining them, so was this word Christ annexed to the second person in the Apostles’ times: so in Justin Martyr<sup>b</sup>, the form is this; ἐπ’ ὀνόματος τοῦ Πατρὸς τῶν ὅλων καὶ δεσπότην Θεοῦ, καὶ Ἰησοῦ Χριστοῦ τοῦ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, καὶ ἐπ’ ὀνόματος Πνεύματος ἁγίου, ὃ διὰ τῶν προφητῶν προεκήρυξε τὰ κατὰ τὸν Ἰησοῦν πάντα: “in the name of the Father of all things, the Lord God, and of Jesus Christ who was crucified under Pontius Pilate, and of the Holy Ghost, who foretold by the prophets all things concerning Christ.”

W But if they which bring the infants, &c.] This is a very prudent and Christian injunction, derived, as I conceive, from the fifth council of Carthage<sup>c</sup>: *placuit de infantibus, quoties non inveniuntur testes qui eos baptizatos esse certissimi sine dubitatione testentur, absque ullo scrupulo eos esse baptizandos*; “it is decreed concerning infants, whensoever there want witnesses to assure that they were before baptized, that without further scruple they shall be baptized.”

<sup>a</sup> Niceph., lib. xiii. c. 35.

<sup>a</sup> Niceph., lib. xii. c. 30; Socrates, lib. v. c. 23.

<sup>b</sup> Apol. 2.

<sup>c</sup> Can. 6.

## CHAPTER IX.

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### COMMON PRAYER.

(A) THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS UPON CHILDREN BAPTIZED, AND ABLE TO RENDER AN ACCOUNT OF THEIR FAITH ACCORDING TO THE CATECHISM FOLLOWING.

1 & 2 B. OF EDW. VI. AND LIT. OF Q. ELIZ.

CONFIRMATION, WHEREIN IS CONTAINED A CATECHISM FOR CHILDREN.

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To the end that confirmation may be ministered to the more edifying of such as shall receive it according unto St. Paul's doctrine, who teacheth that all things should be done in the Church to the edification of the same, it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and can also answer to such questions of this short Catechism, as the bishop, or such as he shall appoint, shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion, and have learned what their godfathers and godmothers promised for them in baptism, they may then themselves, with their own mouth, and with their own consent, openly before the Church, ratify and confirm the same: and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, for as much as confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the

assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin. CHAP.  
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Thirdly, for that it is agreeable with the usage of the Church in times past, whereby it was ordained that confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

(B) And that no man shall think that any detriment shall come to the children by deferring of their confirmation, he shall know for truth that it is certain by God's word, that children <sup>244</sup> being baptized, [1 B. of Edw. VI., "if they depart out of this life in their infancy,"] have all things necessary for their salvation, and be undoubtedly saved.

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(C) A CATECHISM, THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY CHILD BEFORE HE BE  
BROUGHT TO BE CONFIRMED OF THE BISHOP.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question.

What did your godfathers and godmothers then for you?

Answer.

They did promise and bode three things in my name. First, that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy



CHAP. IX. Will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answer.

Yes, verily; and by God's help so I will: and I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour, and I pray God to give me His grace that I may continue in the same unto my life's end.

Question.

Reharse the articles of thy belief?

Answer.

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius<sup>a</sup> Pilate, was crucified, dead and buried, He descended into hell, the third day He rose again from the dead. He ascended into heaven, and sitteth at the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Question.

What dost thou chiefly learn in these articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.

Question.

You said that your godfathers and godmothers did promise<sup>245</sup> for you, that you should keep God's commandments. Tell me how many there be.

<sup>a</sup> [1 B. of Edw. VI. "Ponce."]

Answer.

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Ten.

Question.

Which be they?

Answer.

1 B. of Edw. VI.

Common Prayer.

The same which God spake  
in the twentieth chapter of  
Exodus, saying, I am the  
Lord thy God, which have  
brought thee out of the house  
of bondage.

i. Thou shalt have none other gods but Me.

ii. Thou shalt not make to thyself any graven image, nor  
the likeness of any thing that is in heaven above, or in the  
earth beneath, nor in the water under the earth: thou shalt  
not bow down to them, nor worship them.

For I the Lord thy God  
am a jealous God, and visit  
the sins of the fathers upon  
the children, unto the third  
and fourth generation of them  
that hate Me, and shew mercy  
unto thousands in them that  
love Me, and keep My com-  
mandments.

iii. Thou shalt not take the name of the Lord thy God in  
vain:

For the Lord will not hold  
him guiltless that taketh His  
name in vain.

iiii. Remember that thou keep holy the Sabbath day,

Six days shalt thou labour  
and do all that thou hast to  
do: but the seventh day is  
the Sabbath of the Lord thy  
God. In it thou shalt do no  
manner of work, thou and thy  
son and thy daughter, thy  
man-servant, and thy maid-

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servant, thy cattle, and the stranger that is within thy gates: for in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day and hallowed it.

b. Honour thy father and thy mother,

That thy days may be long  
in the land which the Lord  
thy God giveth thee.

bi. Thou shalt do no murder.

bii. Thou shalt not commit adultery.

bihi. Thou shalt not steal.

ix. Thou shalt not bear false witness against thy neighbour.

x. Thou shalt not cobet thy neighbour's house, thou shalt not cobet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things, my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God is, to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength. To worship Him. To give Him thanks. To put my whole trust in Him. To call upon Him. To honour His holy name and His word, and to serve Him truly all the days of my life.

Question.

What is thy duty towards thy neighbour.

Answer.

My duty towards my neighbour is, to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour



and obey the king and his ministers. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt nobody by word nor deed. To be true and just in all my dealing. To bear no malice, nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness and chastity. Not to covet nor desire other men's goods : but learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Question.

My good child know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him without His special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation : but deliver us from evil. Amen.

Question.

What desirest thou of God in this prayer ?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send His grace unto me, and to all people, that we may worship Him, serve Him, and obey Him as we ought to do. And I pray unto God, that He will send us all things that be needful, both for our souls and bodies : and that He will be merciful unto us, and forgive us our sins : and that it will please Him to save and defend us in all dangers ghostly and bodily : and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

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[These questions and answers omitted in 1B. of Edw. VI.]

Question.

**How many Sacraments hath Christ ordained in His Church?**

Answer.

**Two only as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.**

Question.

**What meanest thou by this word Sacrament?**

Answer.

**I mean an outward and visible sign, of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.**

Question.

**How many parts are there in a Sacrament?**

Answer.

**Two: the outward visible sign, and the inward spiritual grace.**

Question.

**What is the outward visible sign, or form in Baptism?**

Answer.

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**Water, wherein the person baptized is dipped, or sprinkled with it, in the name of the Father, and of the Son, and of the Holy Ghost.**

Question.

**What is the inward and spiritual grace?**

Answer.

**A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.**

Question.

**What is required of persons to be baptized?**

Answer.

**Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.**

Question.

**Why then are infants baptized, when by reason of their tender age, they cannot perform them?**

Answer.

Yes, they do perform them by their sureties, who promise and hold them both in their names : which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lord's Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part, or sign of the Lord's Supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The Body and Blood of Christ, which are verily and indeed taken and received of the faithful in the Lord's Supper.

Question.

What are the benefits, whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Question.

What is required of them which come to the Lord's Supper?

Answer.

To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life : have a lively faith in God's mercy through Jesus Christ, with a thankful remembrance of His death, and be in charity with all men.

So soon as the children can say in their mother tongue the Articles of the Faith, the Lord's Prayer, the Ten Commandments, and also can answer to such questions of this short Catechism, as the bishop (or such as he shall appoint) shall by his discretion appose them in ; then shall they be brought to the bishop by one that shall be his godfather or



CHAP. godmother, that every child may have a witness of his  
IX. confirmation.

And the bishop shall confirm them on this wise.

The words  
enclosed [ ]  
are want-  
ing in the  
former  
liturgies.

CONFIRMATION, [OR (D) LAYING ON OF HANDS.]

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Our help is in the Name of the Lord.

Answer.

Which hath made both heaven and earth.

Minister.

Blessed is the Name of the Lord.

Answer.

Henceforth, world without  
end.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto  
Thee.

1 B. of Edw. VI.

Minister.

The Lord be with you.

Answer.

And with thy spirit.

Let us pray.

Almighty and everliving God, who hath vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins<sup>b</sup>: strengthen them we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fulfil them, O Lord, with the spirit of Thy holy fear, [1 B. of Edw. VI. "Answer."] Amen.

Common Prayer.

1 B. of Edw. VI.

Then (E) the bishop shall lay  
his hands upon every child  
severally, saying,

Minister.

Defend, O Lord, this child  
with Thy heavenly grace, that  
he may continue Thine for  
ever, and daily increase in

Sign them, O Lord, and  
mark them to be Thine for  
ever, by the virtue of Thy  
holy cross and passion. (F)

<sup>b</sup> [1 B. of Edw. VI. "Send down  
from heaven, we beseech Thee, O

Lord, upon them Thy Holy Ghost the  
Comforter, with the manifold gifts."]

Thy holy Spirit more and Confirm and strengthen them CHAP.  
 more, until he come to Thine with the inward unction of IX.  
 everlasting kingdom. Amen. Thy Holy Ghost, mercifully  
 unto everlasting life. Amen.

Then the bishop shall (G) cross them in the forehead, and lay his hands upon their heads, saying,

N. I sign thee with the sign of the cross, and lay my hand upon thee. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And thus shall he do to every child, one after another.

And when he hath laid his hand upon every child, then shall he say,

Omitted in Bucer. { The peace of the Lord abide with you.  
 Answer.  
 And with thy spirit.

[Common Prayer.

Then shall the bishop say.]

Let us pray.

Almighty everliving God, which maketh us both to will, and to do those things that be good and acceptable unto Thy Majesty: we make our humble supplications unto Thee for these children, upon whom (after the example of Thy holy  
 249 Apostles) we have laid our hands, to certify them (by this sign) of Thy favour, and gracious goodness toward them: let Thy fatherly hand, we beseech Thee, ever be over them, let Thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with Thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

Then the bishop shall bless the children, saying thus,

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen.

The curate of every parish<sup>c</sup>, or some other, at his appointment, shall diligently upon Sundays and holy-days, half an

<sup>c</sup> [1 B. of Edw. VI. "once in six weeks at the least, upon warning by him given, shall, upon some Sunday or holiday."]

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IX.

hour before even-song, openly in the church, instruct and examine so many children of his parish sent unto him as the time will serve, and as he shall think convenient, in some part of this Catechism.

And all fathers, mothers, masters, and dames, shall cause their children, servants, and apprentices, which have not learned their Catechism<sup>d</sup>, to come to the church at the time<sup>e</sup> appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn. And whensoever the bishop shall give knowledge for children to be brought afore him to any convenient place, for their confirmation; then shall the curate of every parish either bring or send in writing (H) the names of all those children of his parish which can say the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and also how many of them can answer to the other questions contained in this Catechism.

The words enclosed thus [ ] omitted in the 1 B. of Edw. VI. And there shall none be admitted to the holy Communion, until such time as he [can say the Catechism,] and be confirmed.

<sup>d</sup> [1 B. of Edw. VI. "which are not yet confirmed,"]

<sup>e</sup> [1 B. of Edw. VI. "day."]



# ANNOTATIONS

UPON

## CHAPTER IX.

(A) Confirmation, in what sense a Sacrament. The closing ceremony of baptism. Why very expedient at this time. The Directory defective towards her own principles. (B) Confirmation, by what names anciently called. (C) The necessity of catechising. What catechists were; a dissent from learned men; catechists not presbyters; usually laymen. Women catechised by women, and why; an especial reason for it in the Greek Church. Sanctimonial catechumens, what; not the same with *audientes*, as is commonly supposed: in what sense sometimes called *audientes*. Lent set apart for catechising. Competents, what. The excellency of our Catechism. King James's most judicious direction. (D) The language of the hand. What imposition of hands denoteth. (E) Confirmation peculiar to the Apostles, and their successors, bishops. Why so. Never performed by presbyters. What meant by *presbyteri consignant* in the counterfeit Ambrose. (F) Unction, or chrism, an ancient ceremony belonging to confirmation; why separated at length from it and indulged to presbyters. The Arausican council; diversity of readings. Sirmundus's edition defended. Whence two chrismations in the Church of Rome. (G) Signing with the cross a companion of unction. (H) Children when anciently confirmed. (I) Communication of the Eucharist to succeed presently upon confirmation.

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A CONFIRMATION is by the Church of Rome held for a Sacrament, and so some of the ancient fathers represent it. St. Cyprian<sup>a</sup>, speaking of baptism and confirmation: *tunc esse filii Dei esse possunt, si utroque Sacramento nascentur*: "then are they made the sons of God, when they are born again by both Sacraments." So St. Augustine<sup>b</sup> mentions *chrismatis Sacramentum*, and in both their senses (they applying that title to all things of mysterious import in a large construction, as Augustine not less than nineteen times in his *de Celebratione Paschæ*) we will allow this for a Sacrament. But

<sup>a</sup> Epist. lxxii. ad Stephanum.

Lib. ii. cont. lit. Peril. 239.

CHAP. IX. that it is so, in true propriety of speech, our adversaries shall never obtain from us, until they can find *verbum et elementum*, and both of Christ's institution, to meet in it; neither of which, as they confess, are yet to be found, their great cardinal<sup>c</sup> putting us off for both to "tradition unwritten." But although we entertain it not as a Sacrament, yet being of Apostolical practice, and exercised with the product of such marvellous effects and operations, we, who pretend not to any such miraculous gifts, have not yet so slight a value for it as absolutely to reject it, being well persuaded that, accompanied with such fervent prayers, it will be the readier way to convey those graces of the Holy Spirit into the soul of the party baptized, which are necessary to "establish him in every good word and work." For the gift of the Holy Ghost, in order to which this rite is used, is not so much an effect 252 of the hands imposed, as of the invocation then applied: *ad invocationem sacerdotis Spiritus Sanctus infunditur*, saith St. Ambrose<sup>d</sup> very well, "at the invocation of the bishop the Holy Ghost is infused."

This ceremony was considered by the Apostles, and succeeding fathers, as the compleatory and close of baptism, not that baptism was ineffectual without it, but as an assistant to it; and therefore confirmation in persons adult immediately succeeded the very act of baptizing and dipping. And if the primitive Church held herself obliged to preserve it upon the score of Apostolical usage, and to tender it to such as were of full growth, much more reason have we to continue it, with whom pædo-baptism is almost the sole practice. Baptism, as the Apostle St. Peter describeth it, is *τῆς ἀγαθῆς συνειδήσεως ἐπηρώτημα εἰς Θεόν*: "the answer," or rather an interrogatory, "of a good conscience towards God:" that is, a question how the party stands disposed towards God, not unlike our interrogatory, "dost thou forsake the devil," &c. To take off the supposed vanity of this interrogatory administered to infants, who are in no capacity to reply, the Church, their most tender mother, hath devised this expedient of assigning sureties to undertake in their behalf, what Christianity requireth from them; they being thus charitably provided for, in the minority of their intellectuals, extreme rational it is, that the

<sup>c</sup> Bellarm. de Sacram. Confirm., c. 8.

<sup>d</sup> [De Sacramentis, lib. iii. cap. 2.]

Church exact from them, and that they render to her, an account when they come to riper years, what progress they have made in learning the elements of the Christian faith; exceeding proper it is they enter new security to her that they will, by God's grace, make good those stipulations and promises which their sureties undertook before in their behalf, and that after all these they may receive the Church's benediction, administered to them by the bishop, their spiritual father. There is not any thing wherein the late pretended reformers amaze me more than in this particular. I hear them declare, "that all who are baptized in the Name of Christ, do renounce, and by their baptism are bound to fight against the devil, the world, and the flesh\*." And yet by abolishing of sureties, they render infants unable to make such abrenunciation, or take such an engagement by their proxies, and do not any where throughout all their appointments, require from persons baptized, when they become adult, any such actual promise. Where is then this renunciation and obligation entered against those common enemies these men talk of? If they say they are mental, supposed and implied, I answer, that it is not enough; the Church must take cognizance of all her members, that they are all of a piece, that they agree in unity of profession, which she cannot, unless they give her not only some verbal account of their knowledge in the principles of religion, but also explicit promises to live agreeable to those principles. And therefore it surpasseth my understanding with what colour of reason they can admit such persons to the highest degree of Christian society, the blessed Communion, who never engaged to conform to the rules of Christianity.

- B *Have all things necessary for their salvation.*] The outward essentials of baptism are the element, water; and the words of institution, "I baptize thee in the Name of the Father, Son, and Holy Ghost." These, without more ado, constitute a seal all-sufficient to initiate children within the gospel covenant; no absolute necessity have they, as children, of any thing else. But though, as children, they want nothing necessary for their salvation, yet have they not all things necessary for years more adult, when of another Sa-

\* Directory.



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*A catechism, that is to say, an instruction.*] Our Church gives here the notation of the word catechism, telling us it is an instruction: and so it is, an instruction in the first rudiments of Christianity: the author of the epistle to the Hebrews goes as high in its advancement as possibly he can; with him it is *καταβολὴ τοῦ θεμελίου*, "the laying of the first foundation," chap. vi. 1, implying that, as a foundation is to the superstructure, so is catechising to the sublimer mysteries of our religion: and what an edifice is without a foundation our Saviour's parable speaks plainly enough. And this may be sufficient to preserve it not only from scorn and contempt, but in a high esteem, seeing it is suppedaneous, the pedestal to support nobler truths: for as St. Jerome<sup>i</sup> excellently, *non contemnenda sunt parva, sine quibus magna constare non possunt*, "nothing, be it never so small, is to be slighted, when it is (the *sine qua non*) that without which greater things cannot stand." Nor may it be omitted as another argument of its worth, that St. Augustine, St. Cyril, St. Athanasius, Gre-

<sup>f</sup> Cyprian, Epist. lxxiii.

<sup>h</sup> Concil. Ancyran. passim.

<sup>g</sup> Dion. Areop. Eccles. Hierarch.,

<sup>i</sup> Epist. ad Lætān.

gorius, Nyssen, Origen, Clemens Alexandrinus, eminent fathers, yea, St. Paul himself, were catechists in their respective times. CHAP.  
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Now because a catechism doth necessarily suppose a catechist and a catechumen, the instructor and instructed, of both which there is so frequent mention in antiquity; requisite it will be to take them into a more curious and choice consideration: and the rather, because I find very learned men have hitherto failed in a true apprehension of them; the more excusable, because controversy having hitherto so little intermeddled in this matter, occasion was not offered for search into a more distinct cognizance of them.

First then, catechists taken in a proper and separate notion, as they constituted an order, severed and parted from others, were *certi quidam homines, qui scholam Christianæ institutionis exercebant*, as Vicecomes<sup>k</sup> describeth them, “certain men, which kept a school for Christian institution:” but whether those certain men were lay or clergy, or what they were, he determineth not. The annotator<sup>l</sup> and Mr. Thorndike<sup>m</sup>, very learned men both, seem to affirm them presbyters, for where Clemens Alexandrinus<sup>n</sup> demandeth, *τίνι ὁ πρεσβύτερος ἐπιτίθησι χεῖρα, τίνα δὲ εὐλογήσει;* “whom shall the presbyter lay hands upon, whom shall he bless?” they understand him as if he meant “the solemnity with which the catechists dismissed those that were catechised.” And in confirmation of this interpretation, the Doctor produceth Eusebius<sup>o</sup>, who saith of Constantine that *ἐξομολογούμενος, τῶν διὰ χειροθεσίας εὐχῶν ἡξιούτο*, “he made profession, and then was vouchsafed those prayers which were given by imposition of hands.” But I conceive neither of those places at all applicable to catechising. Not this of Eusebius; neither the act done, nor the place where it was done will admit it. Not the act, being *ἐξομολόγησις*, which is not in that place the ‘making of profession,’ as the Doctor renders it, but ‘confession of sins,’ and the prayer there mentioned was the absolution, a consequent of that confession, and which was always performed with imposition of hands. Not the place,

<sup>k</sup> De Antiq. Ritib. Baptism., lib. ii. c. 7.

<sup>m</sup> Right of the Church, &c., p. 16.

<sup>n</sup> Pædag., lib. iii. c. 11.

<sup>l</sup> In 1 Tim. v. note f. [Hammond's Works, vol. iii. p. 700.]

<sup>o</sup> De Vit. Constant., lib. iv. cap. lxi.

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because it was in that destined for public worship, and so not proper for catechising. Grant I do, that the *catechumeni* had their *κατηχούμενα*, “dwellings,” annexed and adjoined to the temples, which for that very cause were called *σεβάσμοι ναοί*<sup>p</sup>, “venerable houses,” perhaps some rooms in the baptisteries, as St. Ambrose in the epistle forementioned. But that they were actually catechised in the church where the 254 congregation of the faithful assembled, I find not one syllable in antiquity, but much to the contrary, as shall be seen anon. To come to Clemens Alexandrinus, I say, that passage of his to catechistical benediction neither did, nor could relate. It did not, because it is expressly restrained to a presbyter: but a presbyter, as presbyter, was never deputed to that office, nor was it ever held necessary for a catechist to be presbyter. I find, indeed, the catechumens enjoined by two several councils, *τῇ πέμπτῃ τῆς ἑβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσβυτέροις*<sup>q</sup>, “to give an account of their faith to the bishop or presbyters, on the fifth day of the week,” yet doth it not follow that therefore the bishop or presbyters were catechists, *κυρίως*, properly so called, they being only appointed for that time to receive that account from them, because it was great reason that they, who regularly had the only power to baptize, should be well assured that they should confer that seal upon none but persons qualified with knowledge sufficient for it. Catechists were usually, if not constantly, laymen. In Scripture dialect, I take them to be those which pass under the name of doctors, *διδάσκαλοι*, such were the doctors amongst whom our Saviour was found in the temple disputing, that is, questioning and answering like a catechumen. Such St. Paul, who, as I said before, was a catechist, calls himself, *διδάσκαλον ἐθνῶν*, 1 Tim. ii. 7; 2 Tim. i. 11, “a teacher or catechist of the Gentiles;” so I am certain they were termed in the times succeeding. The supposed Clemens<sup>r</sup>, discoursing of catechising, saith, *ὁ διδάσκων, εἰ καὶ λαϊκὸς ᾖ, ἔμπειρος δὲ τοῦ λόγου, καὶ τὸν τρόπον σεμνὸς, διδάσκέτω* “he that is a catechist, though he be a layman, yet if he be skilful and able for the place, and of good behaviour, let him teach the novices:” where not only *διδάσκων* imports

<sup>p</sup> Concil. Trul., Can. 97.

<sup>q</sup> Laodiceen., Can. 46. Trul. 4.

<sup>r</sup> Constit. Apost., lib. viii. c. 32.



a catechist, but also there is an implied toleration for him to be a layman. So St. Cyprian<sup>s</sup>, *Optatum inter lectores doctorem audientium constituimus*, "Optatus, one of the readers, I have constituted a doctor" (there is doctor again) "of the hearers." This Optatus was then in the clergy, *in lectores*, "one of the readers," and therefore the father saith he was only *clero proximus, ad clerum paratus*, "the next remove beneath, and ready to be ordained by the clergy." Indeed, St. Augustine<sup>t</sup> gives an account of a deacon who performed his office; *petisti a me, frater Deogratias, ut aliquod ad te de catechizandis rudibus, quod tibi usui esset, scriberem. Dixisti enim, quod apud Carthaginem, ubi diaconus es, ad te sæpe adducuntur, qui fide Christiana primitus imbuendi sunt*: "thou didst desire of me, Deogratias, that I should write to thee something concerning the catechising of novices. For thou sayest that at Carthage, where thou art deacon, many are brought to thee to be instructed in the principles of Christianity." All this time no mention of any presbyter catechist in the African Church. But it might be otherwise at Alexandria. Not at Alexandria to be sure, where *a Marco evangelista semper ecclesiastici fuere doctores*<sup>u</sup>, "even from the time of Mark the evangelist, there were always successively ecclesiastical doctors," that is, catechists; where this very Clemens was one, and so was Origen, (once his scholar,) at eighteen years of age, as both Eusebius<sup>v</sup> and St. Jerome<sup>x</sup> witness, too young to be ordained a clergyman. And for other parts, St. Cyril, bishop of Jerusalem, was there a catechist, and wrote his Catecheses *in adolescentia*, "in his youth," as St. Jerome tells us; if so, then probably he was no presbyter at that time, a presbyter or elder, (as the word imports,) and a youth, being terms contra-distinct. But there is still behind another argument, an infallible one, that Clemens, his presbyter, here mentioned, could not be a catechist, for his question hath evident reference to women. Inveighing against such women as wore false hair, he frameth this expostulatory argument; *τίνι ὁ πρεσβύτερος ἐπιτίθησι χεῖρα, τίνα δὲ εὐλογήσει; οὐ τὴν γυναῖκα τὴν κεκοσμημένην, ἀλλὰ τὰς ἀλλοτρίας τρίχας, καὶ δι'*

<sup>s</sup> Epist. xxiv.<sup>t</sup> De Catech. Rud.<sup>u</sup> Jerom. de Script. Ecclesiast., c. 36.<sup>v</sup> [Lib. vi. c. 3.]<sup>x</sup> [De Script. Eccl. in Orig.]

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αὐτῶν ἄλλην κεφαλὴν: “upon whom shall the presbyter impose his hand, whom shall he bless? not the adorned woman herself, but her false hair, and thereby another’s head.” Women being then the subject of his discourse, the presbyter <sup>255</sup> cannot be a catechist. It is most undoubtedly true, what the most famous Grotius hath delivered in this particular: *fæminæ per fæminas primi Christianismi cognitione imbui, et sic ad Ecclesias pertrahi debebant*: “women were by women (meaning deaconesses and sanctimonials) to be taught the principles of Christianity, and so to be brought into the Churches.” And though he quoteth no one authority for it, yet for Greece he yields a very persuading reason that it was so<sup>7</sup>: *in Græcia clausa gynæconitis*: “the fashion was in Greece, for the gynecæum or women’s chamber to be kept private, inaccessible to men.” To which known custom, this very Clemens elsewhere referreth: giving us an account what those women were which the Apostles made their synodites and companions in their journeys, he calls them συνδιακόνους πρὸς τὰς οἰκουροὺς γυναῖκας<sup>8</sup>, “fellow ministers with them towards women which kept close at home,” δι’ ὧν εἰς τὴν γυναικωνίτιν ἀδιαβλήτως παρεισεδύετο ἡ τοῦ κυρίου διδασκαλία, “by whom” (viz., as catechists) “Christian instruction might freely, without proof, enter the most retired chambers allotted for women.” Much to the same purpose the other supposed Clemens<sup>a</sup>, who, shewing cause why deaconesses must be chosen, saith, ἔστι γὰρ ὁπόταν ἐν τισὶν οἰκίαις ἄνδρα διάκονον γυναιξὶν οὐ δύναται πέμπειν διὰ τοὺς ἀπίστους, ἀποστελεῖς οὖν γυναῖκα διάκονον: “it happeneth sometimes that for the speech of unbelievers, you cannot send a deacon to women, and then you shall send a deaconess.” The gynecæum, or women’s room, being so δυσέντευκτον, and “inaccessible to men,” no marvel if deaconesses were appointed for the service. Nay further, clear it is, even in other places where they were not so strictly mewed up, within the Latin jurisdiction, the practice was the same, as appeareth by the fourth council of Carthage. *Sanctimoniales quæ ad ministerium baptizandarum mulierum eliguntur, tam instructæ sint ad officium ut possint apto et sano sermone docere imperitas et rusticas mulieres, tempore quo baptizandæ sint*

<sup>7</sup> Annot. in Phil. iv.    <sup>8</sup> Stromat., lib. iii.    <sup>a</sup> Constit. Apost., lib. iii. c. 15.

*qualiter baptizatori interrogatæ respondeant*<sup>b</sup>: “sanctimonials which are chose to officiate about women to be baptized, are to be instructed and fitted for the place, that they may be able, with edifying and wholesome doctrine, to teach ignorant and unskilful women what to answer to such interrogatories as shall be administered unto them when they come to be baptized.” Thus have I evidently manifested that Clemens’s presbyter could not in this place be a catechist, in the pursuing of which proof I hope my discourse hath not seemed tedious, because not impertinent: upon the whole matter, all that I can make out concerning catechists is, that in the deputation of persons for that office, regard was rather had to their abilities and qualifications, than to the degrees or orders whereby they were distinguished from others.

To come now to catechumens, they were, to speak properly, such as were desirous to be instructed in the mysteries of the Christian profession, such as had their *catechumenium*, or distinct place in the Church, assigned for their station; such as were admitted not only to hear the word read and preached, but were permitted also to be present at some prayers. Learned men generally describe them by *audientes*, as if they were altogether the same persons. And they may, it is true, promiscuously so pass one for another, but not in their sense, that is, not taking audients for such as were hearers of the word in public assemblies. Such audients and catechumens being not terms convertible, but evidently in all antiquity distinct. The council of Nice, concerning lapsed persons, resolves thus: ἔδοξε ὥστε τριῶν ἐτῶν, αὐτοὺς ἀκρωμένους, μετὰ ταῦτα εὐχέσθαι μετὰ τῶν κατηχουμένων<sup>c</sup>, “that three years they should continue as hearers only, and after that to pray with the catechumens.” So also in the Constitutions ascribed to Clemens<sup>d</sup>; ὁ διάκονος κηρυσσέτω, μή τις τῶν ἀπίστων, μή τις τῶν ἀκρωμένων, καὶ ἡσυχίας γενομένης, λεγέτω, εὐξασθε οἱ κατηχούμενοι, &c.; “let the deacon proclaim, away infidels, begone hearers; and silence being made, let him say, pray ye catechumens.” In both which places a remarkable real as well as nominal difference is to be discerned between the ἀκρωμένοι, “hearers,” and the κατηχούμενοι, “catechumens;” these staying behind, when they were

<sup>b</sup> Can. 12.<sup>c</sup> Can. 14.<sup>d</sup> Lib. viii. c. 5.



CHAP. sent away. *Audientes*, in their large sense, were, in truth,  
 IX. all persons, the faithful only excepted, who were permitted to be present at the lessons read, and the sermon preached, as appeareth by the fourth council of Carthage<sup>e</sup>: *episcopus nullum prohibeat ingredi in Ecclesiam et audire verbum Dei, sive gentilem, sive hæreticum, sive Judeum usque ad missam catechumenorum*; “let the bishop forbid none from coming into the church to hear God’s word, be he heathen, be he heretic, be he Jew, and there to abide until the service of the catechumens.” Grant, I do, that Cyprian calls the same persons *catechumeni* in one epistle<sup>f</sup>, and *audientes* in another<sup>g</sup>: but these are called *audientes* upon a clear other account, not in reference to their attention to the word of God in public assemblies, but, as Xenophon<sup>h</sup> is called, ἀκροατῆς Σωκράτους, “Socrates’ hearer,” in relation to their being taught by such whom this father called even now *doctores audientum*, “instructors of the hearers,” and were no other than catechists, so that the error and mistake lieth in the notion and application, not in the word itself.

Having hitherto discoursed what catechists and catechumens were, it will next be seasonable to enquire into the time anciently set apart for this sacred exercise, which was the forty days of Lent. *Consuetudo apud nos istiusmodi est, ut his qui baptizandi sunt, per quadraginta dies publice tradamus sanctam, et adorandam Trinitatem*<sup>i</sup>; “the custom with us is such, that all Lent long we teach persons to be baptized, the mysteries of the blessed Trinity;” whereby it is discernible that catechising was then antecedent, which, with us, is subsequent to baptism; and reason good it should be so, men of ripe years coming to the font, who were not allowed their proxies, but were to give an account of their own belief. Nevertheless, though catechumens were by such instruction fitted for baptism, yet did they not always enter the font so soon as they were prepared for it, but delayed their admission to this Sacrament as long as they pleased; some not for a few years, as is evident by Arnobius and St. Augustine, who both wrote many pieces of divinity when

<sup>e</sup> Can. 85.<sup>f</sup> Ep. iii.<sup>g</sup> Ep. xiii.<sup>h</sup> Diog. Laert. vit. Xenoph.<sup>i</sup> Jerom. adv. Johan. Hierosolym. liber.

they were catechumens, and before they were baptized. When any purposed to receive this holy seal, the fashion was for them to give in their names (that the Church might know who they were which desired to be initiated) the week before Easter and Whit-Sunday, and from that time of entering their names they were called ‘competentes’; *appropinquabat Pascha, dedit nomen inter alios competentes*, i. e. “the feast of Easter was at hand, he gave in his name amongst the rest of the competents.” So Ambrose<sup>k</sup>, *dimissis catechumenis symbolum aliquibus competentibus tradebam*, i. e. “the catechumeni being sent away, I delivered the creed to certain competents.” Now although competents came thus to be distinguished from the catechumeni, as one remove above them, yet was this nominal difference not always punctually observed by the ancient fathers, but sometimes they gave the name of catechumen to such an one as was ready to be baptized. So the very forementioned authors; St. Ambrose<sup>l</sup>, *credit etiam catechumenus in crucem Domini Jesu qua et ipse signatur*, i. e. “the catechumen believeth also in the cross of our Lord Jesus, wherewith he is signed,” that is, when he gave in his name for baptism, this ceremony being then applied to him: St. Augustine<sup>m</sup>, *quando catechumeni ad gratiam sancti lavacri festinant solemniter cantatur, Psalmus xli.*, i. e. “when the catechumens are hastening to the holy laver, this forty-first Psalm is usually sung.” This may suffice to be delivered concerning the catechumens, “the candidates of the Christian faith,” as St. Jerome calleth them, as they are represented in the writings of the primitive times.

As to the make and form of a catechism, our first reformers more consulted the condition of their own than the practice of the primitive times, who required in persons to be baptized no other *præcognita*, or things to be foreknown, than the Articles of the Christian faith, and in some places the Lord’s Prayer: our reformers adding the decalogue, with very edifying explanations of them. But these being thought defective as to the doctrine of the Sacraments, it was by

<sup>j</sup> August. de Cura pro Mortuis, c. 12.

<sup>k</sup> Ambrose, Epist. xiii. ad Marcellin.

<sup>l</sup> Ambrose, de Mysteriis, cap. iv.

<sup>m</sup> Aug. in Psal. xli.

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King James<sup>n</sup> appointed that the bishops should consider of an addition to it in that concernment, which was done accordingly in that excellent frame we see, being penned at first by Bishop Overall, then dean of St. Paul's, and allowed by the bishops; so that therein, indeed, throughout the whole frame of our Church's Catechism, that golden rule of that judicious prince is punctually observed, viz., the "avoiding of all odd, curious, deep and intricate questions;" no magisterial determination of the priorities or posteriorities, of the absoluteness or respectiveness of God's decrees, points ἀνεξερεύνητα, i. e. inscrutable to the most illuminate doctor of the Gentiles, and which put him to his ὦ βάθος, i. e. "O the depth of the wisdom of God," Rom. xi. 33, nor of any thing less than fundamental, being there taken notice of. Happy were we, did all practitioners in theology, they especially who pretend on high honour to our Church, conform to her example.

*Or laying on of hands.*] As the tongue is to the heart, D such is the hand to the tongue, an interpreter: *cæteræ partes*, saith the excellent orator<sup>o</sup>, *loquentem adjuvant, hæ (prope est ut dicam) ipsæ loquuntur. In demonstrandis personis atque locis adverbiorum atque pronominum obtinent vicem*: "other members do help the speaker, but the hands I almost say speak themselves: in demonstrating places and persons, they serve instead of adverbs and pronouns." Adverbs for place, and pronouns for persons. So according to the ancient mode of renunciation in baptism, the party to be baptized was commanded<sup>p</sup>, *protensa manu, ὡς παρόντι, Satanae renuntiare*, "to renounce Satan, by stretching out his hand as to one present;" where the protending of the hand towards the west, that quarter of the heaven whence darkness begins, the prince of darkness by this *prosopopea* was indigitated. So also, according to the universal mode of all nations, the hands in prayer are lifted up towards heaven, the place whither our prayers tend. So when our prayers are limited and restrained to any one peculiar thing or person, the manner is to lay the hand upon that object relative to the invocation. So the paternal benediction given by Jacob to the

<sup>n</sup> Conference at Hampton Court,  
p. 43.

<sup>o</sup> Quint. Orat., lib. xi. c. 3.  
<sup>p</sup> Cyril. Catech. Myst. i.



children of Joseph, was performed by "laying his hands upon their heads," Gen. xlviii. 14. After the same manner also did persons of remarkable sanctity bless such infants as were upon that account brought to them, as our Saviour, Mark x. 16. And in analogy, or resemblance of that practice, is the ceremony of imposition of hands in this office of Confirmation, whereby the Church, using the ministration of the venerable fathers, the bishops, invocateth the divine benediction upon her children, now entering their adult state and riper years. — CHAP. IX.

E *Then the bishop shall lay his hands upon, &c.*] Our Saviour being near His ascension, having given His last charge and commission to the Apostles, tells them what should be the sequence of that faith which should result from their predication and doctrine: "in My name they shall cast out devils, they shall speak with tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover," Mark xvi. 17, 18. Which miracles, though believers did afterward perform, yet were not those operations the mere results of faith, nor did they do them as believers, but the power enabling them thereto was conveyed to them by the gift of the Holy Ghost; which gift not only imported an extraordinary collation, upon new regenerated converts, of the invisible graces of God's Spirit, confirming their faiths daily more and more, and assisting them in the exercise of a holy and sanctified life and conversation; but also in outward qualifications, suitable to the exigent of those times for the working of miracles. Nor were those believers to expect or receive those gifts by any other prayers or any other hands than of the Apostles, that the world might know God had a  
 258 more than ordinary value for their function, and consequently would require the highest honour deferred to it; upon this very account the Apostles, hearing that Samaria had received the word of God, and were baptized by Philip the evangelist, they sent Peter and John from Jerusalem to them "to pray for them, that they might receive the Holy Ghost," implying thereby, that though Philip had commission to baptize and preach, yet could he not give the Holy Ghost. And when Simon Magus perceived what strange feats were done

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by those believers, after such prayer and imposition of hands of those Apostles, he thinking it would prove a money matter, bade liberally for it, till he understood he was in the wrong. And though in tract of time, and by degrees, whole nations being converted to the Christian faith, the main cause of those miracles ceasing, they themselves began to abate both in number and quality ; and so confirmation was not practised much upon that pretence ; yet it being an Apostolical usage, and instituted also for another end, viz., an invocation of God's inward sanctifying the person new baptized, by the grace of His Holy Spirit, a petition necessary at all times ; the bishops succeeding the Apostles in the government of the Church, thought fit to continue it still, retaining it, as the Apostles did, to themselves alone, and not communicating it to any of the inferior clergy : *qui in Ecclesia baptizantur præpositis Ecclesiæ offeruntur*, saith Cyprian<sup>a</sup>, "they who are baptized in the Church, are straightways presented to the presidents of the Church," *ut per nostram orationem ac manus impositionem Spiritum Sanctum consequantur*, "that by our prayers and imposition of hands they may obtain the Holy Ghost." The reason whereof is this ; that whereas the bishop had condescended and delegated the power of baptizing to presbyters, which was originally resident in himself, as hath been said already, yet seeing requisite it was that God's blessing should be implored upon those neophytes by them, and blessing is an act of paternal authority, it was convenient it should be reserved to himself, *ad honorem sacerdotii*, as St. Jerome saith, "in honour of his priestly superiority." Other impositions of hands have been performed, some by presbyters and bishops indifferently, as that in receiving penitents to the peace of the Church, as that in consecrating of marriage ; some by presbyters with bishops jointly, as that of ordination. But never any mere presbyter assumed this of confirmation, nor was it ever in the primitive Church permitted to any but to the bishop alone. To the contrary whereof, never was there produced any testimony authentic. Authentic, I say, for that Ambrose upon the Ephesians, whom some urge against it, is by the men who cite him confessed supposititious and a counterfeit.

<sup>a</sup> Cypr. Epist. Jubiano lxxiii.

But be he who they please, what says the man? *Apud Ægyptum presbyteri consignant, si præsens non sit episcopus*; “in Egypt the presbyters consign if the bishop be not present.” Now if *consignant* here should prove not to import confirming, this shadow of a father will stand them in little stead. And who dares positively say it? not Blondellus I am certain, and yet he would as gladly have it so as another, for he is put to his *sive*’s, “either confirmation<sup>r</sup>, or blessing of penitents, or consecrating persons by ordination,” not knowing on which to fix. So that this, they know not who, speaks they know not what. And of all these *sive*’s which stand in competition, that of confirmation is least like to prevail; for the words are *apud Ægyptum*, “in Egypt.” Now in Egypt, and the patriarchdom of Alexandria, of all places in the world, presbyters were, for their fellow presbyter, Arius’s sake, in most disgrace; so as it was not allowed them in Alexandria, so much as to preach, and therefore they were the most unlikely to be indulged so great a favour as confirmation<sup>s</sup>. Whence we may conclude, confirmation is not to be understood by consignation; and if not, no matter to this dispute which of the other two carry it; and if it were, yet is there odds against them too; for a learned Doctor<sup>t</sup> is positive, that neither blessing of penitents, nor consecrating of persons to be ordained, can rationally be meant in this place, but that *consignant* is equivalent to *consecrant*, and so hath reference to  
 259 consecrating of the elements; which even Blondellus<sup>u</sup> himself doth also elsewhere admit as probable, and the Doctor proves it by a parallel place of the same supposed author: *in Alexandria, et per totam Ægyptum si desit episcopus consecrat presbyter*<sup>x</sup>; “in Alexandria, and all over Egypt, the presbyter consecrates in want of a bishop;” where *consignant* in the former passage is changed into *consecrant*. And if both these pieces hath one father, be he Hilary, as some conjecture, or any other, the Doctor’s sense is passable enough: but if they were the issues of several persons, then this author might intend somewhat more than hath hitherto been apprehended, and what the word *consignare* in his native and

<sup>r</sup> Apol., p. 57.

Diss. 3. vii. 7. vol. iv. p. 786.]

<sup>s</sup> Socrates, Hist., lib. v. c. 22.<sup>u</sup> [Apol., p. 61.]<sup>t</sup> Power of the Keys, p. 38. [Hammond’s Works, vol. i. p. 216. See also<sup>x</sup> Script. Anonym. Quæst. in V. and N. Test.



CHAP. genuine sense imports, viz., chrismation, not confirmation.  
IX. For though unction was more anciently annexed to, as a continued act with confirmation, yet at that moment of time when Ambrose or Hilary wrote, if this piece be theirs, it was abstracted and separated from imposition of hands, and (upon what account shall be seen anon) transmitted to presbyters. And because it was constantly applied with the sign of the cross, the joint act of both ceremonies was very properly called consigning, answering what the Greeks called *σφραγίζειν τῷ μυστῇ*<sup>y</sup>, “to seal with unction.” And so this nameless author will be interpreted thus: “in Egypt, if the bishop be absent, the presbyters anoint the person baptized, signing him with the cross;” which was not only true in Egypt, but elsewhere also, as shall presently be made manifest; which notwithstanding, the essential and perficient act of confirmation, viz. imposition of hands, was reserved as a peculiar of episcopacy.

*Confirm them with the inward unction of Thy Holy Ghost.] F*

This prayer looks like the ruins of a famous structure whose super-edifice is demolished: any one may see it was formed in relation to confirmatory chrism and unction, which kept, in the primitive times, here its proper station, and was applied with this or the like prayer, as St. Ambrose<sup>z</sup> will inform you. The unction is fled, and the prayer left behind, only to demonstrate whence her companion removed. But what caused this divorce? that is, in truth, worth our enquiry, and I hope it is our hap to have found it. Confirmation was, in conformity to Apostolical usage, to follow baptism close at the heels: *egressi de lavacro perungimur benedicta unctione de pristina disciplina, dehinc manus imponitur*<sup>a</sup>; “as soon as we come out of the water, we are anointed with the consecrated unguent, according to the ancient order, then hands are imposed upon us.” To this end Easter and Whitsuntide were set apart for this ordinance, that the bishops might attend it. But Christianity beginning to spread itself into larger precincts, and the persons baptized growing very numerous, that such as were sick, or lay *in extremis*, and therefore could not resort to the bishop, nor he to them, in convenient time, might not totally be deprived of all spiritual fortifications,

Acts xix.  
8. 5, 6.

<sup>y</sup> Just. Martyr.

<sup>z</sup> De Mysteriis 6.

<sup>a</sup> Tertullian, de Baptismo 7.

which confirmation was conceived to afford; an expedient was contrived for their solace and satisfaction, viz., that the presbyter or minister, who was qualified by the bishop to baptize, should have liberty to anoint the neophyte, but with these two cautions: first, that the chrismal unguent should be first consecrated, as was the use of those times, by the bishop. Secondly, that he would anoint without imposition of hands. By this course the bishop parted from the shell, and kept the kernel, reserving to himself the true Apostolical ceremony of imposing of hands, and also the sole power of consecrating the unguent, to teach presbyters their distance, and eminence of their order. This course thus settled, the bishops kept their wonted usage of confirming at Easter and Pentecost in their cathedral cities; and for such as were baptized abroad in the country, their manner was, to give notice of their intentions of being at some convenient place, upon a day prefixed, and to summon all persons whom it  
 260 concerned to resort to them, there to be confirmed. Now to make proof of what I have delivered, I shall need no more than the first canon of the first Arausican synod<sup>b</sup>: *nullum ministrorum qui baptizandi recepit officium sine chrismate usquam debere progredi; quia inter nos placuit semel chrismari*; “that no minister who hath taken the office of baptizing, ought to go abroad without chrism; for we have agreed it should be used once.” This chrism the minister was to have of the bishop of his diocese, presbyters being interdicted themselves to consecrate it, by the sixth canon of the council of Carthage<sup>c</sup> decreeing, ὥστε χρῖσμα ἀπὸ πρεσβυτέρων μὴ γίνεσθαι, i. e. “that chrism be not made by a presbyter.” In case of necessity, if the party baptized was not anointed, then the bishop at confirmation was to be warned of it, as it followeth in the same canon: *de eo autem qui in baptismate quacunq̃ necessitate faciente non chrismatus fuerit, in confirmatione sacerdos commonebitur*; “but concerning him who shall happen not to be anointed in baptism, in regard of some necessity, the bishop must be put in mind of it.” But why so? That he may forbear confirming him, as Aurelius supposeth? No, but that he may anoint him, which else he would not; for the bishop’s fashion was only to impose hands without

<sup>b</sup> [A.D. 441. Labbe, tom. iv. p. 702.]<sup>c</sup> [Apud Balsam., p. 603.]

CHAP. IX. unction, unless he was told the party was not anointed before. True it is, Aurelius<sup>d</sup> contends for two unctions, one baptismal, the other confirmatory, that by the presbyter, this by the bishop. This he endeavours to prove, first, by the last sentence of this canon, *ut necessaria habeatur chrismatio repetita*, i. e. "that repeated unction be held necessary." Secondly, by a decretal of Innocent the First<sup>e</sup>, *presbyteris seu extra episcopum, seu presente episcopo baptizant, chrismate baptisatos ungere licet, sed quod ab episcopo fuerit consecratum, non tamen frontem ex eodem oleo signare, quod solis debetur episcopis cum tradunt spiritum paracletum*, i. e. "presbyters, be the bishop absent or present when they baptize, may anoint whom they have baptized, but not their foreheads with the same unguent, which only belongs to bishops when they give the Holy Ghost." The words of both are express enough; the question is, whether they be the words either of that council, or this pope; and I conceive it without question they are not. As for the canon, Sirmondus<sup>f</sup> the jesuit concludeth it thus; *ut non necessaria habeatur repetita chrismatio*, i. e. "that repeated chrismation be not held necessary." This particle *non* reverseth all, and Sirmondus pleads that in his edition he had followed the best and most ancient copies. But Aurelius says no; and this is not only become a dispute, but a serious quarrel betwixt this Sorbonnist and that jesuit, a quarrel that hath provoked between them a great volume to decide it. Having heard them both, I must pronounce for Sirmondus, that the negative syllable must stand, and that there was then at that moment but one anointing in use, which both authority and reason will confirm. Authority, Jerome<sup>g</sup>, who lived near that time: *non abnuo hanc esse Ecclesiarum consuetudinem, ut ad eos qui longe in minoribus urbibus per presbyteros et diaconos baptizati sunt, episcopus ad invocationem Spiritus Sancti manum impositurus excurrat*, i. e. "I deny not but the custom of the Churches is this, that the bishop rideth forth into the country, for an invocation of the Holy Ghost, and imposition of hands upon those who, far off, in country towns, have been baptized by presbyters and deacons." He doth not say the bishops were

<sup>d</sup> [Opp., tom. ii. p. 415, sqq.]

<sup>e</sup> [Labbe, tom. iii. p. 3.]

<sup>f</sup> [Opp., tom. iv. p. 251, sqq.]

<sup>g</sup> Adv. Luciferian.



to anoint, but only to impose hands; and yet afterward he tells us the presbyters were to baptize with chrism. Again, it is evident by reason, there being then no supposed necessity enforcing the use of episcopal chrismation, which came in long after upon another, not then dreamt on, account; for before confirmation came to be entertained under the notion of a genuine Sacrament, which was not till near a thousand years after Christ, no other ceremony was required to the necessity of it, than laying on of hands; but when it took a degree higher than the ancient Church meant it, when it became, in the corrupt opinion of superstitious men, to gain the  
 261 reputation of a Sacrament, it was observed, that imposition of hands only would not constitute it such, unless also chrism for the element and material principle thereof were re-granted it. And this is the true original of the two chrismations, baptismal or presbyterian, and confirmatory or episcopal, now in use in the Romish Church. Now as what hath been said in defence of Sirmondus's edition of that canon, I conceive is sufficient to overthrow the opinion of Aurelius to the contrary, so also may it serve to render Pope Innocent's decretal counterfeit, as indeed most are, if not all. And were this decretal that pope's, and popes the men they are cried up for, it was a strange boldness in this council to decree, *inter nos placuit semel chrismari*, "we are agreed that chrism be used once," when Innocent had before ordered it should be twice.

G *Then the bishop shall cross him on the forehead.*] This signing was a constant consecratory of unction, and therefore the unction having been translated, this also should have followed by way of concomitancy.

*And whensoever the bishop shall give knowledge.*] Such was the primitive practice, as is evident by that testimony of Jerome lately cited.

H *The names of all the children of his parish.*] It is not here, nor any where else, so far as I am yet informed, declared by our Church at what years the children shall be confirmed. The practice of late hath been, as soon as they could say their Catechism, which seemeth to be the direction of our Church, and so varieth according to the docibility of the children. About the midnight of popish superstition, viz.,

CHAP. anno 1230, Edmundus Cantuariensis, *in speculo Ecclesiæ*, as  
 IX. he is cited by Vicecomes<sup>h</sup>, delivers the then English practice to be this; *infra quinque annos ad ultimum postquam natus fuerit infans potest confirmari*; “within five years after his birth a child may be confirmed.” In elder antiquity, little do I find, only that the child was a catechumen at seven: so the first interrogatory put to Timotheus Alexandrinus<sup>i</sup>, mentions, *παιδίον κατηχούμενον ὥς ἑτῶν ἑπτὰ*, “a child catechised of about seven years of age.”

*And there shall be none admitted, &c.*] The participation of the blessed Eucharist was anciently an immediate consequent of confirmation or baptism: *his obluta plebs dives insignibus, ad Christi contendit altaria, dicens, et introibo ad Altare Dei*, saith St. Ambrose<sup>k</sup>, speaking of the white vestments; “the now baptized flesh, decked with this bravery, maketh haste to the Altar of Christ, saying, And I will go up to the Altar of God.”

It is here said, that *none shall communicate until they can say their Catechism and be confirmed.*] But shall they be admitted to the Eucharist always when they can say their Catechism and have been confirmed? This rubric seemeth to imply as much; but then withal it may be interpreted to intend that confirmation be delayed until children come to years of better understanding, that is, nigh unto fourteen.

<sup>h</sup> De Confirmatione, lib. i. c. 14.    <sup>i</sup> Apud Balsamon.    <sup>k</sup> De Mysteriis, c. 8.

## CHAPTER X.

## (A) THE FORM OF SOLEMNIZATION OF MATRIMONY.

First the bans must be asked three several Sundays or holy- CHAP.  
days in the time of service, the people being present, after X.  
the accustomed manner.

And if the persons that would be married dwell in divers parishes, the bans must be asked in both parishes, and the curate of one parish shall not solemnize matrimony betwixt them without a certificate of the bans being thrice asked from the curate of the other parish. (B) At the day appointed for solemnization of matrimony, the persons to be married (C) shall come into the body of the church, with their friends and neighbours: and there the priest shall thus say.

Dearly beloved friends, we are gathered together here in the sight of God, and in the face of His congregation, to join together this man and this woman in holy matrimony, which is an honourable estate, instituted of God in paradise, in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church: which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding: but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained. One was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons<sup>a</sup> that have not the gift of

<sup>a</sup> [1 B. of Edw. VI. "as be married might live chastely in matrimony and keep themselves."]



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continence might marry and keep themselves undefiled members of Christ's body. Thirdly, for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity, into the which holy estate these two persons present come now to be joined. Therefore, if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking to the persons that shall be married, 264  
he shall say,

I require and charge you, as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment why ye may not be lawfully joined together in matrimony, that ye confess it. For be ye well assured, that so many as be coupled together, otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

At which day of marriage, if any man do allege and declare any impediment why they may not be coupled together in matrimony, by God's law, or the laws of this realm, and will be bound, and sufficient sureties with him, to the parties: or else put in a caution to the full value of such charges, as the persons to be married do sustain, to prove his allegation: then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alleged, then shall the curate say unto the man,

N. (D) Wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health? And forsaking all other, keep thee only to her, so long as you both shall live?

The man shall answer,

I will.

Then shall the priest say to the woman,

N. Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him, love,

honour, and keep him, in sickness and in health, and forsaking all other, keep thee only unto him, so long as you both shall live? CHAP.  
X.

The woman shall answer,

I will.

Then shall the minister say,

(E) Who giveth this woman to be married unto this man?

And (F) the minister receiving the woman at her father or friend's hands, shall cause the man to take the woman

(G) by the right hand, and so either to give their troth to other; the man first saying,

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us depart, according to God's holy ordinance: and therefore I plight thee my troth.

Then shall they loose their hands, and the woman taking again the man by the right hand, shall say,

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us depart, according to God's holy ordinance: and thereto I give thee my troth.

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Common Prayer.

1 B. of Edw. VI.

Then shall they again loose their hands, and (H) the man shall give unto the woman a ring (I), laying the same upon the book with the accustomed duty to the priest and clerk. And the priest taking the ring shall deliver it unto the man to (K) put it upon the fourth finger of the woman's left hand. And the man taught by the priest shall say,

*Then shall they again loose their hands, and the man shall give unto the woman a ring, and other tokens of spousage, as gold or silver, laying the same upon the book, and the priest taking the ring, &c.*

CHAP.  
X.

With this ring I thee wed<sup>b</sup>, (L) with my body I thee worship, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the woman's left hand, the minister shall say,

Let us pray.

O eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life: send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy name, that as Isaac and Rebecca [1 B. of Edw. VI. "after bracelets and jewels of gold given of the one to the other for tokens of their matrimony"] lived faithfully together, so these persons may surely perform and keep the bow and covenant betwixt them made, whereof this ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according unto Thy laws: through Jesus Christ our Lord. Amen.

Then shall the priest join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the minister speak unto the people.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving [1 B. of Edw. VI. "gold and silver"] of a ring, and by joining of hands; I pronounce that they be man and wife together, in the name of the Father, of the Son, and of the Holy Ghost.

(M) And the minister shall add this blessing.

God the Father<sup>c</sup>, [1 B. Edw. VI. ✠] God the Son, God the Holy Ghost, bless, preserve, and keep you, the Lord mercifully with His favour look upon you, and so fill you

<sup>b</sup> [1 B. of Edw. VI. "This gold and silver I thee give."]

<sup>c</sup> [1 B. of Edw. VI. "bless you,

God the Son keep you, God the Holy Ghost lighten your understanding."]



with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen. CHAP.  
X.

Then [1 B. of Edw. VI. "shall they go into the choir, and the ministers or clerks shall say," &c.] the minister or clerks going to the Lord's table, shall say or sing this psalm following.

266 Blessed are all they that fear the Lord : and walk in His ways.

For thou shalt eat the labour of thy hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house.

Thy children like the olive-branches : round about thy table.

So, thus shall the man be blessed, that feareth the Lord.

The Lord from out of Sion shall bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Or else this psalm following. *Deus misereatur.*

God be merciful unto us, and bless us : and shew us the light of His countenance, and be merciful unto us. Ps. 97.

That Thy way may be known upon the earth : Thy saving health among all nations.

Let the people praise Thee, O God : yea let all the people praise Thee.

O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon the earth.

Let the people praise Thee, O God : let all the people praise Thee.

Then shall the earth bring forth her increase : and God, even our God, shall give us His blessing.

God shall bless us : and all the ends of the earth shall fear Him.

CHAP.  
X.

Glory be to the Father, and to the Son, &c.  
As it was in the beginning, is now, &c.

This psalm ended, and the man and the woman kneeling afore the [1 B. of Edw. VI. "Altar"] Lord's table, the priest standing at the [1 B. of Edw. VI. "Altar"] table, and turning his face towards them, shall say,

Lord have mercy upon us.

Answer.

Christ have mercy upon us.

Minister.

Lord have mercy upon us.

Our Father which art in heaben, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord, save Thy servant and Thy handmaid.

Answer.

Which put their trust in Thee.

Minister.

O Lord, send them help from Thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto Thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these Thy servants, and sow the seed of eternal life in their minds, that whatsoever in Thy holy word they shall profitably learn, they may indeed fulfil the same: Look, O Lord, mercifully upon them from heaben, and bless them. And as Thou didst send Thy<sup>d</sup> blessing upon Abraham and Sarah to

<sup>d</sup> [1 B. of Edw. VI. "Angel Raphael to Thobie and Sara, to their great comfort."]

their great comfort, so bounsafely to send Thy blessing upon these Thy servants, that they, obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end, through Jesus Christ our Lord. Amen.

CHAP.  
X.

This prayer next following shall be omitted, where the woman is past child-birth. Omitted  
in Bucer.

O merciful Lord and heavenly Father, by whose gracious gift mankind is increased; we beseech Thee assist with Thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children's children, unto the third and fourth generation, unto Thy praise and honour, through Jesus Christ our Lord. Amen.

O God, which by Thy mighty power hast made all things of nought, which also, after other things set in order, didst appoint that out of man (created after Thine own image and similitude) woman should take her beginning, and knitting them together, didst teach, that it should never be lawful to put asunder those whom Thou by matrimony hadst made one: O God, which hast consecrated the state of matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church: look mercifully upon these Thy servants, that both this man may love his wife, according to Thy word, (as Christ did love His spouse the Church, who gave Himself for it, loving and cherishing it even as His own flesh,) and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sarah, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit Thy everlasting kingdom, through Jesus Christ our Lord. Amen.

Then shall the priest say,

Almighty God, which at the beginning did create our first parents Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of His grace, sanctify and [1 B. of Edw. VI. ✕] bless you, that ye may



CHAP. please Him both in body and soul, and live together in holy  
X. love unto your lives' end. Amen.

The words  
included  
thus [ ]  
omitted  
in 1 B. of  
Edw. VI.

Then [shall begin the Communion, and] after the gospel shall be said a sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy Scripture. Or, if there be no sermon, the minister shall read this that followeth :

All ye which be married, or which intend to take the holy estate of matrimony upon you, hear what holy Scripture doth say, as touching the duty of husbands towards their wives, and wives toward their husbands.

St. Paul, in his Epistle to the Ephesians, the fifth chap- 268  
ter, doth give this commandment to all married men ; Ye husbands, love your wives even as Christ loved the Church, and hath given Himself for it, to sanctify it, purging it in the fountain of water, through the word, that He might make it unto Himself a glorious congregation not having spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself. For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation. For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great : but I speak of Christ and of the congregation. Nevertheless, let every one of you so love his own wife, even as himself.

Col. 4. 3. Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that be married. Ye men, love your wives, and be not bitter unto them.

1 Pet. 3. Hear also what St. Peter, the Apostle of Christ, which was himself a married man, saith unto all men that are married. Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the

wife. Now likewise, ye wives, hear and learn your duty towards your husbands, even as it is plainly set forth in holy CHAP. X.  
Scripture.

St. Paul, in the forenamed Epistle to the Ephesians, Eph. 5. teacheth you thus; Ye women submit yourselves unto your husbands, as unto the Lord: for the husband is the wife's head, even as Christ is the head of the Church: and He also is the Saviour of the whole body. Therefore as the Church or congregation is subject unto Christ, so likewise let the wives be also in subjection to their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, St. Paul giveth you this short lesson, Ye wives submit yourselves unto your own husbands, as it is convenient in the Lord.

St. Peter doth also instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be won without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparel let it not be outward with braided hair and trimming about with gold, either in putting on of gorgeous apparel: but let the hid man which is in the heart be without all corruption, so that the spirit be mild and quiet, which is a precious thing in the sight of God. For after this manner (in old time) did the holy women, which trusted in God, apparel themselves, being subject to their own husbands: as Sarah obeyed Abraham, calling him lord, whose daughters ye are made doing well, and not being dismayed with any fear.

The new married persons (the same day of their marriage)  
(N) must receive the holy Communion.

279 (O) THE ORDER FOR THE VISITATION OF THE SICK. [1 B. OF EDW. VI.  
"AND THE COMMUNION OF THE SAME."]

The priest entering into the sick person's house, shall say,  
Peace be in this house, and to all that dwell in it.

Common Prayer.

1 B. of Edw. VI.

When he cometh into the sick man's presence, he shall say, kneeling down,

*When he cometh into the sick man's presence, he shall say this psalm.*

CHAP.  
X.

Domine exaudi.

*Hear my prayer, O Lord,  
and consider my desire: hearken  
unto me for thy truth, and  
righteousness' sake, &c. Ps. 142.*

*Glory be to the Father, and  
to the Son, &c.*

*As it was in the beginning,  
&c.*

With this anthem.

Remember not, Lord, our iniquities, nor the iniquities of  
our forefathers: spare us, good Lord, spare Thy people, whom  
Thou hast redeemed with Thy most precious blood, and be  
not angry with us for ever.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save Thy servant.

Answer.

Which putteth his trust in Thee.

Minister.

Send him help from Thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have none advantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

Lord hear our [1 B. of Edw. VI. "my"] prayer.

Answer.

And let our [1 B. of Edw. VI. "my"] cry come unto Thee.



The minister. [1 B. of Edw. VI. "Let us pray."]

CHAP.  
X.

**O** Lord look down from heaven, behold, visit and relieve this Thy servant, look upon him with the eyes of Thy mercy, give him comfort and sure confidence in Thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us almighty and most merciful God and Saviour, extend Thy accustomed goodness to this Thy servant, which is grieved with sickness; visit him, O Lord, as Thou didst visit Peter's wife's mother, and the captain's servant. So visit and restore to this sick person his former health, if it be Thy will, or else give him grace so to take Thy visitation<sup>e</sup>, that after this painful life ended, he may dwell with Thee in life everlasting. Amen.

Then shall the minister exhort the sick person after this form, or other like.

Dearly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity, or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly to His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the person visited be very sick, then the curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: for whom the Lord loveth, He chastiseth: yea, as St. Paul

<sup>e</sup> [1 B. of Edw. VI. "correction."]

CHAP.  
X.

saith, **H**e scourgeth every son which **H**e receiveth. If ye endure chastisement, **H**e offereth **H**imself unto you, as unto his own children. What son is he that the father chastiseth not? If ye be not under correction, whereof all true children are partakers, then are ye bastards, and not children. Therefore, seeing that when our carnal fathers do correct us, we reverently obey them, shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few days do chastise us after their own pleasure: but **H**e doth chastise us for our profit, to the intent **H**e may make us partakers of **H**is holiness. These words, good brother, are **G**od's words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please **H**is gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto **C**hrist, by suffering patiently adversities, troubles, and sicknesses. For **H**e **H**imself went not up to joy, but first **H**e suffered pain; **H**e entered not into **H**is glory before **H**e was crucified. So truly our way to eternal joy, is, to suffer here with **C**hrist; and our door to enter into eternal life, is gladly to die with **C**hrist, that we may rise again from death, and dwell with **H**im in everlasting life. Now therefore taking your sickness (which is thus profitable for you) patiently, I exhort you in the name of **G**od, to remember the profession which you made unto **G**od in your baptism. And forasmuch as after this life, there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine yourself, and your state both toward **G**od and man, so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for **C**hrist's sake, and not be accused and condemned in that fearful judgment. Therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

(P) Then the minister shall rehearse the Articles of the Faith, saying thus,

**D**ost thou believe in **G**od the Father Almighty?

And so forth as it is in Baptism.

CHAP.  
X.

Then shall the minister examine (Q) whether he be in charity with all the world: exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he have offended other, to ask them forgiveness: and where he hath done injury or wrong to any man, that he makes amends to the uttermost of his power: and if he have not afore disposed his goods, let him then make his will: (but men must be oft admonished that they set an order for their temporal goods and lands when they be in health,) and also declare his debts what he oweth, and what is owing unto him, for discharging of his conscience, and quietness of his executors.

These words before rehearsed, may be said before the minister begin his prayer, as he shall see cause.

(R) The minister may not forget nor omit to move the sick person (and that most earnestly) to liberality toward the poor. Omitted in  
Bucer.

(S) Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the minister shall absolve him after this sort. [1 B. of Edw. VI. "and the same form of absolution shall be used in all private confessions."]

Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners which truly repent and believe in Him, of His great mercy forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the priest shall say the collect following.

Let us pray.

O most merciful God, which according to the multitude of Thy mercies, dost so put away the sins of those which truly repent, that Thou rememberest them no more; open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving



CHAP.  
X.

Father, whatsoeuer hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserue and continue this sick member in the unity of Thy Church; consider his contrition, accept his tears, assuage his pain, as shall be seen to Thee most expedient for him. And forasmuch as he putteth his full trust only in Thy mercy, impute not to him his former sins, but take him unto Thy labour, through the merits of Thy most dearly beloved Son Jesus Christ. Amen.

Then the minister shall say this psalm.

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*In te Domine speravi.*

In Thee, O Lord, have I put my trust. Ps. lxxi.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Adding this, [1 B. of Edw. VI. "adding this anthem."]

O Saviour of the world, save us, which by Thy cross and precious blood hast redeemed us, help us we beseech Thee O God.

Then shall the minister say,

The Almighty Lord, which is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and ebermore thy defence, and make thee know and feel that there is none other name under heaven giben to man, in whom and through whom thou mayest receiue health and saluation, but only the name of our Lord Jesus Christ. Amen.

[1 B. of Edw. VI.]

This rubric  
and prayer  
omitted in  
Bucer.

If the sick person desire to be (T) anointed, then shall the priest anoint him upon the forehead, or breast only, making the sign of the cross, saying thus,

As with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength to serve Him; and send thee release of all thy pains,

troubles, and diseases, both in body and mind. And how-  
 soever His goodness (by His divine and unsearchable provi-  
 dence) shall dispose of thee, we His unworthy ministers and  
 servants humbly beseech the eternal Majesty to do with thee  
 according to the multitude of His innumerable mercies, and  
 to pardon thee all thy sins and offences committed by all  
 thy bodily senses, passions, and carnal affections; who also  
 vouchsafe mercifully to grant unto thee ghostly strength by  
 His Holy Spirit, to withstand and overcome all temptations  
 and assaults of thine adversary, that in no wise he prevail  
 against thee, but that thou mayest have perfect victory, and  
 triumph against the devil, sin, and death, through Christ our  
 Lord, who by His death hath overcome the prince of death,  
 and with the Father and the Holy Ghost evermore liveth  
 and reigneth, world without end. Amen.

CHAP.  
X.

*Usque quo, Domine.*

How long wilt Thou forget  
 me Lord, &c. Ps. xiii.

Glory be to the Father, &c.

As it was in the beginning,  
 &c.

*Editio Lat. Bucerii.*

Si videtur commodum, di-  
 catur etiam hic psalmus, pro  
 usitata, ante hæc tempora,  
 unctione, Usque quo Domine,  
 &c.

Forasmuch as all mortal men be subject to many sudden  
 perils, diseases, and sicknesses, and ever uncertain what time  
 they shall depart out of this life: therefore to the intent  
 they may be always in a readiness to die, whensoever it shall  
 please Almighty God to call them, the curates shall dili-  
 gently from time to time, but especially in the plague time,  
 exhort their parishioners to the oft receiving (in the church)  
 of the holy Communion of the body and blood of our Savi-  
 our Christ; which (if they do) they shall have no cause in  
 their sudden visitation to be unquiet for lack of the same.  
 But if the sick person be not able to come to the church,  
 and yet is desirous to receive the Communion in his house,  
 then he must give knowledge overnight, or else early in the  
 morning, to the curate, signifying also how many be ap-  
 pointed to communicate with him: [1 B. of Edw. VI. "And  
 if the same day there be a celebration of the holy Commu-  
 nion in the church, (W) then shall the priest reserve (at the

CHAP. open Communion) so much of the Sacrament of the body  
 X. and blood as shall serve the sick person, and so many as shall communicate with him (if there be any). And so soon as conveniently he may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick, (if there be any,) and last of all to the sick person himself. But before the curate distribute the holy Communion, the appointed general confession must be made in the name of the communicants, the curate adding the absolution, with the comfortable sentences of Scripture following in the open Communion, and after the Communion ended, the collect. **Almighty and everliving God, we most heartily thank Thee, &c.**

“But if the day be not appointed for the open Communion in the church, then (upon convenient warning given) the curate shall come and visit the sick person afore noon.”]

#### Common Prayer.

1 B. of Edw. VI.

And having a convenient place in the sick man's house where the curate may reverently minister, and a good number to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

*And having a convenient place in the sick man's house, (where he may reverently celebrate,) with all things necessary for the same, and not being otherwise letted with the public service, or any other just impediment; he shall there celebrate the holy Communion, after such form and sort as hereafter is appointed.*

The celebration of the holy Communion for the sick.

O praise the Lord all ye nations: laud Him all ye people: for His merciful kindness is confirmed towards us, and the truth of the Lord endureth for ever.

Glory be to the Father, &c.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

} [without any more  
 repetition.]

[ ] omitted  
 by Bucer.



The priest.

CHAP.  
X.

The Lord be with you.

Answer.

And with thy spirit.

284 Common Prayer. The Collect. [1 B. of Edw. VI.

“Let us pray.”]

Almighty everliving God, maker of mankind, which dost correct those whom Thou dost love, and chastisest every one whom Thou dost receive, we beseech Thee to have mercy upon this Thy servant visited with Thy hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be Thy gracious will, and whensoeber his soul shall depart from the body, it may without spot be presented unto Thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. xii.

My son, despise not the correction of the Lord, neither faint thou when thou art rebuked of Him, for whom the Lord loveth, him he correcteth, yea, and He scourgeth every son whom He receiveth.

The Gospel. John v.

Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come unto damnation, but he passeth from death unto life.

[1 B. of Edw. VI. The Preface.

The Lord be with you.

Answer.

And with thy spirit.

Lift up your hearts &c. unto the end of the canon.]

Common Prayer.

At the time of the distribution of the holy Sacrament, the priest shall first receive the Communion himself, and after minister to them that be appointed to communicate with the sick, [1 B. of Edw. VI. “if there be any,” and then to the sick person: and the sick person shall always desire some either of his own house, or else of his neighbours, to

CHAP. receive the holy Communion with him, for that shall be to  
 X. him a singular great comfort, and of their part a great token  
 of charity.

And if there be more sick persons to be visited the same day that the curate doth celebrate in any sick man's house, then shall the curate there reserve so much of the Sacrament of the body and blood as shall serve the other sick persons, and such as be appointed to communicate with them, (if there be any,) and shall immediately carry it and minister it unto them.]

But if any man (either by reason of extremity of sickness, or for lack of warning in due time to the curate, or for lack of company to receive with him, or by any other just impediment) do not receive the Sacrament of Christ's body and blood, then the curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore: he doth eat and drink the body and blood of our Saviour Christ profitable to his soul's health, although he do not receive the Sacrament with his mouth.

Editio Lat.  
 Buceri: sed  
 si sub ves-  
 peram aut  
 noctu su-  
 bito quis  
 in agone  
 positus  
 petit com-  
 munionem,  
 is docetur  
 a curato,  
 &c.

#### Common Prayer.

When the sick person is visited, and receiveth the holy Communion all at one time: then the minister for more expedition shall cut off the form of the visitation at the psalm, (In Thee, O Lord, have I put my trust,) and go straight to the Communion.

In the time of plague, sweat, or such other like contagious times of sicknesses or diseases, when none of the parish or neighbours can be

#### 1 B. of Edw. VI.

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*When the sick person is visited and receiveth the holy Communion all at one time: then the priest for more expedition shall use this order at the visitation.*

#### The Anthem.

Remember not Lord, &c.  
 Lord have mercy upon us.  
 Christ have mercy upon us.  
 Lord have mercy upon us.  
 Our Father which art in heaven, &c.  
 And lead us not into temptation.

gotten to communicate with the sick in their houses for fear of the infection; upon special request of the diseased, the minister may alone communicate with him.

Answer.

But deliver us from evil.

Amen.

Let us pray.

O Lord look down from heaven, &c.

With the first part of the exhortation, and all other things unto the psalm,

In Thee, O Lord, have I put my trust, &c.

And if the sick person desire to be anointed, then shall the priest use the appointed prayer without any psalm.

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THE ORDER FOR THE BURIAL OF THE DEAD.

(X) The priest meeting the corpse at the church stile, shall say, or else the priest and clerks shall sing, and so go either unto the church, or toward the grave.

(Y) I am the resurrection and the life, saith the Lord; he that believeth in Me, yea, though he were dead, yet shall he live. And whosoever liveth, and believeth in Me, shall not die for ever. John 11.

I know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh, yea, and I myself shall behold Him, not with other, but with these same eyes. Job 19.

We brought nothing into this world, neither may we carry anything out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so cometh things to pass: blessed be the name of the Lord. 1 Tim. 6. Job 1.

286 When they come to the grave, while the corpse is made ready to be laid into the earth, the priest shall say, or the priest and clerks shall sing,

Man that is born of a woman, hath but a short time to live, and is full of misery; he cometh up, and is cut down like



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a flower. He fleeth as it were a shadow, and never continueth in one stay. In the midst of life we be in death. Of whom may we seek for succour but of Thee, O Lord, which for our sins art justly displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest Lord the secrets of our hearts, shut not up Thy merciful eyes to our prayers. But spare us Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee.

Common Prayer.

1 B. of Edw. VI.

Then while the earth shall be cast upon the body, by some standing by, the priest shall say,	<i>Then the priest casting earth upon the corpse, shall say, I commend thy soul to God the Father Almighty, and thy</i>
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*body to the ground, &c.*  
Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, (Z) in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like to His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself.

Then shall be said, or sung,

I heard a voice from heaven, saying unto me, Write, From henceforth, blessed are the dead which die in the Lord: even so saith the Spirit, that they rest from their labours.

[1 B. of Edw. VI.

Let us pray.

We commend into Thy hands of mercy, most merciful Father, the soul of this our brother departed, N. And his body we commit to the earth, beseeching Thine infinite goodness to give us grace to live in thy fear and love, and to die in Thy favour; that when the judgment shall come which Thou hast committed to Thy well-beloved Son, both this our

brother and we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come ye blessed children of My Father, receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesus Christ our only Saviour, Mediator, and Advocate. Amen.

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This prayer shall also be added.

Almighty God, we give Thee hearty thanks for this Thy servant, whom Thou hast delivered from the miseries of this wretched world, from the body of death and all temptation: and as we trust, hast brought his soul, which he committed into Thy holy hands, into sure consolation and rest. Grant, we beseech Thee, that at the day of judgment his soul, and  
287 all the souls of the elect departed out of this life, may with us, and we with them, fully receive Thy promises, and be made perfect altogether, through the glorious resurrection of Thy Son Jesus Christ our Lord.

These psalms, with other suffrages following, are to be said in the church, either before or after the burial of the corpse.

*Dilexi quoniam.*

I am well pleased that the Lord, &c. Ps. cxvi.

Glory to the Father, &c.

As it was in the beginning, &c.

*Domine probasti.*

O Lord Thou hast searched me out, &c. Ps. cxxxix.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Lauda anima mea.*

Praise the Lord, O my soul, &c. Ps. cxlvi.

Glory to the Father, &c.

As it was in the beginning, &c.]

Note that  
this Psalm  
is to be said  
after the  
order that  
followeth.

Omitted  
by Bucer.

Then shall follow this lesson, taken out of the fifteenth chapter to the Corinthians, the first epistle.

Christ is risen from the dead, and become the first-fruits of them that slept. For by a man came death, and by a man

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came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christ's at His coming. Then cometh the end, when He hath delivered up the kingdom to God the Father, when He hath put down all rule, and all authority and power. For He must reign till He have put all His enemies under His feet. The last enemy that shall be destroyed, is death. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted which did put all things under Him. When all things are subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, and why stand we alway then in jeopardy? By our rejoicing which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for to-morrow we shall die. Be not ye deceived, evil words corrupt good manners. Awake truly out of sleep, and sin not. For some have not the knowledge of God. I speak this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou fool, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shall be, but bare corn, as of wheat or some other: but God giveth it a body at His pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestial bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one manner of glory of the sun, another glory of the moon, and another glory of the stars. For one star differeth from another in glory: so is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption: it is sown in dishonour, it riseth again in honour: it is sown in weakness, it riseth again in power: it is sown a natural body, it riseth again a spiritual body.



There is a natural body, and there is a spiritual body: as it is also written, The first man Adam was made a living soul, and the last Adam was made a quickening spirit. Nowbeit, that is not first which is spiritual, but that which is natural, and then that which is spiritual. The first man is of the earth earthy: the second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a 288 mystery. We shall not all sleep, but we shall be changed and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory: Death, where is thy sting? hell, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore, my dear brethren, be ye stedfast and unmoveable, always rich in the work of the Lord, forasmuch as ye know how that your labour is not in vain in the Lord.

The lesson ended, the priest shall say,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, &c. And lead us not, &c.

Answer.

But deliver us from evil. Amen.

[1 B. of Edw. VI.

Priest.

Enter not, O Lord, into judgment with Thy servant.

Answer.

For in Thy sight no living creature shall be justified.

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Priest.

From the gates of hell.

Answer.

Deliver their souls, O Lord.

Priest.

I believe to see the goodness of the Lord.

Answer.

In the land of the living.

Priest.

O Lord, graciously hear my prayer.

Answer.

And let my cry come unto Thee.

Let us pray.

O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity. Grant unto this Thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness, and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible; set him on the right hand of Thy Son Jesus Christ, among Thy holy and elect, that then he may hear with them these most sweet and comfortable words, Come to Me, ye blessed of My Father, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.]

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Almighty God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: we give Thee hearty thanks, for that it hath pleased Thee to deliver this R. our brother out of the miseries of this sinful world, beseeching Thee that it may

please Thee of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom, that we with this our brother, and all other departed in the true faith of Thy holy Name, may have our perfect consummation and bliss both in body and soul, in Thy eternal and everlasting glory. Amen.

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### The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beliebeth, shall live, though he die, and whosoever believeth and believeth in Him, shall not die eternally; who also taught us, by His holy Apostle Paul, not to be sorry as men without hope, for them that sleep in Him: we meekly beseech Thee, O Father, to raise us from the death of sin, unto the life of righteousness, that when we shall depart this life, we may rest in Him, as our hope is this our brother doth: and that at the general resurrection in the last day,

This collect is in the Communion office in the 1 B. of Edw. VI.

1 B. of Edw. VI.

We may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world: grant this, we beseech Thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

Both we and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may with all Thine elect saints obtain eternal joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ: which with Thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.

1 B. of Edw. VI.

(BB) The celebration of the holy Communion when there is a burial of the dead.

Like as the hart desireth the water-brooks, &c. Ps. xlii.

Glory be to the Father, &c.

As it was in the beginning, &c.



CHAP.  
X.  

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## The Collect.

O merciful God, &c., as in the last collect of the Common Prayer.

## The Epistle.

I would not brethren that you should be ignorant, &c.  
1 Thess. iv.

## The Gospel.

Jesus said unto His disciples and to the Jews, &c. John vi.

ANNOTATIONS

UPON

CHAPTER X.

(A) The matrimonial office very necessary. Marriage ought to be blessed by a minister. Our Saviour and the primitive fathers did it. Set forms anciently used. (B) Times prohibited for marriage, upon what law founded. The Directory as guilty of popery therein as our Church. (C) Marriage anciently celebrated *ad ostium Ecclesiæ*. (D) Mutual consent of both parties necessary. Espousals, what. (E) The giving of the woman ancient. (F) The excellency of the English mode in receiving the wife from the priest. (G) The right hand a symbol of fidelity. (H) A ring, why given by the man. The ancient use of rings. (I) Why the ring is laid upon the book. (K) Why the ring is put upon the fourth finger; the usual reason rejected. (L) "With my body I thee worship," what meant by it. (M) The blessing ought to be by imposition of hands. (N) Why the married couple to communicate. (O) The visitation of the sick a necessary office. (P) A sound faith how necessary. (Q) Charity very necessary to a dying man. (R) So also almsgiving. (S) Absolution how commendable and comfortable. The several kinds of absolution. (T) Extreme unction, why laid aside. (V) Communion of the sick vindicated. Calvin for it. (W) Reservation of the consecrated elements anciently very laudable. (X) The various customs of bearing the corpse to church. *Copiatæ*, what. Why hymns sung all along as the corpse was borne. (Y) The resurrection of our bodies ought to be the chief of our meditations upon funeral occasions. (Z) "In sure and certain hope," &c., what meant by it. (AA) Prayer for the dead in the Romish Church implieth not purgatory. The mind of the Breviary opened. Trentals, what. (BB) Communion at burials ancient; why now laid aside. The original of oblations, doles at funerals, and mortuaries.

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X.

A [The solemnization of matrimony.] In all solemn leagues, and federal pacts, even ethnic theology hath always interested and engaged religion: upon this account, amongst them they were no less solemnly firmed by oaths<sup>a</sup>, than by seals affixed;

<sup>a</sup> Vid Smyrn. et Magnes. Fæd. apud Seld. Marm. Arundel. [Seld. Opp., tom. ii. p. 1462. 'Ορκίζετ'ωσαν δὲ τὸν ὕρκον τὸν ἄνω γεγραμμένον, οἱ μὲν ἐκ Μαγνησίας ἀποδειχθέντες Σμυρναίους· οἱ δὲ ἐξ Σμύρνης, τοὺς ἐμ Μαγνησίᾳ . . . 'Αναγραφά- τωσαν καὶ τὴν ὁμολογίαν ἐν στήλαις ἑκάτεροι . . . Συμφραγισάσθωσαν δὲ τὰς ὁμολογίας.]

CHAP. and were made between one king, and one commonwealth  
 X. and another ; the counterparts were usually deposited in the  
 temples of their gods. What contract, what confederacy can  
 be imagined more noble, more sacrosanct, than that between  
 man and wife ? Other leagues are the products of reason of  
 state, self, and earthly interest. That which constitutes this,  
 is a congenial disposition, and harmony of hearts : wherein  
 nature's grand intention of specifical propagation is limited, 292  
 knit, and restrained to one, by an indissoluble tie of love.  
 But what can be said more in honour of it than this ? that  
 though it be not a Sacrament in the most proper sense, it is  
 yet made by the Apostle the relative parallel of that *μέγα*  
*μυστήριον*, "great mystery," Ephes. v. 32, and superlative  
 Sacrament of Christ's union with His Church. If then this  
 ordinance be a league so supereminent ; if all purposes of  
 high consequence are to be blessed by the word of God and  
 prayer ; how can they answer it at the bar of reason, which  
 did proscribe from matrimony (the paramount of all earthly  
 concernments) divine invocation, and sacerdotal benediction ;  
 without which never was any initiation into that honourable  
 state thought duly performed ? Upon this very account, the  
 place where it was celebrated amongst the Jews was styled  
*beth-hillulah*, "the house of praise ;" and amongst the  
 heathen there were *προτέλειαι εὐχαί*, "prayers preparatory to  
 marriage." The very score it was upon which our Saviour  
 was bidden to the marriage in Cana, if Epiphanius<sup>b</sup> deceives  
 us not : *πὼς οὐκ ἔσται τίμιος ὁ γάμος, ὅποτε κέκληται ὁ Σωτὴρ*  
*ἵνα εὐλογήσῃ γάμον ;* "how honourable is wedlock, when our  
 Saviour was invited to a marriage-feast to bless the married  
 couple ?" And as He did really bless marriage *διὰ τῆς*  
*ἀποκνήσεως*, "with a fruitful womb," as the same father con-  
 ceiveth ; so did He all nuptials to come, by honouring with  
 His presence, and shewing His first of miracles in Cana of  
 Galilee at a wedding-feast. This opinion of Epiphanius will be  
 the more passable, if it be considered, that blessing, being  
 one of the choicest ministerial acts, was always dispensed by  
 the chief of ministers, or persons of the most eminent note  
 for sanctity. So Melchisedech, the priest of the most high  
 God, blessed Abraham, Gen. xiv. 19. Upon the same ac-

<sup>b</sup> Hæres, 67.



count the typified Melchisedech, Christ, was desired to bless little children, Matt. xix. 13, as the famous Grotius<sup>c</sup> supposed. And upon the same account, in the primitive times, the bishop, and, if present, none but he, was to bless the people in public assemblies: who, as he was for that very cause principal in the administration of matrimonial benediction, so was he also most concerned in the approbation, *πρέπει τοῖς γαμοῦσι καὶ ταῖς γαμουμέναις, μετὰ γνώμης τοῦ ἐπισκόπου τὴν ἔνωσιν ποιέσθαι*, saith Ignatius<sup>d</sup>, "it is fit that the married couple betroth themselves with the advice of a bishop." So a virgin in Tertullian is said, *petere maritum ab episcopo*, "to ask a husband of the bishop." Indeed as the condition of the times then was, it could not in prudence be otherwise. The inconveniences of an unequal yoke, or marrying of a Christian with an infidel, were innumerable; the society and conversation could not be so mutual between them; the Christian woman could not keep those correspondences which were of the interest of her religion; and possibly the secret meetings, which with much ado were then contrived, might thereby be betrayed, or unhappily discovered, to the ruin and destruction of the professors of Christianity.

Seeing then no avoidance, the solemnization of this ordinance must be granted to have been performed by such a consecration; it is also next in order to be supposed, that in this consecration set forms were used, considering withal that they were assigned to undergraduate concerns; and considering that such forms are still extant some, and others are presumable to have been so by collateral implication. Under the law, in the story of Ruth, two forms occur. First, "The Lord grant thee rest in the house of thy husband," ch. i. 9, and iii. 1. Secondly, all the people and elders said, "The Lord make the woman that is come into thine house, like Rachel and like Lea, which two did build the house of Israel; and do thou worthily in Ephrata, and be famous in Bethlehem, and let thy house be like the house of Pharez, (whom Tamar bare unto Judah,) of the seed which the Lord shall give thee of this young woman," ch. iv. 11, 12. The people and elders could not certainly conspire so exactly

<sup>c</sup> Annot. in loc.<sup>d</sup> Epist. ad Polycarp.; Tertull. de Monogam., cap. xi.

CHAP. in every syllable of this benediction, had it not been a known  
 X. and usual form amongst them. Under the Gospel, in the 293  
 primitive times I mean, told we are that such forms were,  
 though not what they were. In the council of Milevis<sup>e</sup>,  
 decreed it is, *ut preces, vel orationes seu missæ, quæ proba-  
 tæ fuerint in concilio, sive præfationes, sive commendationes,  
 sive manuum impositiones, ab omnibus celebrentur*; “that  
 those forms of prayers or masses, be they prefaces, or offices  
 for interments, or of imposition of hands, which have been  
 allowed of by the council, shall be celebrated by all.”  
 Where imposition of hands must undoubtedly denote all  
 sacerdotal benediction; whether in ordaining of priests, or in  
 absolving of penitents, or in confirming of persons new bap-  
 tized, or in the solemnization of matrimony, or whatever else  
 was performed, that ceremony applied.

*At the day appointed, &c.*] The appointment of the day is B  
 left to the election of the persons to be married, provided it  
 be not from Advent Sunday until eight days after the Epi-  
 phany; from Septuagesima Sunday until eight days after  
 Easter; from Rogation Sunday until Trinity Sunday: these  
 times being prohibited. By what authority? Not by the  
 Common Prayer, not by the calendar, not by any homily,  
 not by any article, not by any canon of our Church since  
 the Reformation. And therefore if there be any popery, as  
 is pretended by Mr. Prynne, in this restraint, our reformed  
 Church is not to bear the blame. By what law then? By  
 a canon certainly, and of some general council of this nation;  
 for else all manuals<sup>f</sup>, and Lindwood<sup>g</sup>, our famous canonist,  
 would not have agreed so punctually in all the days prefixed.  
 True it is this canon is not, to my reading, extant; but  
 before the Reformation it was undoubtedly. And this is  
 the reason why our prohibition exceeds that of the council of  
 Trent<sup>h</sup>, in the last clause, viz., from Rogation Sunday until

<sup>e</sup> Can. 12. [Conc. Carth. iv. Can. 13. Sponsus et sponsa, cum benedicendi sunt a sacerdote, a parentibus suis vel paranympis offerantur.]

<sup>f</sup> [Selden, *Uxor Hebraica*, lib. ii. cap. 30.]

<sup>g</sup> [Const. Prov.: Quia ex. tit. de clandestina desponsatione. verb. solennizationem. quæ non debet fieri nisi post banna canonice edita, et non potest

fieri a prima dominica Adventus usque ad octavas Epiphaniæ exclusive; et a dominica lxx. usque ad primam dominicam post Pascha inclusive; et a prima die Rogationum usque ad septimam diem festi pentecostes inclusive.]

<sup>h</sup> [Sessio 24. de Matrimonio, cap. x. Ab Adventu Domini nostri Jesu Christi usque in diem Epiphaniæ, et a feria

Trinity Sunday, that council being confirmed by Pius IV. CHAP.  
X.  
far up into the state of reformation. But were not former canons all made null upon our Reformation? No, in the statute 25 Hen. VIII. chap. 19, it is expressly provided, "that such canons as were made before that act, which be not contrariant, nor repugnant to the king's prerogative, the laws, statutes, and customs of the realm, should be still used and executed, as they were before the making of the act<sup>1</sup>." Now of these canons, this I take it was one; but whereas it is charged with popery, I confess I apprehend not where that popery is resident. Is it as the restraint relates to times of solemn humiliation? Then the fathers of the council of Laodicea, a council to which popery is post-dated above three hundred years, stands guilty of popery as well as we, for that council interdicted marriages for the whole time of Lent, as hath been shewed before<sup>k</sup>. Nay more, the Directory itself is guilty of popery too, for this excepts from this ordinance days of public humiliation. Is it as it relates to festivals? Mr. Prynne indeed saith<sup>l</sup>, "marriage is a festival and joyful thing, and so most seasonable and suitable for festival and joyful times and seasons." But the Directory says nay, and therefore interdicts the celebration of it upon all holy-days of the year, in these words; "And we advise that marriage be not solemnized on the Lord's day;" and the Lord's day is the only festival enjoined by that Directory. The result of all is this, that the assembly of divines are, in Mr. Prynne's judgment, as guilty of popery in these particulars as Dr. Cozens.

C *Shall come into the body of the church, &c.*] The former mode was this; the couple who were to enter that holy state were placed at the church door, where the priest did both join their hands, and despatch the greatest part of the matrimonial office. There, by the ancient law of this land, the husband, or his parents, were to endow the woman, his intended wife, with the portion of land precontracted for,

quarta cinerum usque in octavam Paschatis inclusive, antiquas solemnium nuptiarum prohibitiones diligenter ab omnibus observari Sancta Synodus præcipit.]

<sup>i</sup> [This act was repealed by the

1 & 2 Philip and Mary, cap. viii., and revived by Eliz., c. i. § 6.]

<sup>k</sup> [See p. 206.]

<sup>l</sup> Mr. Cozen's Cozening Devotions, [p. 37. London, 1628.]



CHAP. provided it exceeded not a third of his estate, which was  
 X. therefore called, *dos ad ostium ecclesiæ*, “dower assigned at the church door.” And though this usage was laid aside long before the Reformation, yet did the rubric relating to 294 it remain long after in some churches of this kingdom; for in the manual after the usage of York<sup>m</sup>, after these words, “with this ring I wed thee, and with this gold and silver I honour thee, and with this gift I honour thee;” presently is subjoined, “the priest shall ask the dowry of the woman.” But this custom expiring so long ago, our Reformers discreetly ordered this whole office to be performed within the church, where the fuller congregation might afford more numerous witnesses of the fact.

*Wilt thou have this woman, &c.*] This, with its parallel D place, admits of a two-fold construction. First, it is an enquiry into the voluntary and unconstrained consent of both parties, for *ὅσάκις γάμος ἔννομος γίνεται, ἀναγκαία ἐστὶ καὶ ἡ συναίνεσις τῶν μελλόντων συζευγθῆναι, καὶν ὑπεξούσιοι ὦσι, καὶν αὐτεξούσιοι*<sup>n</sup>, “whenever marriage is performed as it ought to be, of necessity the consent of the parties to be joined must be had, be they free, or under the power of others.” So Rebecca’s mother and brother demanded her consent, Gen. xxiv. 58. Secondly, it is a pattern of the ancient form of espousals, which regularly did antecede the nuptials. After these espousals the woman, in some places, presently cohabited with the man, as did Rebecca, but continued untouched until the marriage day. *Sponsalia*<sup>o</sup>, “espousals,” they were called; *a spondendo*, “from promising;” *nam moris fuit veteribus stipulari et spondere sibi uxores futuras*, “for it was the manner anciently for men to stipulate and contract a promise of the wives they were to marry.” So also the canonists; <sup>p</sup>*μνηστεία, ἐπαγγελία τῶν μελλόντων γάμων*, “espousals are the promises of future marriages.” And though these espousals were but promises, being made in the future tense, “I will take,” yet did they anciently so far oblige, as neither part could, the consent of

<sup>m</sup> [Selden, *Uxor Heb.*, lib. ii. c. 27.]

<sup>n</sup> Balsam. in Basil. ad Amphiloeh.  
 [Can. 22.]

<sup>o</sup> Digest., tom. i. lib. 23. tit. i. de  
 Sponsal., lib. ii.

<sup>p</sup> Balsam. in Synod. 6. [Can. 97.]

the other obligee not first obtained, recede from that promise without the undergoing a severe penalty. CHAP.  
X.

E *Who giveth this woman, &c.*] This custom of giving the woman to the man hath been universal, always done by the father, or, in want of him, by the next of kin, or some other friend who representeth the father's person. Whence is that constant form of speech, so frequent in Holy Scripture, of parents giving their daughters in marriage. So Hermione<sup>a</sup> answered Orestes, *νυμφευμάτων μὲν τῶν ἐμῶν πατὴρ ἐμὸς Μερύμναν ἔξει, κ'οὐκ ἐμὸν κρίνειν ταδὲ*, "of my nuptials my father hath the sole governance, of such things I take no cognizance." So St. Paul is very express; "He that giveth his daughter in marriage doth well," 1 Cor. vii. 38. This was done upon three considerations especially; first, as a recognition of parental authority in their disposal. Secondly, as a submission of that weaker sex to the direction and guidance of the stronger. Lastly, as an argument of maiden modesty, for, *non est virginalis pudoris eligere maritum*<sup>r</sup>, "it sorteth not with the bashfulness of a virgin to choose her husband."

F *The minister receiving the woman, &c.*] The admirable both wisdom and piety of our Church! What I said but now of the fathers giving the woman to the man, *dictum nollem*, "I must now recant;" to speak properly, the woman, according to this rule of our Church, is not given by man to man, but by man to God, that is, to His minister, who is deputed by Him to receive her; and by the same minister God bestoweth her upon the man; so that to the demand, "Who giveth this woman to be married to this man?" the answer is ready, "God." The same God who gave Eve to Adam in paradise; He who was the first *νυμφαγωγὸς*, who led the first bride, doth by this order of our Church lead all who are conformable to it, yea, who will conform to the primitive institution. And as is the practice, so is the reason the same, viz., to instruct us to a *sursum corda*, to lift up our both hearts and eyes thither, "whence every good and perfect gift proceedeth," especially this noble donative, "a good wife," which, Solomon saith, "is from the Lord."

<sup>a</sup> Euripid. in Androm.

<sup>r</sup> Ambrose de Abrahamo, lib. i. c. 9.

CHAP.  
X.

*By the right hand.*] The right hand, saith Servius<sup>s</sup>, was <sup>295</sup> dedicated by Numa Pompilius to faith; *en dextra fidesque*<sup>t</sup>, “here is my right hand, and with that my faith;” so the poet: the orator alike<sup>u</sup>; *dextræ fidei testes esse solebant*; “right hands were wont to be the great evidences of fidelity.”

*The man shall give unto the woman a ring.*] The giving of <sup>H</sup> the ring may seem here to be misplaced, for anciently it did rather belong to the contract than to the perficient and ultimate act of marriage; for the old mode of espousals, as of all other contracts, was by subarrhation, or giving of earnest betwixt the parties contracting, by which consideration and *assumpsit*, each party was obliged to all the particulars of the bargain; this *arrha*, or pledge, in sponsal leagues, was from the man to the woman a ring. This is evident by what is cited out of Hostiensis<sup>x</sup>; *annulo suo subarravit me dominus meus*; “my husband, when he espoused me, betrothed himself to me by this ring.” Conformably Tertulian<sup>y</sup>; *aurum nullum norat præter unico digito, quem sponsus oppignorasset pronubo annulo*; “in those days no woman was acquainted with more gold than what she wore upon one finger in a ring, wherewith her husband plighted his troth to her when he espoused her.” Now though according to the ancient manner the ring were more proper at the espousals, yet considering that the espousals and marriages are united in the office of our Church, and made as one continued act, the ring is pertinently enough disposed here.

But here incidentally two questions encounter me, neither of which I may decline. First, why is not the subarrhation, the giving of earnest, reciprocal and mutual? Why doth not the woman give somewhat to the man by way of ἀντίδοσις and exchange, as he the ring to her? To which Mr. Selden<sup>z</sup> lends me this answer: that this is a relic of that very ancient custom whereby the man was wont to buy the woman, laying down as the price of her a certain piece of money, which piece of money might be supplied by any other thing equivalent to it; and therefore when the use of the ring was introduced, solemn enquiry was made whether

<sup>s</sup> Not. in Virg. *Æn.* iii. 607.

<sup>t</sup> Virgil. *Æn.* iv. 597.

<sup>u</sup> Cic. Philip. xi.

<sup>x</sup> Hostiens. in sum. de Spons. et

Matrim. § quot sunt species.

<sup>y</sup> Apologet., c. 6.

<sup>z</sup> Uxor. Hebr., lib. ii. c. 14.



or not it did answer the value of that money, without which the marriage proceeded not. Though this answer may seem to some very retrograde and far fetched, yet may it pass for default of a better. Secondly, it is enquired, why a ring rather than any other thing is given in marriage? The general account which ritualists render us, is to signify the continuity of affection, and that true love hath no termination: but Clemens Alexandrinus<sup>a</sup> assigneth another reason far more probable; εἰς τὸ ἀποσημαίνεισθαι τὰ οἴκοι φυλακῆς ἄξια, διὰ τὴν ἐπιμέλιαν τῆς οἰκουρίας; “to seal up within doors such things as being more precious required strict custody, the woman having the chief charge of household affairs.” Whereby it not only appeareth that anciently these rings were, as well as others, formed with impressions, but that they served as instead of keys; which probably might be the reason why Solon<sup>b</sup> enacted by law, δακτυλιογλύφῳ μὴ ἐξεῖναι σφραγίδα φυλάττειν τοῦ πραθέντος δακτυλίου, “that an engraver should not keep by him the impression of any sealing he sold;” because, I conceive, else he might cut another by it, to the prejudice of the first buyer.

CHAP.  
X.

I *Laying the same upon the book.*] The judgment of learned Bucer<sup>c</sup> is much in favour of this order: *admodum commodus hic ritus esse videtur, quod annulus, et cætera dona, quibus sponsus sponsam ornare vult, prius in librum sacrorum deponuntur, et a ministro sponso rursus traduntur tribuenda ab eo sponsæ; significans, oportere nos nostra omnia priusquam illis utamur offerre Deo, cujus sunt, et consecrare, et illa tanquam ex ipsius manu accipere ad illius gloriam usurpanda*: “this is a very becoming rite, that the ring and other gifts” (for his censure was upon the first liturgy) “wherewith the husband intends to adorn his bride, are first laid upon the book, then delivered back by the minister to the man, to be bestowed  
296 upon the woman, intimating that it is our duty to offer up all is ours to God, as to the true proprietary, before we use them ourselves, and to receive them as from His hand, to be employed towards His glory.”

K *Shall put it upon the fourth finger of the woman's left hand.*] Why election is made of this hand, the left, and of this finger of that hand, the fourth, rather than any other, the rubric of

<sup>a</sup> Pædagog., lib. iii. cap. 11.    <sup>b</sup> Laert. in vit. Solon.    <sup>c</sup> Censur., p. 488.

CHAP. the sponsal order in the Romish Church (and ritualists from  
X. thence) assigneth this reason, *quia in illo digito est quædam vena procedens usque ad cor*, “because from that finger there is a vein which leadeth to the heart.” But seeing that Church hath not yet pretended to an infallibility in anatomy, as well as in faith, we may be the bolder to question the truth of this assertion, and the rather, because the learned and most ingenious enquirer into vulgar errors<sup>d</sup> hath evidently demonstrated the vanity of this fiction, and that in truth no one finger hath any vein differing, in either number or origination, from another. And that Macrobius’s<sup>e</sup> opinion is most probable, viz., that it was disposed there upon principle of frugality, the better to preserve it from attrition or wearing; to which I may add, to secure it also from slipping off, being guarded on every side with others.

*With my body I thee worship.*] A great question it is what L may be the true import of these words, and what expedient will be found to free them from the terrible idolatry imputed to them by people who worship nothing more than the idols of their own imaginations. The best way to interpret them, in my slender judgment, is to consider that the languages and phrases of elder times differed from this of ours so vastly, as innumerable words have quite lost their native and primary significations, and require new dictionaries, or new intellectuals, to understand them. In certain prayers at the end of King Henry the Eighth’s Primer, (from whence those at the end of our psalter are extracted,) amongst other very odd expressions, take this for one, “my five wits” (i. e. senses) “have I foully mis-spent<sup>f</sup>.” How innocent was in those days the word knave; which later times have animated with a mind so various from the former, as to apply it now to such as the early translation of the Bible hath done would look like an odious blasphemy. Thousands of instances might be produced, as, the Ballad of Ballads<sup>g</sup>, for the Canticles;

<sup>d</sup> [Sir Thomas Brown. Enquiries, book iv. chap. 4.]

<sup>e</sup> [Saturnal., lib. vii. Electus ipsa læva manu digitus minimo proximus, quasi aptior cæteris, cui commendaretur annuli pretiositas: qui ab utroque claudiditur et minus officii gerit.]

<sup>f</sup> [My fyue wyttes have I foullye

misused and spent, in heryng, seying, smellyng, tasting and also felyng, whych thou hast geuen me to use unto thi honour and glorye, and also to the edification and profyte of my neighbour. General confession of sinnes unto God. Ed. 1546.]

<sup>g</sup> [The Ballet of Balettes of Salo-

“they have thrills and stink not,” &c., would the emolument pay the freight. The inference from all this is, that seeing words are not now in the mind they were, this of “worship” must not be bound to abide what sense our curious and subtile ones shall award it; if therefore, as we use it now, it denoteth an address of special honour, either divine or civil, to that wherein we acknowledge an excellency above us, it doth not therefore follow that the first contrivers of this form so meant it. I rather think they aimed at nothing, either more or less, but that of the Apostle’s, 1 Cor. vii. 4, “the husband had not power over his own body, but the wife;” which is as much as to say, that he resigneth up all the power and jurisdiction he hath over his own body to his wife, so as it shall be entirely at her devotion; and this I conceive is evident by the syntax and frame of this grant, or deed of gift, whose design being to impart and communicate to the wife those great proprieties of his person and estate, (all that social league can decently desire,) the investiture is made in such formal words as may best specify and denote what he intends to pass: to this end, when he saith, with his body he doth her worship, that is, bow to her, he thereby signifieth the submitting and yielding of it up to her alone dispose: and when he saith he doth endow her with all his worldly goods, he thereby instateth her in an usufructuary right in his worldly fortune, that is, such a right as (the man indemnified) provideth her of alimony, and all accommodations suitable to her degree. As for the words “this gold and silver I give thee,” in all likelihood they were left out because some men had none to give<sup>h</sup>. Which omission notwithstanding, the ancient custom is almost generally observed in the northern parts of this kingdom to this day.

**M** *And the minister shall add this blessing.*] This blessing should regularly be pronounced, the rite of imposition of hands applied, so was the ancient mode. Clemens Alexandrinus, reproving such women as wore false hair, demands, *τίμι ὁ πρεσβύτερος ἐπιτίθησι χεῖρα; τίνα εὐλογήσει; οὐ τὴν γυναῖκα τὴν κεκοσμημένην ἀλλὰ τὰς ἀλλοτρίας τρίχας*<sup>i</sup>; “upon

mon, called in Latyne Canticum Canticum: Holy Bible, by Thomas Matthewe, 1537.]

<sup>h</sup> [Bp. Cosin's Notes on the Com. Prayer.]

<sup>i</sup> Pædagog., lib. iii.



CHAP. whom shall the presbyter in that case lay his hands? Whom  
X. shall he bless? not the woman in the peruke, but another's head of hair."

*Must receive the Communion.*] And reason good, if the solemnity be, as it ought to be, a love-feast. Such was the primitive custom, appeareth by Tertullian<sup>k</sup>, *unde sufficiam ad enarrandam felicitatem ejus matrimonii, quod conciliat Ecclesia, et confirmat oblatio?* "how shall I be able to declare the happiness of that marriage, whose knot the Church doth tie, and the blessed Eucharist doth confirm?" Whence the order of marriage benediction, whereof the Communion bare its part, is called in Novella Leonis 112, *συναρμωστική τελετή*<sup>l</sup>, "the connubial initiation." In order to this Communion I conceive it is that the office is restrained to the forenoon, which in ancient times was performed in the evening, for which service, lights and torches were part of the solemnity, as learned Grotius<sup>m</sup> hath noted. Confess I do, that between the customary excess of riot and licentious dissoluteness, frequently attending nuptial solemnities, and this most dreadful mystery, there seems to be *impar congressus*, "a misbecoming greeting," that they are of very different complexions, and suit not well together. Yet why should the Church in her most solemn and decent establishment, give place to, or be justled out by accessary abuses? Why not rather the abuses themselves reformed, so far as they stand separate from the rules of sobriety and religion? Such I am certain was the discipline of the ancient fathers. *Οὐ δεῖ χριστιανοὺς εἰς γάμους ἀπερχομένους βαλλίζειν ἢ ὀρχεῖσθαι, ἀλλὰ σεμνῶς δειπνεῖν, ἢ ἀριστᾶν, ὡς πρέπει χριστιανοῖς*<sup>n</sup>: "it is not fit that Christians at weddings should use balls and dancing, but to dine or sup temperately as becometh Christians."

*The order for the visitation of the sick.*] The methods and essentials of this order are derived from St. James, who directeth that, in case of sickness, the presbyters should be sent for: the intention of our Church is that they should come, both sent for, and unsent for, and so was Polycarpus's<sup>o</sup>

<sup>k</sup> Tertull. ad Uxor., lib. ii. cap. 9.

<sup>l</sup> Apud Casaub., p. 551.

<sup>m</sup> In Matt. xxv.

<sup>n</sup> Concil. Laodic., can. 53.

<sup>o</sup> Epist. ad Philip.

order, οἱ πρεσβύτεροι ἐπισκεπτόμενοι πάντας ἀθενεῖς, "let the presbyters visit all such persons." A duty of all most necessary at that time, when both body and soul cry aloud for help, and present help too, or both must perish everlastingly. The minister must help to ransack all the sluts' corners of his patient's soul, to search narrowly into all his sins, which, unrepented of, defile and pollute that consecrated temple of the Holy Ghost; help him he must by making spiritual application of exhortation, reproof, consolation, congruous with, and suitable to, his particular necessities: and no time fitter for those applications than this, when the carnal lusts, and unruly passions, languishing with the body, they have all advantages for operation upon the soul.

CHAP.  
X.

P *Then the minister shall rehearse the articles of his faith.*] It is an excellent saying of St. Augustine<sup>p</sup>, *male vivitur, si de Deo non bene creditur*; "we live ill" (yea and die so too) "if of God we believe amiss." Against *male-fidians*, as well as against *nulli-fidians*, and *solu-fidians*, heaven's gates are certainly kept close barred. A most sad speculation it is to cast a reflex upon many myriads of men, in their exterior morals very splendid, which pass away into eternity, and miscarry for default of a true belief in the main fundamentals of their salvation.

Q *Whether he be in charity.*] There is not any duty more enforced in the Gospel than that of brotherly reconciliation; 298 Christ's aphorism enforceth it: "If you forgive not men their trespasses, no more will your heavenly Father forgive you your trespasses." Where mercy and forgiveness are made the condition annexed to God's pardoning our sins. Again, Christ, whose followers we must be, His practice enforceth it: "Father, forgive them," Luke xxiii. 34. So He to His very persecutors, and so Stephen, "Lord, lay not this sin to their charge," Acts vii. 60; what were His last and dying words should properly be ours. Lastly, the parable of that *servus nequam*, that unjust and implacable servant, enforceth it; his doom it was, and will certainly be ours, to be delivered to the tormentors, the devil and his angels, unless we totally and cordially forgive all that have wronged us.

R *The minister may not forget, &c.*] Charity stands upon

<sup>p</sup> [De Civitate Dei, lib. v. cap. 10.]

CHAP. X. two legs, forgiving, and giving : the Church having endeavoured by her minister to raise the first part of this grace in the sick persons, comes now to the second, "shewing mercy and compassion to the poor." This is called doing good, and they in whom this grace hath abounded, are said to be "rich in good works," 1 Tim. vi. 18. And the better to excite worldlings to it, it is called, "laying up in store." If then our deeds of charity to the poor, are our good works, and good works are our only moveables, which shall follow us to another world, no time more seasonable for them than sickness, when we are packing up to be gone.

*Confession and absolution.*] Here the Church approveth of, though she doth not command, auricular confession. Many times poor souls lie labouring under the pangs of a horrid reflex upon the number or greatness of their sins, and the dreadful wrath of God deservedly expected for them. In this case, no remedy comparable to an humble and sincere confession at large, common to all, and sometimes restrained to some one particular predominant sin, of whose pressure he finds the greatest weight : upon which confession, mixed with a vehement and earnest plying the throne of God for mercy, it becomes the minister instantly to interpose, to lay before him the inexhaustible treasure of God's infinite mercies, to assure him of his interest therein, and, upon the hypothesis of his contrition to be serious and unfeigned, to give him absolution. Not that at the moment of such absolution, and not before, the sinner's pardon is sealed in heaven, which is done at the very first minute of his repentance, if to the great critic of hearts, as He calls Himself, the all-seeing God, it appeareth cordial : but that that pardon be evidenced to him, and manifested by unspeakable comforts, usually flowing into a disconsolate soul upon the pronouncing of such absolution, God thereby countenancing and giving reputation both to His word and ministry. But there being two absolutions mentioned in the former offices, one at morning prayer, and the other in the Communion service, it may be demanded, why only this is in the first person, "I absolve thee?" The answer is, there are three opinions concerning absolution. The first, entertained by a few, conceive it operative, precarious, or by petition only, as praying for the



pardon of the sins of the penitent. The second think it declaratory only, that is, pronouncing the penitent absolved, by applying God's promises to the signs of his contrition. Lastly, some contend that it is authoritative, as deriving power and commission from God, not to declare the party absolved, but for the priest to do it in words denoting the first person. All these three opinions our Church seemeth in part to favour; the first under these words, "Almighty God have mercy on you, pardon, and deliver you," &c. (Absolution for the Communion.) The second, under these words, "Hath given charge and command to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins." The last by these words, "I absolve thee." Which authoritative absolution is  
299 rather proper here, because, where the priest absolves in his own person, his absolution is not fitly applicable to any, but such as have given him evident tokens of hearty sorrow for their sins, such as divine chastisement usually causeth: extendible it is not to whole congregations (as in the former instances) where the confession is too general to be conceived in all real: and a confession at large can at most pretend but to an absolution at large, effectual only to such as truly and sincerely repent.

T *If the sick person desire to be anointed.*] *Constat hunc ritum nec vetustum esse, nec ullo præcepto Dei, vel laudato sanctorum exemplo commendatum*, saith Bucer<sup>q</sup>: "it is clear this rite is neither ancient, nor commended to the Church's practice by any, either precept of God, or example of the primitive fathers." Most true, confessed it is, as to matter of fact Apostolical, those holy men ἡλείφον ἐλαίῳ πολλοὺς ἀρρώστους, "anointed many infirm persons," Mark vi. 13. So also, as to matter of precept, that St. James appointed the elders "to anoint the sick person," but both the one and the other was in order to a miraculous operation in the cure of the diseased, and therefore not practicable in these times, which pretend to no such gifts. Nor was it interpreted then to be a rite so necessary, but that the miracle of healing could proceed otherways, and without it, as may be instanced in several cures mentioned in the Acts. And for times suc-

<sup>q</sup> Censur., p. 489.

CHAP.  
X.

ceeding the Apostles, no one example occurreth in any genuine father of any so cured, but only of Severus the emperor, by Proculus the toparch, related by Tertullian<sup>r</sup>. And were that command of St. James obligatory to succeeding ages, yet can it no ways authorize the unction of the Church of Rome, which is designed for other ends, viz., to be a viaticum in the moment of expiration.

*The communion of the sick.*] The administration of this v Sacrament to Christians, *in extremis*, and their fatal farewell, was reputed by the primitive fathers so necessary a dispensation, as they indulged it even to such as were excommunicated by the censures of the Church, and were not, no, not in case they recovered, admitted to communicate until their full time was elapsed. So the first council of Nice decreed<sup>s</sup>; *περὶ τῶν ἐξοδεύοντων, ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται, ὥστε εἴ τις ἐξοδεύει, τελευταίου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερεῖσθαι*: “concerning lapsed persons and penitents passing out of the world, let the ancient and canonical rule be observed, that if any be in that extremity, let him by no means be deprived of his last most necessary viaticum and provision for a better world.” As to this office of our Church, *scripta est ad divinarum Scripturarum regulam quam convenientissime*, saith Bucer<sup>t</sup>, “it is framed most agreeable to the rule of holy Scripture.” The Argentine or Strasburgh exiles had in their liturgy an office entitled, *De Eucharistia ministranda ægrotis*, “Of administering the Eucharist to sick persons.” Yea, Calvin<sup>u</sup> himself pleads much for it: *cur cœnam ægrotis non arbitror negandam esse multæ et graves causæ me impellunt*: “many and weighty causes move me to think the Communion should not be denied to sick persons.” True it is he tells Olivian, *scis in hac Ecclesia alium esse morem*, “our usage here, at Geneva, is otherwise;” but then adds withal<sup>v</sup>, *fero, quia non est utile contendere*, “I endure it because I know not how to help it.” So

<sup>r</sup> Ad Scapulam. [Et quanti honesti viri aut a dæmoniis aut a valetudinibus remediati sunt. Ipse etiam Severus, pater Antonini, Christianorum memor fuit. Nam et Proculum Christianum, qui Torpacion cognominabatur, Euhodæ procuratorem, qui eum per oleum

aliquando curaverat, requisivit, et in palatio suo habuit usque ad mortem ejus.]

<sup>s</sup> Can. 13.

<sup>t</sup> Censur., p. 489.

<sup>u</sup> Epist. cclxi. p. 329.

<sup>v</sup> Epist. cclxiii. p. 331.

that Geneva herself, by Calvin's confession, was not so well ordered in all things as he wished. CHAP.  
X.

W *Then shall the priest reserve.*] Though circumstances of time, place, persons, and the like, add no real grandeur to the things themselves to which they relate, yet considering the potent influence they have in operating upon human affections, they have so much weight as the things themselves, for a great part of the honour and respect is deferred to them, stand obliged to the rites wherewith they are ceremoniated: whence it is, that in all religious transactions, they make the deepest impressions upon our souls, which are invested with greatest solemnity. Upon this account the primitive fathers, though passionately indulgent towards, and tender of their sick brethren, in granting them their spiritual viaticum; yet always took a care that the elements should be consecrated in the church<sup>x</sup>. And, indeed, if consecration be of any import, if with God it prevaileth any thing effectual towards the making those elements the body and blood of Christ, if in us it createth any greater reverence to those dreadful mysteries, then certainly that consecration must needs excel all others which is made in the full congregation, ὅπου πατερῶν πλήθος τοσοῦτον, ὅπου βοή πρὸς τὸν θεὸν ὁμοθυμαδὸν ἀναπέμπεται<sup>y</sup>, "where there is such a concourse of reverend saints, plying the throne of grace so ardently, and so unanimously for a blessing upon those elements." This rubric therefore being so consonant to antiquity, and passing the censure of Bucer without the least reproof, had a fair plea for its continuation, had not the Eucharist so reserved been abused by superstitious carrying it about in solemn procession; and the habitual adoration frequented in the Romish practice, moved our reformers to expunge it. This notwithstanding, I observe in a Latin translation of our liturgy, anno 2 Elizabeth, this rubric exactly set down according to the first liturgy of Edw. VI., enjoining the minister to reserve *tantum quantum sufficit aegroto*, "sufficient for the sick person." The wonder is not great, if consideration be had of the primary relatives of that translation. This is clearly exhibited in the proclamation prefixed to it, (for it was set forth by supreme authority;) *constituimus per præs-*

<sup>x</sup> [See this disputed, Bingham's *Antiq.*, b. xv. c. 4, s. 10.]

<sup>y</sup> Chrysost.



CHAP. *tes, licitum esse et permissum nostra autoritate et privilegio*  
 X. *regali, tam decano et sodalitis Ecclesiæ Christi, in Academia nostra Oxoniæ, quam præsidibus, custodibus, rectoribus, magistris et sodalitatibus omnium et singulorum collegiorum Cantabrigiæ, Oxoniæ, Wintoniæ et Etoniæ, hoc modo precandi Latine uti publice in ecclesiis et sacellis suis: "we ordain by these presents, that it shall be lawful, and permitted by our authority and princely privilege, as well for the dean and chapter of Christ Church, in our university of Oxford, as for the presidents, wardens, governors, master and fellows of all and singular the colleges of Cambridge, Oxford, Winchester, and Eton, to use this form of Latin prayers publicly in their churches and chapels."* Whereby it is most evident the translation was made peculiarly for the service of the universities, and two colleges of Winchester and Eton. And this is the reason that the matrimonial office, as also the other two of baptism, and churching of women resulting from it, are totally omitted in that translation, the state of matrimony being inconsistent with the fundamental statutes of those societies. Now this translation being framed particularly for those learned societies, they might be the better trusted with the elements reserved, upon a rational presumption that the greater light they enjoyed, the less prone and disposed would they be to error and superstition.

*The priest meeting the corpse.]* The rites of funeral ex-X portation appear in antiquity so various as it is not easy by literal interpretation to determine of them that they are not contradictory. By the fourth council of Carthage<sup>2</sup> it was decreed, *ut mortuos ecclesiæ pœnitentes efferant et sepeliant*, "that the penitents which were under excommunication should carry the bodies of Christians to the burial." Where Epiphanius<sup>a</sup> lived, others were peculiarly designed for this office, these were called κοπιᾶται, οἱ τὰ σώματα περιστέλλοντες τῶν κοιμωμένων, "whose care was conversant about the disposal of dead bodies." Whether voluntary charity inclined these copiates to this office, or whether they were hirelings and mercenary, I cannot determine; the labour they underwent maketh me suspect them servile, and of the lowest row. On the contrary, Nazianzen<sup>b</sup>, speaking of St. Basil's funeral, saith, προεκομίζετο ὁ ἅγιος χερσίν ἁγίων ὑψούμενος,

<sup>2</sup> Can. 81.<sup>a</sup> Expos. Fidei.<sup>b</sup> In laud. Basil.

i. e. "his body was taken up and carried by the saints." CHAP.  
Which saints may very well be esteemed the eminentest of X.  
Christians, especially when this St. Gregory's scholar, St. Je-  
301 rome, tells us that his famous Paula was *translata episcopo-*  
*rum manibus, et cervicem feretro subjicientibus*<sup>c</sup>, "carried by  
the bishops supporting the bier with their hands and should-  
ers." Whereby the office was not it seems so servile, nor of  
such disparagement as the first authorities would pretend to  
render it. To bring these ends nearer together, and yet not  
to depreciate and undervalue the credit of the witnesses, I  
conceive the best way is to yield up all for true, and that the  
bishops and eminent persons did assume this office only at  
the first egress from the house, and also at the last ingress  
into the church; and that the great toil and drudgery be-  
tween both was undergone by penitents, as part of their  
canonical penance, or by the *copiatæ*, who therefore gained  
the name of labourers, because they contracted a lassitude  
by bearing the corpse to church. But by these, all, or which  
you will, the corpse went *ὑμνοῖς ἐξ ὑμνων παραπεμπόμενος*<sup>d</sup>,  
"in state with psalmodies one after another." *Τὶ οἱ ὕμνοι;*  
*οὐχὶ τὸν θεὸν δοξάζομεν, καὶ εὐχαριστοῦμεν ὅτι λοιπὸν ἐστε-*  
*φάνωσε τὸν ἀπελθόντα;* "what's the matter, what means this  
singing of psalms?" expostulateth St. Chrysostom<sup>e</sup>, and  
then makes answer, "do we not praise and glorify God, be-  
cause, at length, He hath given the deceased a crown of  
glory?" The body being in this solemn pomp brought to  
the church, was placed *in media ecclesia*<sup>f</sup>, "in the midst of  
the church;" over which, before interment, there was usually  
made, in praise of the dead, a funeral oration, and sometimes  
more than one. For as I said before of sermons upon other  
occasions, so at funeral solemnities, orations were performed  
by many, the first, at the end of his harangue or speech,  
usually raising up another. So St. Basil in his upon St. Bar-  
laam; *τὶ παιδικοῖς ἐλαττῶ τὸν ἀριστεία ψελλίσμασι; ταῖς μεγα-*  
*λοπρεπεστέραις τὸν εἰς αὐτὸν ὕμνον παραχωρήσωμεν γλώτταις,*

<sup>c</sup> Epitaph. Paulæ. [Exhinc non ululatus, non planctus ut inter sæculi homines fieri solet, sed psalmorum linguis diversis examina concrepabant. Translataque episcoporum manibus et cervicem feretro subjicientibus, quum alii pontifices lampadas cereosque præ-

ferrent, alii choros psallentium duce- rent, in media Ecclesia speluncæ sal- vatoris est posita.]

<sup>d</sup> Nazianz. in laud. Cæsarii.

<sup>e</sup> In Hebr. Hom. iv.

<sup>f</sup> Hierom. Epitaph. Paulæ.

CHAP. X. τὰς μεγαλοφωνότερας τῶν διδασκάλων ἐπ' αὐτῷ καλέσωμεν σαλπύγγας. ἀνάστητέ μοι νῦν, &c.: "but why do I, by my childish stammering, disparage this triumphant martyr? Let me give way for more eloquent tongues to resound his praise; let me call up the louder trumpets of more famous doctors to set him forth. Arise, then, I say," &c. And so Nazianzen<sup>s</sup> bespeaketh St. Basil, being present at his father's funeral, ἐπάφες τὴν σὴν φωνήν, "strike up with thine own voice."

*I am the Resurrection.*] Our solemn attending on the y hearse of a deceased friend, the embalming of him with a funeral oration, the care to see him decently inhumed, and all other dues of exterior honour we pay to that noble clod, are but those civilities which ethnic philosophy hath dictated to her disciples. God certainly expects more from Christianity, than from infidelity; He expecteth from Christians conformity to His own precepts, whereof this is one, ἴνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ. Not ἴνα μὴ λυπῆσθε, "that ye be not sorrowful at all, at the loss of your friends;" not so, the tears our blessed Saviour shed at the death of Lazarus, legitimate and warrant ours; but we must not be sorrowful, καθὼς οἱ λοιποὶ, "as others are," some Jews, as the Sadducees and all heathens: how that? οἱ μὴ ἔχοντες ἐλπίδα, "that are without hope." They give all for lost; if some few dreamed of I know not what Elysian fields for the soul, yet generally concerning the body they were of opinion with the tragedian, *post mortem nihil est*<sup>h</sup>; after death, *nulla retrorsum*, "no hope that ever the body should recover life," and be re-united with the soul. So that upon such occasions hope is our Christian duty; our duty, I say, not our compliment, not what we may do, or leave undone, but what we must do. Now the proper object of this hope is the resurrection of the body, which followeth in the next verse, "them which sleep in Jesus, will God bring with Him." So then here is cause of great comfort as to the state of our departed friend: what though for the present, and an inconsiderable moment, his flesh shall rot and waste to dust, yet shall it rise again, and be restored to a state of glory; and as this meditation is of singular consolation in respect of the dead, so is it no less applied to the living. That

<sup>1</sup> Thess. 4.  
13.

<sup>s</sup> In funere Patris.

<sup>h</sup> Seneca.



302 spectacle of mortality presented to the eyes of the beholders, CHAP. X.  
 is lecture enough to assure them of their like change;  
 and what must they do in the interim? The Apostle bids  
 them hope; for what? for temporal benefits and accommo-  
 dations? for things of this life? No. "If in this life 1Cor.15.13.  
 only we have hope in Christ, we are of all men most miser-  
 able." Of the resurrection of their flesh unto glory and  
 eternal life? This undoubtedly. So then funeral solemn-  
 ities ought to excite in us hope, that is, a certain expectation  
 of the general resurrection. Nor will closet soliloquies, and  
 private contemplation of that day, serve our turns; it is a  
 sociable duty, for so the Apostle makes it, "Comfort your- 1Thess. 4.  
 selves one another with these words." What words? With 18.  
 discourses concerning the resurrection. (The premised con-  
 text certainly implieth as much) as if he should say, that  
 they who are laid into the earth, and nothing said at their  
 interment, declaring the mystery of the resurrection, let  
 their bodies be never so decently treated, human they may,  
 Christian burial they cannot have. From all this which hath  
 been said, the excellency of our Church her burial office,  
 and the true conformity it beareth to canonical Scripture, will  
 evidently appear. Of the whole service three parts of four  
 are nothing else but pure canonical Scripture, the choicest  
 parcels thereof being collected thence to declare the doctrine  
 of the resurrection, agreeable to the primitive practice: οἱ  
 λειτουργοὶ τὰς ἐν τοῖς θείοις λογίοις ἐμφερομένας ἀψευδεῖς  
 ἐπαγγελίας περὶ τῆς ἱερᾶς ἡμῶν ἀναστάσεως ἀναγνόντες, ἱερῶς  
 ᾄδουσι τὰς ὁμολόγους καὶ ταυτοδυνάμους τῶν ψαλμικῶν λογίων  
 ὧδ᾽ αἱ: "the ministers reading those undoubted promises  
 which are exhibited in sacred Scripture concerning our holy  
 resurrection, next devoutly sung such of the sacred psalms as  
 were of the same subject and argument." For the rest, the  
 praying part; what is it but the application of that doc-  
 trine to the benefit of the living, and a desire that they with  
 all the faithful departed, may at that day "have perfect con-  
 summation and bliss both in body and soul?"

Z *In sure and certain hope of the resurrection.*] These words  
 have not, as some mistake, peculiar reference to the party  
 deceased, but import the faith of the congregation, then pre-

<sup>i</sup> Dionys. Areopag. Eccles. Hier., c. 7.

CHAP. sent, in the article of the resurrection, and that their own  
 X. bodies shall rise again to eternal life, as is evident by the words, "shall change our vile bodies," where the plural excludes the restraint to a singular number.

*From the gates of hell.*] These versicles with their re-<sup>AA</sup>sponses, from hence to the end, follow the forms preceding the Reformation. The Breviary, established by the council of Trent, varieth thus. First, it begins, Vers. *Requiem æternam da eis Domine*; "Lord, give Thy people eternal rest." Resp. *Et lux æterna luceat illis*; "and light perpetual shine on them." Secondly, instead of "I believe," &c. Vers. *Requiescat in pace*; "let him rest in peace." Resp. Amen. Now it is very observable, that these versicles and answers, according to the Roman mode, bear their part in three offices. First, in that which is called *commendatio animæ*, the "commendation of a soul departing into the hands of God." Secondly, *in exequiis*, "the burial service." Thirdly, *in officio defunctorum*, "the office of the dead." This office of the dead was performed on several days after the burial. The third, the seventh exclusive, or eighth inclusive, the thirtieth (called therefore in Latin *trigintalis*, in old English the months-mínd, in after-times the *trental*<sup>k</sup>;) and lastly, the anniversary. Now in no one of these three offices is there the least mention made of purgatory, and this I take it makes as much against the doctrine of the Church of Rome, as can be wished; for take away purgatory, and the Romanists themselves will grant vain and unprofitable is all their prayer for the deceased, vain is a requiem sung for them who are gone directly to either heaven or hell. But if so, what then do these versicles and responses in those offices? How came they thither, considering that, disposed as they are, they clearly imply prayer for the dead? I answer: the first <sup>303</sup> original of these versicles, and other ejaculations of like nature, was exceeding innocent, as being relative to the soul passing out of the body, and the proper service belonging to the commendation of the spirit into the hands of God. For when the agonies of death seize upon our dear relations, what can better testify our Christian charity to them, than the ac-

<sup>k</sup> Trental is clearly derived from council of Trent, the word being ancienter than the council.  
*trigintal*, not as ministers from the

companying their souls in their transmigration with our most ardent prayers? This being then the practice of the ancient fathers, at the separation of the soul from the body, *χαρίζεν προπεμπτήρια*<sup>1</sup>, “to favour it with ushering prayers,” and devout wishes, as fair gales to bring it to its desired port; not long after they thought fit to repeat the same prayers at the funeral of the deceased, supposing the soul still as a passenger, and moving towards its last home, and not being fully assured that having so lately left the body, it had yet arrived at its journey’s end. This consideration led these prayers into the burial office, where being once admitted, superstition carried them one stride farther, viz., into the trental and anniversary service, but still upon the same account, as believing the soul in *transitu*. And this is ingenuously confessed by Bellarmine<sup>m</sup> himself. *Ecclesia ita pro defunctis orat, ac si tum morerentur*; “the Church prayeth so for the dead, as if they were but then dying.”

<sup>BB</sup> *The celebration of the holy Communion.*] In the primitive Church the fashion was to receive the Communion at the end of the burial, unless it happened to be in the afternoon. *Si aliquorum vespertino tempore mortuorum sive Episcoporum sive cæterorum commendatio fiat, solis precibus peragatur, si ii qui illam agunt pransi esse inventi fuerint*, saith the council of Carthage<sup>n</sup>; “if there happen to be a burial in the afternoon, whether of a bishop or any other, let it be only despatched with prayers, without the Eucharist, if they which are present have dined before.” Where first it is evident, that *commendatio*<sup>o</sup> signifieth the exequial office, and so is to be understood in the 106th canon of this council. Secondly, Balsamon clearly mistook this canon, which speaketh not *περὶ τῶν ἐν τῷ δειλινῷ τελευτώντων*, “of those who die, but of those who are buried in the afternoon;” their time of death being in no capacity to create the diversity which this canon intendeth. Innocent was this rite whilst it preserved its first intention; but degenerating from its original purity, by masses and dirges, sung for the souls of the dead, wisely was it done of our second reformers, to remove not only the evils themselves of such

<sup>1</sup> Greg. Nazianz. in laud. Gorgoniæ.

22.

<sup>n</sup> Can. 44. [Balsam., p. 655.]

<sup>o</sup> [*παράθεις*.]

<sup>m</sup> De Purg., lib. ii. c. 5.



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heterodox opinions, but even the occasions of them also, viz., the Communion used at burials. Which being so evident, as to matter of fact, it may seem a wonder, why in the liturgy established in parliament, and translated into Latin 2 Eliz., and this done by regal authority, this Communion order is postliminated into that burial office. It could not certainly be done by mischance, nor yet by clandestine practice, for the proclamation itself taketh notice of it ; *peculiarior quædam in Christianorum funebribus et exequiis decantanda adjungi præcepimus, statuto de ritu publicarum precum anno primo regni nostri promulgato, in contrarium non obstante* ; “ some things peculiar at funerals and burials of Christians, we have added and commanded to be used, the Act for Uniformity set forth in the first year of our reign to the contrary notwithstanding.” So that some other reason must be assigned, which I take to be this : the office itself consisteth but of four parts, the introit, collect, epistle, and gospel, three whereof are canonical Scriptures, and the other (the collect) is so inoffensive, as it bears a part of our reformed liturgy. So that the materials being so harmless, nothing could be faulted, but the framing them into an office. And not this neither, but by accident, in reference to the popish abuse. The error for whose sake it was at first expunged, was imbibed by few but the vulgar, ready to interpret actions according to their former habits. As for societies of literature, the two universi-<sup>304</sup>ties, and colleges to which this translation was directed, they being men of more discerning spirits, better might they be trusted with this office, which it was expected they would consider in its pure principles, separated from the foggy medium of ignorance and superstition.

Altogether *πάρεργον* and impertinent it will not be, to cast an eye upon some late appendants to this burial office, viz., oblations and doles ; these still very frequent, and they continued all along Queen Elizabeth’s reign ; and to give a brief account whence they issued. When once the prayers of the living began to be believed available for the dead, no action was thought more expedient for this end, than the blessed Eucharist, wherein the Church might invoke an application of Christ’s merits and passion, then offered in the symbols of bread and wine, to the benefit of those souls de-

parted. And because even the Eucharist itself was conceived languid in its usual effects, when destitute of offerings and alms, they therefore, who were nearest allied to the party deceased, did usually freely both offer somewhat towards the food or raiment of the priest who did officiate, and also give alms for the relief of the poor. This being at first arbitrary, and at will, about the year 1000 began to be rated at a certainty: a king, a bishop, a duke, &c., being taxed at what sums should be offered at their respective funerals, as also to what number of poor people their alms should be distributed. But this course contracting an ill savour toward the clergy, as if they rejoiced at the death of Christians, which brought them such a booty, it was ordered that no priest should exact any thing upon such occasions, but take he might what was freely offered him. This was the first original of these oblations and doles, which were not only peculiar to the burial office, but were repeated at the eighth day, trental, and anniversary commemoration of the dead. All which being proscribed at the Reformation, these donatives and largesses waited still upon the funerals, and so continued in some places until very late years. As for mortuaries, which must not be forgot, as being still in force by the statute 21 Hen. VIII. c. 6, they became due upon a general presumption that the deceased party did fail in the payment of the personal tithes, saith Sir Edw. Coke<sup>p</sup> and Mr. Selden<sup>q</sup>; but the MS.<sup>r</sup> constitutions of the synod of Exeter, before cited, page 276, in the library of the late learned Sir Henry Spelman, saith, *pro decimis majoribus, et minoribus, ac cæteris juribus parochialibus per ignorantiam non solutis*: "for tithes as well great as small, and other duties, through ignorance, unpaid to the curate," they were assigned as recompense; which because they were usually represented with the corpse at the burial, were therefore called corse-presents<sup>s</sup>. He that de-

<sup>p</sup> [Institutes, Part ii. Circumspecte agatis.]

<sup>q</sup> [Hist. of Tithes, cap. x. To these for personal tithes, you may add that of mortuaries, payable in beasts regularly, before the statute of 21 Hen. VIII., which were reputed due upon the general presumption of every defunct's negligence in payment of his personal tithes. See Lyndwood, tit. de consuetu-

dine, c. statutum, lit. f.]

<sup>r</sup> Tit. de Mortuariis.

<sup>s</sup> Gray's System, 1730. Mortuaries (or corse-presents, so called because it was usual to bring the mortuary along with the corpse when it came to be buried) were given for recompense of personal tithes and offerings, not paid through ignorance, negligence, or fraud of the parishioner.]

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sires further satisfaction concerning mortuaries, let him consult my learned friend Mr. Dugdale's description of Warwickshire<sup>t</sup>.

I must not yet hence, till I take notice of a small office here inserted in the Latin edition, 2 Eliz. mentioned before, as a lean-to and appendix to the burial service, but peculiarly accommodated to the two universities, and the colleges of Eton and Winchester. The form is thus :

In commendationibus benefactorum.

*Ad cujusque termini finem, commendatio fiat fundatoris, aliorumque clarorum virorum quorum beneficentia collegium locupletatur.*

Ejus hæc sit forma.

*Primum recitetur clarâ voce Oratio Dominica.*

*Pater noster qui es in cælis, &c.*

Deinde  
recitentur  
tres Psal.

{	<i>Exaltabo te Deus.</i>
	Ps. cxliv.
	<i>Lauda anima mea Dominum.</i> Ps.
	cxlv.
{	<i>Laudate Dominum.</i> Ps. cxlvi.

*Post hæc legatur capit xlv. Ecclesiastici.*

*Hiis fnitis, sequatur concio, in qua concionator fundatoris amplissimam munificentiam prædicet: quantus sit literarum usus ostendat: quantis laudi-*

*In the commemoration of benefactors.*

At the end of every term, there shall be made commemoration of the founder, and other eminent persons, by whose liberality the college hath been made rich.

*After this form.*

First shall be rehearsed, with a distinct voice, the Lord's Prayer.

Our Father, which art in heaven, &c.

Then shall be  
read three } the cxlvth.  
Psalms, } the cxlvth.  
          } the cxlvth.

After these shall be read the xlvth chapter of Ecclesiasticus.

These being ended, a sermon shall follow, wherein the preacher shall publish the great munificence of the founder: he shall declare the



*bus afficiendi essent qui literarum studia beneficentia sua excitent; quantum sit ornamentum regno doctos viros habere, qui de rebus controversis vere judicare possunt; quanta sit Scripturarum laus, et quantum illæ humanæ auctoritati antecedant; quanta sit ejus doctrinæ in vulgus utilitas, et quam late pateat; quam egregium et regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine ministrorum verbi laborare, atque hii ut honesti atque eruditi sint curare; atque alia ejus generis, quæ pii et docti viri cum laude illustrare possint.*

great use of learning; how commendable they are who by their bounty advance it; what an ornament it is to the realm that it is furnished with men able to judge in controversies; how great is the worth of the Scriptures, how much they excel human authority; how great is the profit, and how far it extends, of communicating the doctrine of them to the people; how noble and princely a thing it is, for him to whom God hath committed the supreme care of His people, to see that there be a sufficient number of ministers of God's word, and that they be learned and of holy life. And such like things which godly and learned men may laudably set forth.

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*Hæc concione finita, decantetur.*

The sermon ended, shall be sung,

*Benedictus Dominus Deus Israel.*

Blessed be the Lord God of Israel.

*Ad extremum hæc adhibeantur.*

And at last shall be added.

*Minister.*

The Priest.

*In memoria æterna erit justus.*

The just man shall be had in everlasting remembrance.

*Responsio.*

Answer.

*Ab auditu malo non timebit.*

He shall not be afraid of any evil tidings.

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Minister.

The Priest.

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*Justorum animæ in manu  
Dei sunt.*The souls of the just are in  
the hands of the Lord.

Responsio.

Answer.

*Nec attinget illos cruciatus.*The torments of hell shall  
not come near them.

Oremus.

Let us pray.

*Domine Deus, resurrectio et  
vita credentium, qui semper  
es laudandus tam in viventibus  
quam in defunctis, agimus tibi  
gratias pro fundatore nostro  
N. cæterisque benefactoribus  
nostris, quorum beneficiis hic  
in pietatem et studia literarum  
alimur; rogantes, ut nos his  
donis ad gloriam tuam recte  
utentes una cum illis ad resur-  
rectionis gloriam immortalem  
perducamur; per Christum  
Dominum nostrum. Amen.*Lord God, the resurrection  
and life of them that believe,  
who art always to be praised  
both in the living and in the  
dead, we give Thee thanks  
for N. our founder, and all  
others our benefactors,  
through whose bounty we are  
here maintained, for the ex-  
ercise of piety and increase of  
learning; humbly beseeching  
Thee that we, employing  
these gifts to Thy glory, may  
at length with them be  
brought to the everlasting  
glory of the resurrection,  
through Christ our Lord.  
Amen.

This office being contrived anno 2 Elizabeth, was, I conceive, rather at first commended than commanded; and being so, it may be questioned whether it prevailed to an universal practice in the first publication of it; but leaving that as dubious, of this certain we are, it was ten years after positively imposed by the statutes of that queen, then dated, and since that constantly, to this very day, observed at the end of every term, as the rubric enjoineth, that is, thrice in the year.

## CHAPTER XI.

## COMMON PRAYER.

(A) THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH, COMMONLY  
CALLED THE CHURCHING OF WOMEN.

1 B. OF EDW. VI.

THE ORDER OF THE (B) PURIFICATION OF WOMEN.

The woman shall come into the (C) Church, and there shall  
kneel down in some convenient place nigh [1 B. of Edw. CHAP.  
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VI. "unto the choir door"] unto the place where the<sup>a</sup>  
table standeth; and the priest standing by her, shall say  
these words, or such like, as the case shall require.

Forasmuch as it hath pleased Almighty God of His good-  
ness to give you safe deliberance, and your child baptism, and  
hath preserved you in the great danger of childbirth: ye shall  
therefore give hearty thanks unto God, and pray.

Then shall the priest say this psalm. [Scotch Lit. "or else  
Psalm the xxviith."]

I have lifted up mine eyes unto the (D) hills from whence  
cometh my help.

My help cometh even from the Lord: which hath made  
heaven and earth.

He will not suffer thy foot to be moved: and He that  
keepeth thee will not sleep.

Behold he that keepeth Israel: shall neither slumber nor  
sleep.

The Lord Himself is thy keeper: the Lord is thy defence  
upon thy right hand.

So that the sun shall not burn thee by day: neither the  
moon by night.

<sup>a</sup> [Scotch Lit. "Lord's."]



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The Lord shall preserue thee from all evil : yea it is even  
He that shall keep thy soul.

The Lord shall preserue thy going out, and thy coming in :  
from this time forth for euermore.

Glory be to the Father, and to the Son, &c.

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As it was in the beginning, is now, &c.

Lord haue mercy upon us.

Christ haue mercy upon us.

Lord haue mercy upon us.

Our Father which art in heauen, &c.  
And lead us not into temptation.

Answer.

(E) But deliuer us from evil. Amen.

Minister.

O Lord saue this woman Thy seruant.

Answer.

Which putteth her trust in Thee.

Minister.

Be Thou to her a strong tower.

Answer.

From the face of her enemy.

Minister.

Lord hear our prayer.

Answer.

And let our cry come unto Thee.

Minister.

Let us pray.

O Almighty God, which hast delibered this woman Thy  
seruant from the great pain and peril of childbirth: grant we  
beseech Thee, most merciful Father, that she, through Thy  
help, may both faithfully liue and walk in her vocation, ac-  
cording to Thy will, in this life present: and also may be  
partaker of euerlasting glory in the life to come, through  
Jesus Christ our Lord. Amen.

Common Prayer.

Scotch Lit.

1 B. of Edw. VI.

The woman that  
cometh to giue her  
thanks, must offer

The woman that  
cometh to giue her  
thanks: it is con-

*The woman that  
is purified, must  
offer her chrisom*

accustomed offer- ings: and if there be a Communion, it is convenient that she receive the holy Communion.	venient that she receive the holy Communion if there be any at that time.	<i>and other accustom- ed offerings. And if there be a Commu- nion, it is convenient that she receive the holy Communion.</i>	CHAP. XI.
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## A COMMINATION.

Common Prayer.

1 B. of Edw. VI.

A (F) commination against sinners, with certain prayers to be used divers times in the year. [Scotch Lit. "and especially on the first day of Lent, commonly called Ash-Wednesday."]

*The first day of Lent, commonly called Ash-Wednesday.*

309 After morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English litany shall be said, after the accustomed manner: which ended, the priest shall go into the pulpit, (G) and say thus. [Scotch Lit. "The people sitting and attending with reverence."]

Brethren, in the primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners were put to open penance, (H) and<sup>b</sup> punished in this world, that their souls might be saved in the day of the Lord: and that other admonished by their example, might be more afraid to offend. In the stead whereof, until the said discipline may be restored again, (which thing is much to be wished,) it is thought good that at this time (in your presence,) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the xxviii<sup>th</sup> chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more warily in these dangerous

<sup>b</sup> [Scotch Lit. "and did humbly submit to undergo punishment in this world."]

CHAP. XI. Days, fleeing from such bites, for the which ye affirm with your own mouths, the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the crafts-man, and putteth it in a secret place to worship it.

And the people shall answer and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

Minister.

Cursed is he that removeth away the mark of his neighbour's land.

Answer.

Amen.

Minister.

Cursed is he that maketh the blind to go out of his way.

Answer.

Amen.

Minister.

Cursed is he that<sup>e</sup> letteth in judgment the right of the stranger, of them that be fatherless, and of widows.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbour's wife.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slay the soul of innocent blood.

Answer.

Amen.

<sup>e</sup> [Scotch Lit. "in judgment hindereth, stoppeth or perverteth."]



Minister.

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Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

Cursed are the unmerciful, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slandersers, drunkards, and extortioners.

Answer.

Amen.

Minister.

Now, seeing that all they be accursed (as the prophet David beareth witness) which do err and go astray from the commandments of God: let us (remembering the dreadful judgment hanging over our heads, and being always at hand) return unto our Lord God, with all contrition and meekness of heart, bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree which bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire, and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is coming out of His place, to visit the wickedness of such as dwell upon the earth. But who may abide the day of His coming? Who shall be able to endure when He appeareth? His fan is in His hand, and He will purge His floor, and gather His wheat into His barn: but He will burn the chaff with unquenchable fire. The day of the Lord cometh, as a thief upon the night. And when men shall say peace, and all things are safe, then shall suddenly destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience, and long sufferance of God, when He called them continually to repentance. Then shall they call upon Me, saith the Lord,

Ps. 119.

Matt. 3.

Heb. 10.

Ps. 11.

Isa. 26.

Mal. 3.

Matt. 3.

1 Thess. 5.

Rom. 2.

Prov. 1.

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XI.

but I will not hear, they shall seek Me early, but they shall not find Me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred My counsel, and despised My correction. Then shall it be too late to knock when the door shall be shut, and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore brethren, take we heed betime while the day of salvation lasteth, for the night cometh when none can work. But let us while we have the light, believe in the light, and walk as the children of the light, that we be not cast into the utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, which calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if (with a whole mind and true heart) we return unto Him. For though our sins be as red as scarlet, they shall be as white as snow. And though they be like purple, yet shall they be as white as wool. Turn you clean, saith the Lord, from all your wickedness, and your sins shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn you then, and you shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the Righteous, and He it is that obtaineth grace for our sins. For He was wounded for our offences, and smitten for our wickedness. Let us therefore return unto Him, who is the merciful receiver of all true penitent sinners, assuring ourselves that He is ready to receive us, and most willing to pardon us, if we come to Him with faithful repentance, if we will submit ourselves unto Him, and from henceforth walk in His ways. If we will take His easy yoke and light burden upon us, to follow Him in holiness, patience, and charity, and be ordered by the governance of His holy Spirit, seeking always His glory, and serving Him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the

Matt. 25.

2 Cor. 6.

John 9.

Matt. 25.

Isa. 1.

Ezek. 28.

1 John 2.

Isa. 53.

Matt. 11.

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extreme malediction which shall light upon them that shall be set on the left hand, and will set us on His right hand, and gibe us the blessed benediction of His Father, commanding us to take possession of His glorious kingdom, unto the which He bounsafes to bring us all, for His infinite mercy. Amen.

Then shall they all kneel upon their knees, and the priest and clerks kneeling (where they are accustomed to say the litany) shall say this psalm.

Habe mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies, do away mine offences. *Miserere mei Deus. Ps. 51.*

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I knowledg my faults : and my sin is eber before me.

Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judg'd.

Behold I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from Thy presence : and take not Thy holy Spirit from me.

O gibe me the comfort of Thy help again : and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

Deliber me from blood-guiltiness, O God, Thou that art the God of my health, and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord : my mouth shall shew Thy praise.



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For Thou desirest no sacrifice, else would I give it Thee :  
but Thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit : a broken and a  
contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion : build Thou the  
walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteous-  
ness, with the burnt-offerings and oblations : then shall they  
offer young bullocks upon Thine altar.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

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Our Father which art in heaven, &c.

And lead us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord, save Thy servants.

Answer.

Which put their trust in Thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of Thy Name's sake deliver us ; be  
merciful unto us sinners for Thy Name's sake.

Minister.

O Lord, hear our<sup>d</sup> prayer.

Answer.

And let our<sup>d</sup> cry come unto Thee.

Let us pray.

O Lord, we beseech Thee, mercifully hear our prayers, and  
spare all those which confess their sins to Thee, that they (whose

<sup>d</sup> [1 B. of Edw. VI. "my."]

consciences by sin are accused) by Thy merciful pardon may be absolved, through Christ our Lord. Amen. CHAP.  
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O most mighty God and merciful Father, which hast compassion of all men, and hatest nothing that Thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin and be saved; mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sin. Thy property is to have mercy, to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people whom Thou hast redeemed. Enter not into judgment with Thy servants, which be vile earth and miserable sinners; but<sup>e</sup> so turn Thine ire from us, which meekly knowledg our bileness, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with Thee in the world to come, through Jesus Christ our Lord. Amen.

Then shall the people say this that followeth, after the minister. [1 B. of Edw. VI. "Then shall this anthem be said or sung."]

Turn Thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to Thy people, which turn to Thee in weeping, fasting and praying; for Thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them, and let not Thine heritage be brought to confusion: hear us, O Lord, for Thy mercy is great, and after the multitude of Thy mercies look upon us.

313 *After this in the 1 B. of Edw. VI. followeth the Declaration concerning ceremonies, why some are abolished and some retained. Then*

Certain notes for the more plain explication and decent ministration of things contained in this book.

In the saying or singing of matins, &c., *as in the rubric before morning prayer.*

And whensoever the bishop shall celebrate, &c. *Ibid. ubi supra.*

<sup>e</sup> [Scotch Lit. "turn Thine anger from us, and so make haste."]

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As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.

Also upon Christmas-day, Easter-day, the Ascension-day, Whit-Sunday, and the feast of the Trinity, may be used any part of the holy Scripture, hereafter to be certainly limited and appointed, in the stead of the litany.

If there be a sermon, or for other great cause, the (I) curate by his discretion, may leave out the litany, *Gloria in Excelsis*, the creed, (K) the homily, and the exhortation to the Communion.

Imprinted at London in Fleet-street, at the sign of the L Sun over against the Conduit, by Edward Whitchurche. The seventh day of March, the year of our Lord, 1549.

The King's Majesty, by the advice of his most dear uncle the Lord Protector, and other his Highness' Council, straitly chargeth and commandeth, that no manner of person do sell this present book unbound, above the price of 2 shillings the piece. And the same bound in paste or in boards, not above the price of 3 shillings and 4 pence the piece. God save the King.



# ANNOTATIONS

UPON

## CHAPTER XI.

(A) The grounds of thanksgiving after childbirth; why rather for this than other deliverances. (B) Our Church doth not judaize. Difference betwixt our practice and Jewish purification. (C) What meant by the word Church, into which the woman is to come. (D) The woman not enjoined a veil. The hundred and twenty-first Psalm not abused. (E) 'But deliver us from evil,' why returned by way of response. (F) Commination, how often used in the year. (G) Why read in the pulpit. A discourse of reading-desks; none settled by rule before the canons 1603; upon what occasion devised. (H) A discourse of public penance. By whom it was imposed, and how long to continue. The several notions of it in the Greek Church. What meant by *οἱ ἐν μετένοια*. Σύστασις what, and what *προσφορά*. Errors noted in the editions of Zonaras and Balsamon. *Ἀντίδωρον*, what. Penitential customs in the western Church. Africa most severe, and why. The ancient mode of excommunication of notorious offenders out of Gratian; discourse upon it. *Adgeniculi caris Dei*, in Tertullian. Penitents, when reconciled in the Latin Church. The ancient discipline commended, and vote for its restoration. (I) What meant by the word 'curate' in our liturgy. (K) Homilies, whether part of our Church's service, and whether the doctrine of our Church. (L) Calvin's epistle to the Protector misdated in all editions.

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A *The thanksgiving of women after childbirth.*] When holy Scripture is concerned most graphically to describe sorrow superlative, and at the height, it assimilateth it to that of a woman in travail. If this sorrow be so excessive, how great must the joy be to be delivered from that sorrow? Commensurate certainly, and of adequate proportion: and no less must the dues of thankfulness be to the benefactor, the donor of that recovery; whence a necessity of thanksgiving of women after childbirth. But cannot this as well be done in private, at home in her family, or in her closet, without

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putting the Church to the cost of contriving a solemn office for it, considering there are other personal deliverances, wherein the dispensations of God's mercy are as manifest, whereof she takes no notice? I answer, other deliverances present themselves in so many schemes, some being from fire, some from water, some from the casual ruin of houses, and other things endangering us, some from our own precipitations, some in war, some in peace, &c., as it is scarce possible to frame forms enough to suit all emergencies; and were they framed, rarely would they be made use of, in regard the 326 occasions to which they relate so seldom occur; and then what would they prove but an unnecessary cumber: whereas this preservation out of child-bed pangs observeth one constant shape, so as one form is applicable to all, and almost daily provoketh to the duty. But it may be further opposed, that thousands are seized with corporal maladies, which are accompanied with as great periclitation, whom God sometimes, even to miracle, restoreth to their former strength, that those demonstrations of His protection appear very frequent, that one form of thanksgiving would commodiously enough agree with all, yet hath the Church appointed no such form. I answer, that our Church in this offer did not so much take measure of the peril, as accommodate herself to that note of separation which God Himself had put betwixt this and other maladies. To "conceive and bring forth in sorrow" was signally inflicted upon Eve, and in her upon all mothers, as a penalty for her first disobedience; "multiplying I will multiply thy sorrows and thy conception;" the very breeding fits and nauseous qualms constitute a part of this chastisement. "In sorrow shalt thou bring forth children," i. e. the very fruit of thy womb, which by an Almighty power thou shouldest otherwise have been delivered of, without the least sense of pain, shall, henceforward, in the very act of parturition, put thee to the extremity of torment; so that the sorrows of childbirth have, by God's express determination, a more direct and peculiar reference to Eve's disobedience, than any other disease whatsoever, and though all maladies are the product of the first sin, yet is the malediction fixed and applied in specification to this alone. Now, when that which was ordained primarily, as a curse for the

Gen. 3. 16.

first sin, is converted to so great a blessing, God is certainly in that case more to be praised in a set and a solemn office. CHAP.  
XI.

B *Churching of women.*] The former word was purification, worthily expunged by our second reformers: this notwithstanding, we are charged by some weak opponents to judaize in the office; a slander certainly, a great, a senseless one, and it will appear no less to any who shall compare the Jewish or Levitical and the English practice together. First, the Jewish woman was interdicted the sanctuary forty days at least. The English woman withdraweth but her month. No judaizing there. Secondly, the Jewish woman was forbidden, because unclean, expressly so; the English woman abstaineth not upon any such account. If she did, first, the customary circuit of the same cause would operate, at every return, the same effect (sequestration from the congregation) in her, as it did in the Jewish; but our Church commands no such mensural forbearance. Again, the same pollution would as long debar her infant also, (as it did the Jewish,) which must needs take part of the mother's impurity; but our Church not only admitteth, but commands all infants (where necessity interposeth not) into the church within a week at the farthest. So no judaizing there. Thirdly, the Jewish woman was interdicted, that is, excluded by necessity of law; the English woman not so, her separation is voluntary, not commanded by any law of our reformed Church, no nor by the canon law; *nunc statim post partum ecclesiam ingredi non prohibetur*<sup>a</sup>; "now under the gospel, she may, if she please, there's no prohibition to the contrary, enter the church as soon as she is delivered." No judaizing here. Lastly, the Jewish woman was bound to legal offerings, a lamb, turtles or pigeons. The English woman is tied to none of these, only enjoined evangelical oblations, poor pittances, and inconsiderable retributions, yet such as God graciously accepts by the  
327 hands of His ministers, as evidences of a grateful heart, for so eminent a blessing. This, if any, is all the resemblance this office beareth to the Jewish rite, which cannot certainly be blamed but upon a false hypothesis, that we are obliged not to be thankful to God for this mercy because the Jews were so. Now if it be demanded upon what motives this

<sup>a</sup> Dist. v. c. Hæc quæ.



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month's abstinence from church is founded, I answer, upon custom and uninterrupted practice, practice that had strong inducements to it. First, some reasons of conveniency latent, and not so fit to be declared. Secondly, a provident regard to the woman's personal safety. The whole structure of her body suffereth a kind of luxation through her labour, and therefore requireth no few days to knit and re-consolidate; she becomes feeble in her strength, wasted in her spirits, and such decays of nature are not repaired on the sudden. The pores of her skin by exsudations are relaxed, and when so many wind-doors are open, the cold air (death's usual har-binger) is ready to enter. So that her stay at home is of medical prescription.

*Shall come into the church.*] If the woman come no fur-  
ther than into the church, how can she there kneel nigh unto the table, or the priest stand by her, when both priest and table are at the east end of the chancel? Therefore to reconcile this rubric with the constant practice of churching the woman in the chancel nigh unto the holy table, you must understand that in this place the word church comprehendeth all the consecrated fabric, both the body and chancel; no novel notion, considering the provincial in Lyndwood<sup>b</sup>, where the archdeacons are enjoined in their visitations, diligently to take into their care *fabricam ecclesiæ*, "the fabric of the church;" upon which word Lyndwood makes this gloss, *ex hoc quod dicit, ecclesiæ, comprehendit ecclesiam integram videlicet navem cum cancello*: "where it is here said 'the church,' the whole structure of the church, that is, its nave and chancel are comprehended."

*I have lift up mine eyes, &c.*] The trifling objection of the abuse of this psalm, by the woman's usual coming in a veil, is easily answered, by affirming that the Church, as she doth not forbid, so neither doth she command any such habit, but leaveth it as an indifferent thing; and if the woman, who hath an arbitrary power in this concernment, think fit to come forth veiled, that is, better armed against the cold, her act cannot constitute a ceremony of the Church, and so the Church not chargeable with the abuse. Nor can this psalm be truly said to be abused, thus applied, when the contents thereof are ex-

<sup>b</sup> Lib. i. c. de Off. Archidiaconi. Eccl. tit. Archidiaconi. lit. g.

pressly thus, "this psalm teacheth that the faithful ought  
only to look for help from God." CHAP.  
XI.

E *But deliver us from evil.*] It hath been long enquired, why all the residue of the dominical prayer being rehearsed in one continued course, in some parts of our liturgy there is a break at this last petition, which is returned by way of response. In satisfaction to which doubt, the consideration of the praxis of former times will contribute very much. The manner, you must understand, was then, for the priest, who did officiate, to rehearse it as our office directeth. And this last position was not returned by the people, but by the choir or chorus, and that with an elevated voice. The design whereof was, to give notice to the people that the Lord's Prayer was drawing on to an end, that they might be more ready to afford their Amen. For the service being all in Latin, a tongue unknown to them, all their business at church was only to join in the close of Amen, and for this they had no other queue to direct them, than the loud pronunciation of the foregoing member by the chorus: in the  
328 Lord's Prayer, "but deliver us from evil" was their directory: in other prayers, *in sæcula sæculorum*, or *per omnia sæcula sæculorum*.

F *A commination.*] *Cum primis salutaris est cæremonia*, saith Bucer<sup>c</sup>, "a very wholesome ceremony it is." *Sed non video cur debeat exhiberi solum uno die et non sæpius*; "but I see no reason why it should be restrained to one day" (for so it was by the first liturgy of Edward VI.) "and not exhibited oftener." Whereupon it was appointed to be used divers times in the year. In our Church before the Reformation, its antecessor, excommunication, or the great curse, was pronounced four times in the year; on the first Sunday in Advent, the first Sunday in clean Lent, on Trinity Sunday, and the next Sunday after the Assumption of our Lady. The appointment of these divers times is not settled by any precise rule of our Church, but in the visitation articles of archbishop Grindal for his province of Canterbury, anno 1576, as a learned collector<sup>d</sup> informs me, it seems there are three days mentioned, as relating to this office. One of the three Sundays next before Easter, one of the two Sundays

<sup>c</sup> [Censura, p. 491.]    <sup>d</sup> [Bp. Cosin's additional notes to Nicholl's Comment.]

CHAP. next before Pentecost, one of the two Sundays next before  
 XI. Christmas. These, I take it, were added to Ash-Wednesday, not exclusive of it, by cause the following preface seems to have a peculiar relation to it.

*The priest shall go into the pulpit.*] But why not rather go into the desk. Answer, because at the beginning of the reformation and establishment of our liturgy, there was no such thing as a desk known in the church; not a syllable of this reading-pew in the Injunctions of either King Edw. VI. or Queen Elizabeth, none in any order of advertisements set forth by the supreme authority, none in any canons ecclesiastical, and to the best of my enquiry, none in any visitation articles until the year 1603, when by the eighty-second canon it is ordained, “that a convenient seat be made for the minister to read service in.” Indeed the pulpit was at first designed not only for preaching, but also for other things tending to the edification of the people; there, even before our liturgy was established, and while the Romish mass stood entire in practice, was the epistle and gospel, and one chapter of the New Testament in the forenoon, and one chapter of the Old Testament in the afternoon<sup>e</sup>, as also the Pater Noster, the Creed, and the Ten Commandments<sup>f</sup>, appointed to be read. All these in the time of Edward VI., and the three last in the time of Queen Elizabeth<sup>g</sup>. This being thus, it will be worth the enquiry, what it was that did first dictate to us the necessity of the reading-desk. The satisfying of which doubt will reside in reminding you of what I discoursed upon the rubric before morning prayer, viz. that the service was to be said in the accustomed place of the church or chancel: that this place, regularly, was the choir or chorus: now because in some churches, a belfry interposing, or over great distance impeding the voice, the people would bear too slender a part in those orations, it was therefore in such cases left to the ordinary’s discretion to vary from the former course, and to assign such a place as he should think meet “for the largeness and straightness of the church and choir,” for so are the words of the advertisements.

<sup>e</sup> Injunct. Edw. VI. 22, anno 1547.  
 [In the pulpit, or in such convenient  
 place as the people may hear the

same.]

<sup>f</sup> Ibid. 4.

<sup>g</sup> Injunct. 1 Eliz. 5.



Now this liberty was as readily taken as freely indulged: the ordinaries, flexible at the solicitations of their subordinate ministers, allowing them in several places to supersede their former practice, settling the morning and evening service in the church, as a place more edifying, and in order to it tolerating the frame of a reading-desk; which dispensation, begun at first by some few ordinaries, became in process of time to be recommended from one to another, until it amounted to a general and universal practice.

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329 *In the stead.*] This office being erected in default of public  
H and solemn penance, it may here seem pertinent to give an account of the ancient practice, and the most material concerns thereof, viz. by declaring what it was, upon whom, by whom imposed, how long, by what degrees, and with what ceremonies, persons in that state were restored to the communion of believers, and received absolution. First, it was an ecclesiastical censure, by which some persons were ordered ἐξω βληθῆναι, “to be cast out of the Church,” that is, interdicted not only the participation of the Lord’s Supper, but all sociable converse in divine offices, being not admitted to common prayers. Imposed it was upon such as apostatized in the times of persecution, were convicted of heresy, schism, contumacy, adultery, drunkenness, or such notorious crimes. They who inflicted this censure, were the οἱ προεστῶτες πρεσβύτεροι in St. Paul, 1 Tim. v. 7: the ruling elders, the *probati seniores*, in Tertullian<sup>h</sup>; the *maiores natu* in St. Cyprian<sup>i</sup>; not lay elders, as some most erroneously suppose, but those elders *qui baptizandi et manum imponendi, et ordinandi habuerunt potestatem*, “who had power to baptize, to confirm, to ordain,” as the same father assureth us, no one whereof was ever pretended to by lay elders. Nor were they mere presbyters, as distinct from bishops, but both bishops and presbyters. Bishops in chief, and presbyters in a fraternal consociation. For though some words in St. Cyprian<sup>i</sup> sound in favour of his acting alone, and exercising a sole power in excommunication, yet when I hear him profess to his presbyters, *a primordio episcopatus mei, statui nihil sine consilio vestro privata sententia gerere*, “I resolved from my first instalment in episcopacy, never to act any thing of my own

<sup>h</sup> Apologet., c. 39.

<sup>i</sup> Epist. lxxv.

<sup>j</sup> Epist. vi.

CHAP. head without your advice," I cannot but conceive that his  
 XI. presbyters were admitted joint commissioners with him, though the definitive sentence passed, it is like, in his name when he was present.

As for the time how long this penance was to continue, as the Greek and Latin differed each from other, so was neither at unity without itself, but varied with the times in an arbitrary course, protending and contracting it *κατὰ τὴν ἀναλογίαν τοῦ ἁμαρτήματος*, "according to the rate and the assize of the office," as the Constitutions<sup>k</sup> have it. In the Greek Church at first, the party censured was separated from the congregation *κατὰ τὸ ἁμάρτημα ἐβδομάδας δύο, ἢ πέντε ἢ ἑπτὰ*, "two, three, five, or seven weeks, according to the nature of the office<sup>l</sup>." A very gentle and mild procedure, if the severity of after times be considered, which instead of those weeks appointed years, nay, and more than so, extending the censure sometimes even to twelve years, as shall be seen anon. The time once perfixed and determined, the bishop or his penitentiary, upon evident token of sincere contrition, had power notwithstanding to abbreviate and shorten it at pleasure. So the council of Ancyra<sup>m</sup> decreed, *τοὺς ἐπισκόπους ἐξουσίαν ἔχειν τὸν τρόπον τῆς ἐπιστροφῆς δοκιμάσαντας φιλανθρωπεύεσθαι*: "that bishops examining the demeanour of penitents, shall have power to use more clemency towards such as shall deserve it." So in the Nicene council<sup>n</sup> liberty is given likewise to the bishop, where he observes men truly penitent, *φιλανθρωπότερόν τι περὶ αὐτῶν βουλευσασθαι*, "to deal more favourably with them."

Persons lapsed lying under the censure of the Church thus and so long, it will not be amiss to enquire how they spent their time in this interim, and by what degrees they were repristinated and rendered in their former state. The most clear and most satisfactory account whereof is given us by Gregorius Neocæsariensis, commonly called Thaumaturgus<sup>o</sup>: upon their first expulsion, saith he, they were as-

<sup>k</sup> Lib. ii. c. 16.

<sup>l</sup> Const. ubi supra.

<sup>m</sup> Can. 5.

<sup>n</sup> Can. 12.

<sup>o</sup> Can. 11. [Ἡ πρόσκλαυσις ἔξω τῆς πύλης τοῦ εὐκτηρίου ἐστίν, ἔνθα ἐστῶτα

τὸν ἁμαρτάνοντα χρή τῶν εἰσιόντων δεῖσθαι πιστῶν, ὑπὲρ αὐτοῦ εὐχεσθαι. ἢ ἀκρόασις, ἔνδοσι τῆς πύλης ἐν τῷ νόρθηκι ἔνθα ἐστάναι χρή τὸν ἁμαρτηκότα, ἕως τῶν κατηχουμένων, καὶ ἐντεῦθεν ἐξέρχεσθαι. ἀκούων γὰρ, φησί, τῶν γρα-

330 signed their stations, ἔξω τῆς πύλης τοῦ εὐκτηρίου, “without in the churchyard,” where they were enjoined, as saith St. Basil also<sup>p</sup>, τῶν εἰσιόντων δεῖσθαι πιστῶν ὑπὲρ αὐτῶν εὐχέσθαι, “to beseech the prayers of the faithful as they entered.” This place therefore was called πρόκλαυσις, from their weeping, mourning, and howling; there most commonly they spent three years. Their next step was into the porch, ἔνδοθι τῆς πύλης ἐν τῷ νάρθηκι; this place was called ἀκρόασις, because there they stood amongst the audients to hear the sermon preached and holy Scriptures read; where they tarried three years more. Their third remove was ἔσωθεν τῆς πύλης τοῦ ναοῦ, “into the very nave” and body of the church, close up to the catechumenium. This place was called ὑπόπτωσις, “substration,” because there they did ὑποπίπτειν, throw themselves down to receive the priest’s blessing, πρηνεῖς ἑαυτοὺς ῥιπτοῦντας, καὶ τῷ μετώπῳ τὴν γῆν τύπτοντας<sup>q</sup>, “casting themselves all along prostrate, and even knocking the floor with their foreheads,” whilst the priest prayed, and, holding his hand over them, gave them his benediction. And from this very familiar custom of prostration, penitential incurvation, at length the word μετάνοια came after to be usually applied to adoration, as in the liturgy ascribed to St. Chrysostom μετάνοιαν ποιεῖν imports the doing of reverence by adoration. He who was in this *classis*, St. Gregory tells us, was to go out with the catechumens, μετὰ τῶν κατηχουμένων ἐξέρχεται: by which there seems an evident difference betwixt the practice of this time, being about 260, and that of the times succeeding the council of Laodicea; for by that council it was expressly ordered<sup>r</sup> that the catechumens and penitents should be dismissed apart, for the words are, μετὰ τὸ ἐξελεῖν τοὺς κατηχουμένους, “after the catechumens are dismissed,” τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι, “the prayer of the penitents must succeed.” And here give me leave to note further to you, that the οἱ ἐν μετανοίᾳ, so often mentioned in the Greek Church, are properly to be understood

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φῶν καὶ τῆς διδασκαλίας, ἐκβαλλέσθω, καὶ μὴ ἀξιούσθω προσευχῆς. ἡ δὲ ὑπόπτωσις, ἵνα ἔσωθεν τῆς πύλης τοῦ ναοῦ ἱστάμενος, μετὰ τῶν κατηχουμένων ἐξέρχεται. ἡ σύστασις, ἵνα συνίσταται τοῖς πιστοῖς, καὶ μὴ ἐξέρχεται μετὰ τῶν

κατηχουμένων· τελευταῖον, ἡ μέθεξις τῶν ἁγιασμάτων.]

<sup>p</sup> Ad Amphiloeh., can. 56.

<sup>q</sup> Chrysostom.

<sup>r</sup> Can. 19.



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only of those penitents in this third degree, and not in a general notion, of all such as were under the Church's censure. And this is manifest by St. Basil, who, setting down the order to be observed in the four years' excommunication imposed upon fornicators, saith<sup>a</sup>, *χρὴ δὲ τῷ πρώτῳ ἐκβάλλεσθαι τῶν προσευχῶν καὶ προσκλαίειν αὐτοὺς τῇ θύρᾳ τῆς ἐκκλησίας· τῷ δευτέρῳ δεχθῆναι εἰς ἀκρόασιν· τῷ τρίτῳ δεχθῆναι εἰς μετάνοιαν*, "the first year the fornicator must be turned out of the Church, and lie howling at the door; in the second, he shall be admitted to hear the word; in the third, he shall be received among the order of penitents." In this condition, the censured persons, according to St. Gregory, were to continue other three years. Their fourth advance was into the congregation of the faithful, which caused a change of posture as well as place; *ὑπόπτωσις*, "prostration," being turned to *σύστασις*, "standing," and to a standing with the faithful, joining prayers with them, and being present at the celebration, but *ἀπεχόμενοι τῆς προσφορᾶς*, "abstaining from the oblations," where the word *προσφορὰ* hath a double signification; first, the Eucharist itself is intended by it, whereof they were not to participate, though they were present at the receiving it. This was anciently called *κοινωνία χωρὶς προσφορᾶς*, "communicating without the Eucharist," or the communion *εὐχῆς μόνης*, "of prayer only," and therefore Zonaras, upon the words of the fifth canon of the council of Ancyra, *κοινωνησάτωσαν χωρὶς προσφορᾶς*, saith, *κοινωνίαν ἐνταῦθα οὐ τὴν μετάληψιν τῶν ἁγιασμάτων λέγει, ἀλλὰ τὴν μετὰ τῶν πιστῶν σύστασιν*, "the council calls here communication, not the participation of the consecrated elements, but only a standing together with the faithful." And so it must be, for the canon adds, *ἵνα τὸ τέλειον τῇ τετραετίᾳ λάβωσιν*, "that in the fourth year they may come to the sacrament of perfection;" where, by the way, take notice, that the edition of Balsamon reads *τριετία* instead of *τετραετία*, evidently false; and though <sup>331</sup> the edition of Zonaras presents it right in the Greek, yet it erreth as much in the Latin, translating *τετραετία*, *triennio*, instead of *quadriennio*, as that of Dionysius Exiguus hath it more truly. But though they did not participate of the blessed Eucharist itself, yet was there bestowed upon them

<sup>a</sup> Ad Amphiloeh., can. 22.

the ἀντίδωρον, or “blessed bread,” which being consecrated by prayers, though not for the service of the Eucharist, was given, saith Balsamon<sup>t</sup>, to persons μὴ δυναμένους μεταλαβεῖν τῶν ἁγίων μυστηρίων, “which might not participate of the blessed mysteries.” The second import of the word προσφορά is, as Dr. Hammond truly observeth<sup>u</sup>, the very offerings whereof the Eucharist was constituted, and so the sense of the place must be, that they were in no capacity, neither to offer themselves, nor partake of others’ oblations. In this state they abode their last three years, at the determination whereof they were admitted to μέθεξις, “participation.” This is the description which St. Gregory hath delineated as the usage of his days. After him, following councils, as that of Nice<sup>v</sup> and Ancyra<sup>x</sup>, present us with a different scheme, limiting penitents to three years’ continuance in the porch, and seven years in subtraction, observing no uniformity in all cases, but varying as the quality of the crime directed. Hitherto I have insisted only upon the eastern custom, now I come to the western, where we must meet with no such gradation, no medium betwixt the porch and the chancel. This notwithstanding, we may observe, they, the Africans especially, proceeded more severely against offenders than did the Churches of the east; uniform rule amongst them of the earlier time there is none to be found; for before general councils stated and determined the practice, every bishop ordered as he thought meet in his own diocese; *actum suum disponit et dirigit unusquisque episcopus*, saith Cyprian<sup>y</sup>; and again<sup>z</sup>, *statuit quod putat unusquisque præpositus*, “every president establisheth what he please.” Whence it is that some of Cyprian’s predecessors *dandam pacem mæchis non putaverunt, et in totum pœnitentiæ locum contra adulteria clausurunt*, “decreed that adulterers should never be received into the place of the Church, but for ever shut out of her communion.” And though St. Cyprian disliked this discipline as over rigid, yet was his own clemency to such as proved apostates to idolatry little more visible, only dispensing in *exitu subveniri*<sup>a</sup>, “absolution to them at the last

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<sup>t</sup> In Syn. Antioch., can. 2.

<sup>u</sup> [Annot. in N. T. Eph. v. 2.]

<sup>v</sup> [Can. 11.]

<sup>x</sup> [Can. 4.]

<sup>y</sup> Epist. lii. Antoniano.

<sup>z</sup> Epist. lxxvi. Magno.

<sup>a</sup> Ibid., Ep. lii.

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gasp," nay, in some cases not then neither; viz., "if they did not exhibit evident tokens of contrition before they were cast upon their death-beds." So that if the Greek Church be thought severe, the African may be called cruel. The truth is, the Africans being kept in awe by the faction of Novatus and Novatianus, were forced to carry a stricter hand in discipline than otherwise they would, and therefore when their adversaries declined in their reputation, they relaxed and grew gentler towards delinquents, tendering the peace of the Church to all indefinitely, who did on their death-beds desire it; as did the clergy of Rome also in the vacancy of that see determine<sup>b</sup>, *cum spes vivendi secundum hominem nulla substiteret, caute et sollicitè subveniri*, "then to afford absolution, when the offenders are given over as dead men." As the Latin Church outwent the Greek in protracting absolution, so was her procedure more austere in the very act of exclusion and excommunication. Her mode, as Gratian<sup>c</sup> represents it, was this: "upon Ash-Wednesday all penitents were to present themselves before the bishop, at the church door, clothed in sackcloth, their feet bare, and visages dejected to the ground. Then were they by the arch-presbyters or penitentiaries (who were to proportion their penance) led into the church: the bishop, with the whole clergy, lying prostrate on the floor, and bewailing their offences, sung the seven penitential psalms. Then the bishop raising himself<sup>332</sup> from prayer laid his hands upon them, sprinkled holy water and cast ashes upon their heads, covering them with sack-

<sup>b</sup> Inter op. Cyp. Epist. xxxi.

<sup>c</sup> Distinct. l. c. 64. [In capite Quadragesimæ omnes pœnitentes, qui publicam suscipiunt aut susceperunt pœnitentiam, ante fores Ecclesiæ se repræsentent Episcopo civitatis, sacco induti nudis pedibus, vultibus in terram demissis, reos se esse ipso habitu et vultu protestantes. Ibi adesse debent decani, i. e. archipresbyteri parochiarum et presbyteri pœnitentium, qui eorum conversationem diligenter inspicere debent, et secundum modum culpæ pœnitentiam per prefatos gradus injungere. Post hæc eos in ecclesiam introducant, et cum omni clero septem pœnitentiales psalmos in terra prostratus episcopus cum lacrymis pro eorum absolutione decantet: tunc resurgens

ab oratione, juxta quod canones jubent, manus eis imponat, aquam benedictam super eos spargat, cinerem prius mittat, deinde cilicio capita eorum operiat: et cum gemitu et suspiriis denuntiet eis, quod sicut Adam projectus est de paradiso, ita ipsi pro peccatis ab ecclesia abjiciuntur: post hæc jubeat ministris, ut eos extra januas ecclesiæ pellant: clerus véro prosequatur eos cum responsorio, *In sudore vultus tui vesceris pane tuo*; ut videntes sanctam Ecclesiam pro facinoribus suis tremefactam atque commotam, non parvipendant pœnitentiam. In sacra autem Domini cœna, rursus ab eorum decanis et eorum presbyteris ecclesiæ liminibus repræsententur.]



cloth, with sighs and sobs denounced against them, that as Adam was expelled out of paradise, so were they thrust out of the Church for their iniquities; then he commanded the door-keepers to drive them out, all the clergy pursuing them with this responsory, ‘in the sweat of thy brows shalt thou eat thy bread.’” Thus Gratian, from the council of Agatha. Confessed it is this canon is very justly suspected for an imposture, nor do I further urge this testimony than as authors of unquestionable credit furnish us with most of the same parcels scattered here and there without method. To begin with the last, the comparing persons excommunicated with Adam’s expulsion out of paradise; Epiphanius<sup>d</sup>, speaking of the *Adamiani*; εἰ δὲ δόξειε τινὰ ἐν παραπτώματι γινέσθαι οὐκέτι τοῦτον συνάγουσιν. φάσκουσι γὰρ αὐτὸν τὸν Ἀδὰμ τὸν βεβρωκότα ἀπὸ ξύλου, καὶ κρίνουσι ἐξεῶσθαι, ὡς ἀπὸ παραδείσου, τουτέστι τῆς αὐτῶν ἐκκλησίας: “if any man chance to be taken in an offence, they suffer him not to assemble with them; for they call him Adam, as one that hath eaten of the forbidden fruit, and therefore adjudge him to be cast out of paradise, meaning thereby their Church.” Now though true it is these *Adamiani* were accounted heretics, yet Epiphanius mentions this as their opinion, not as their heresy. Heresy it could not be which was embraced by the orthodox fathers of that Church, who looked upon their penitents under the same notion. *Prævaricati sunt pactum Dei in Ecclesia; sicut Adam prævaricatus est in paradiso, sic isti ejiciantur de Ecclesia*, saith Jerome<sup>e</sup> of the excommunicated persons of his days; “they have broken the covenant of their God in the Church, as Adam transgressed in paradise, and declare they are his followers, that as he out of paradise, so are they thrust out of the Church.” Augustine<sup>f</sup> to the same purpose: *in hoc paradiso, id est Ecclesia, solent a sacramentis Altaris visibilibus homines disciplina ecclesiastica removeri*: “in this paradise, I mean the Church, ecclesiastical discipline is wont to shut out some men from the visible elements of the Altar.” A thing so clear, as some derive the very institution of ecclesiastical censure from that precedent. Now if any shall say that this expulsion was only a sequestration of the person ex-

<sup>d</sup> Hæres. lii.

<sup>e</sup> In Hoseam, lib. ii. c. 6.

<sup>f</sup> In Genes. ad lit., lib. xi. c. 40.

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communicated from the outward communion and society of the faithful *in sacris*, and though these testimonies firm the comparison betwixt such persons and Adam, yet speak they short of the rite mentioned by Gratian, viz. "the driving them out of the Church," as it denoteth the place of God's worship; I answer, that there is no absolute necessity to limit the interpretation to one which is applicable to both, especially considering that the one so naturally results from the other. And did these passages speak short, yet others there are home enough, that especially of St. Jerome<sup>g</sup>, who speaking of his Fabiola's not entering the Church, saith, *sacerdos ejecerat*, "the priest had cast her out;" where is full evidence both for the act of expulsion itself, from the Church, and for the person expelling, the priest, which according to the idiom of antiquity always imported none inferior to the bishop. As for the restraint of his solemn exclusion to Ash-Wednesday, Gratian's word<sup>h</sup> must be taken; and for ought I see, well it may, considering nothing can be urged against it, as labouring of any irrational absurdity. As concerning penitents presenting themselves at the church door, it is undoubtedly true, there they were to stand during the time of divine service. Fabiola before mentioned, *non est ingressa ecclesiam*, "did not enter into the church." So the Roman clergy writing to St. Cyprian<sup>i</sup> in the vacancy of that see; *adeant ad limen ecclesiæ sed non utique transiliant*, "the penitents may come to the threshold of the church, but step beyond they must not." And this helps us to the 333 reading of Tertullian's *adgeniculari caris Dei*, where it was *aris Dei* before. If penitents might not set so much as a foot over the threshold of God's house, they could not properly be said *adgeniculari aris*, "to kneel at the Altar." There was indeed a great enmity between altars and persons of that state, so great, as he who was absolved was said to be reconciled "to the holy Altar," *divino altari*<sup>k</sup>. And this reconciliation was not to the Altar itself neither, but to the sacramental symbol consecrated at the Altar, and then his postlimination gave him liberty to approach no nearer the Altar than

<sup>g</sup> Epist. lxxvii. ad Oceanum de morte Fabiolæ.

<sup>h</sup> Ubi supra.

<sup>i</sup> Inter op. Cyprian. xxxi.

<sup>k</sup> Concil. Carthag., can. 7. [καταλαγῆναι τοῖς ἱεροῖς θυσιαστηρίοις.] Concil. Tolet. 1. can. 2. [reconciliatus Altario.]

the *cancellum*, and consequently no adgeniculation at the Altars indulged to the very faithful themselves, and if not to them, much less to penitents. Their stations being then assigned them without doors, there did they *adgeniculari caris Dei*<sup>1</sup>, “supplicate the dear saints of God as they entered the church;” there did they beg *patrocinium sanctæ plebis ad Deum obsecrandum*, “the assistance of the holy congregation to entreat God in their behalf,” according to the Greek form mentioned before. As for the ceremonies related by Gratian, which were indicative of interior humiliation, and as it were, silent confessions, cause I have to think they were rather spontaneous compliances with the received fashions of those times, than the result of any ecclesiastical canon; but whether so, or not so, certain it is in use they were. St. Cyprrian<sup>m</sup>, describing penitents in their splendid formalities, sets them out thus, that they did, *stratos solo adhærere cineri, in cilicio et sordibus volutare*, (or, as Tertullian, *solo et cineri incubare*,) “cast down upon the floor, wrap themselves up in filthy and coarse sacking.” So St. Jerome, *Fabiola saccum induerat, ut errorem publice fateretur*, “had put on sackcloth, that she might testify to all the world she had fallen.” Nor is this all; he addeth, she stood *in ordine pœnitentium*, “in the row of penitents;” *discalceatis pedibus*, “barefoot, with her shoes off;” which Gratian maketh another rite appendant to solemn penance. In this posture and habit, *illoti, et sordulenti, et extra lætitiā*, to use Tertullian’s phrase, “nastily defiled with dirt, abandoning all signs of joy,” continued they all the time of sacred offices, until that of the Eucharist was finished, which being done, and the congregation risen, as they were coming forth out of the church, the penitents, Sozomen<sup>n</sup> tells us, “with howling and great lamentation fell grovelling before them, and the bishop coming up to them, cast himself prostrate also, with great mourning, the congregation all be-drenched with tears: then the bishop,

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<sup>1</sup> Tertullian. de Penitent.

<sup>m</sup> De lapsis.

<sup>n</sup> Hist. Eccles., lib. vii. c. 16. [ἤδη δὲ πληρωθείσης τῆς τοῦ θεοῦ λειτουργίας, μὴ μετασχύντες ὧν μύταις θέμις, σὺν οἰωγῇ καὶ ὀδυρμῷ πρηνεῖς ἐπὶ γῆς ῥίπτουσι σφῶς· ἀντιπρόσωπος δὲ δεδακρυμένος ὁ ἐπίσκοπος προσδράμων, ὁμοίως

ἐπὶ τοῦ ἐδάφους πίπτει· σὺν ὁλολυγῇ καὶ τὸ πᾶν τῆς ἐκκλησίας πλήθος δακρύων ἐμπιμπλάται· καὶ μετὰ τοῦτο δὲ πρῶτος ὁ ἐπίσκοπος ἐξανίσταται, καὶ τοὺς κειμένους ἀνίστησι· καὶ ἡ προσῆκεν, ὑπὲρ ἡμαρτηκότων μεταμελουμένων εὐξάμενος ἀποπέμπει.]



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Having thus laid down the several schemes and fashions of both primitive Churches, during the time of penance, it will be now proper to survey how they recovered those rites from which they fell. For which work, it is very probable in both Churches, one peculiar day, though not in both one and the same, was set apart; what that day was in the Greek Church I am not yet satisfied, what in the Latin, all those ancient ritualists published by Hittorp<sup>o</sup>, with Durandus, Durantus, and others of later edition, who constantly fix it precisely upon Maundy-Thursday, seem to put it out of question; which possibly was exactly true in reference to the times wherein they wrote, and not very wide from the more ancient limitation; for St. Jerome, giving us an account of Fabiola's reception into the communion of the faithful, saith, it was *sub diem Paschæ*, "very near Easter," and must consequently fall into the holy week; but St. Ambrose<sup>p</sup> is most express in his epistle to Marcellina, who sending her a kind of journal of that great tumult about his not delivering up of the Church, he giveth it this date, *erat autem dies, quo sese* <sup>334</sup> *Dominus pro nobis tradidit, quo in Ecclesia pœnitentia relaxatur*, "now it was the day whereon our Lord delivered Himself for us, whereon public penance is released in the Church." Nor was this a day of general release, but restrained only to such as had gone their full time of penance, and had completed it, as it was prefixed. As for the rites belonging to this reconciliation, they were in both Churches conformably two, one proper to the absolved, the other to the absolving person: the absolved being produced in the face of the congregation, made there public confession of his sins, then called *exhomologesis*, whereupon he was absolved with imposition of hands; in which the bishop, as he ought, did preside. And this is that very imposition of hands intended by the Apostle, 1 Timothy v. 22, where he commands him "to lay hands suddenly upon no man," as the learned Annotator<sup>q</sup> of late, and Tertullian<sup>r</sup> of old hath observed, to my apprehension, most truly.

<sup>o</sup> [Alcuinus, cap. 17. Amalarius Fortunatus, cap. 12 &c.]  
<sup>p</sup> Epist. liii.

<sup>q</sup> [Hammond, vol. iii. p. 700.]  
<sup>r</sup> [De pudicitia, c. 18.]

Thus stood the discipline of the ancient Church for the first six hundred years, she keeping therein a decent medium between two extremes. To cut off lapsed persons from all hope of one single pardon, would have abetted the rigid humour of Novatus. Again, on the other side, *medicina vilis minus utilis esset ægrotis*<sup>a</sup>; “a medicine too cheap and easy to be come by, would make it the less effective in operation.” To avoid therefore that contempt, which an over frequent and too familiar lenity would create, this indulgence once, and but once she granted, there being, *sicut unum baptisma, ita una penitentia quæ publice agitur*<sup>t</sup>, “as but one baptism, so but one public penance in the Church.”

That this, the most laudable, most edifying way of Christian reformation by ecclesiastical censures, should, in a Church assuming the style of reformed, be so almost totally abandoned; that a discipline, so apostolical, so primitive, should, in a Church justly pretending to be the very parallelogram and true representation of those excellent copies, be so very near invisible; that the restoration thereof should hitherto become the vote of so many, and endeavour of so few; is to me a very great wonder. Perhaps some will say, that this strict discipline seemed rather to magnify the power of the keys, and authority of the clergy, than the mercies of God: mercies so inexhaustible, as all our sins are in comparison of them but ὅσον σπινθὴρ πρὸς πέλαγος<sup>u</sup>, “as a drop to the ocean.” To which it may be returned, in excuse of those rigorous proceedings, first, that Christianity was but then in the bud, the profession thereof thinly dispersed in the crowd of pagans, where the least moral scandal would have been a great blemish to the whole party, and consequently impeded the gaining of proselytes. For it is a rule infallible, that no sect whatsoever can thrive and prosper, whose professors do not exhibit a fair front of moral virtues in their outward actions. Upon this account it was expedient, that the Church, under the penalty of the deepest of her censures, should require, from all her subordinates, such a practical and exemplary purity, as might render her most resplendent, even in the opinion of her greatest enemies. Again, empe-

<sup>a</sup> Augustin., Ep. liv. [153.]

<sup>t</sup> Ambros. de Penit., lib. ii. c. 10.

<sup>u</sup> Chrysost. de Pen., Hom. 3. [tom. ii p. 341.]

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rors and supreme magistrates had not then embraced Christianity, and consequently, no laws established to punish such crimes as were of mere ecclesiastical relation; and, in default of such laws, the Church had all the reason in the world to exercise that spiritual jurisdiction Christ had empowered her with, to those intents for which it was given. And though since Christian magistrates have taken the Church to nurse, political laws take cognizance of, and punish all notorious offenders, and so her censure now less necessary, yet considering that coercive power operates most upon the outward act, and really reforms the inward habit, I question not but this spiritual discipline might be used still in some degrees, to the greater advancement of piety and a holy life. Sure I am with learned Casaubon, *huic revocandæ in usum operam impendisse, res futura sit Deo gratior, quam de fidei dogmatibus subtiliter disputare extra Scripturas, et omnes dissentientes ferro, et flamma persequi, in quo hodie summus pietatis apex ponitur*; "the endeavour of recalling this discipline into practice, would be time better spent, and to God much more acceptable, than, without Scripture, to dispute nicely about points of faith, and to prosecute with fire and sword all contrary judgment, which is now-a-days made the great point of Christian piety."

*The curate.*] It is rightly observed by Mr. Sparrow, that the word curate in our liturgy, is not meant according to the vulgar use, to signify a stipendiary<sup>x</sup>, hireling, or such an one as was formerly called *temporalis vicarius*, "a vicar at will;" but the parson, rector, or incumbent of the church: and thence *beneficium curatum* is described by Lindwood<sup>y</sup> to be a benefice, *quod parochiam habet in qua est cura animarum non per vicarios, sed per rectores aut ministros ipsius beneficii vel illorum temporales vicarios exercenda*; "which hath a parish, wherein is the cure of souls to be exercised not by vicars, but by the rectors or ministers of the benefice, or by their stipendiaries."

*The homily.*] Two considerable questions there are concerning the homilies. First, whether they be part of our

<sup>x</sup> [Rationale.—But all those, whether parsons or vicars, to whom the bishop, who is the chief pastor, hath committed the cure of the souls of some part of

his flock, and so are the bishop's curates.]

<sup>y</sup> Provinc., lib. iii. c. de Prebend. v. cur. Animarum.



Church's liturgy. Secondly, whether they be so far her doctrine, as to declare her sense in points dogmatical. As for the first, the rubric in the Communion office speaks affirmative enough, "after the creed shall follow one of the homilies," and the preface to the first book of homilies commandeth all parsons, vicars, curates, &c., every Sunday and holyday in the year, &c., after the gospel and creed, in such order and place as is appointed in the Book of Common Prayer, to read one of the said homilies, evidently implying they were no more to be omitted than any other part of the service, but where the rubric gives a toleration. As for the second, the aforesaid preface tells us they were set forth for the expelling of erroneous and poisonous doctrines. More fully the orders of King James<sup>z</sup>, "the homilies are set forth by authority in the Church of England," not only for a help of non-preaching, but withal as it were a pattern for preaching ministers.

[Imprinted at London, &c. the 7th day of March, 1549.] Observing the year and month of this impression, we are taught how to correct Calvin's letter to the Protector, which some editions date October 20, 1546<sup>a</sup>, other October 22, 1548<sup>b</sup>. Both false even to miracle. This letter was occasionally wrote upon some offence taken at several parcels of this liturgy; so that by consequence infallible, this must antedate that. This is demonstrable; first, the very words of that letter itself, *audio recitari istic, in cænæ celebratione orationem pro defunctis*; "I am informed, that in the Communion office there" (speaking of England) "a prayer for the dead is rehearsed;" this clearly relateth to the latter end of the prayer for the whole state of the Catholic Church in this liturgy. Secondly, it is evident by another epistle of Calvin to Bucer<sup>c</sup>, then here in England, referring to the former letter; *dominum Protectorem ut volebas conatus sum hortari*; "I have used my endeavour, as thou didst wish me, to persuade the Protector." Whence manifest it is, that letter was wrote at the instance of Martin Bucer then in England. Now Bucer arrived not in England until anno '49; though Mr. Fox<sup>d</sup> erroneously renders him here anno '47. This is

<sup>z</sup> Anno 1522.

<sup>a</sup> [Edd. Genev. 1575 and 1576.]

<sup>b</sup> [Ed. Amstelodam. 1567.]

<sup>c</sup> [P. 81.]

<sup>d</sup> [Acts and Monuments, vol. ii.  
b. 9.]

CHAP. XI. apparent by the occasion of his leaving Strasburg. In the year 1548, Charles V., then emperor, caused at the diet of Augsburg a form of religion to be drawn up, so modified in accommodation to the both Romish Catholics and Protestants, as he expected both parties would subscribe unto it: and because it was only intended as the standard of belief until the council of Trent should add to the points controverted a final determination, and no longer, it was therefore called the Interim<sup>e</sup>. Bucer being called to Augsburg (by the electors palatine and Brandenburg, with the emperor's leave) to submit to this Interim, declared he could not with a safe conscience do it. He well knew that this declaration once past, Strasburg would be no place of security to him, especially taking notice that the emperor had an old pique and grudge against him, as a principal actor in the Cologne reformation<sup>f</sup>. Being thus necessitated to abandon Strasburg, he intimated his condition to a friend of his in England, that friend acquaints the bishop Cranmer therewith, who presently by an express of his own, dated October 2, '48, and after by his secretary Peter Alexander, March 14, '49, gives him an earnest invite to England, with promises of ample promotion. To this friendly call Bucer listens, and visits England in the spring<sup>g</sup>. *Cum primum venissem* are his own words<sup>h</sup>; as soon as he came over, he caused the liturgy to be translated for him, that he might judge whether or not he might conform to it. So that the liturgy was certainly published before he came over, and that was not until '49. Being here, and observing some ceremonies boggled at by nicer palates, that summer he gives Calvin an account thereof, desiring him to move the Protector they might not be so strictly urged. This was the genuine and true impulse to Calvin, to write that letter, which if dated in October, as all the impressions of his epistles render it, and the context of all circumstances seems to persuade belief, it must then of necessity be in October 1549.

<sup>e</sup> [Voetus desp. caus. Pap. 1635. p. 555. Jussu Caroli V. ab Islebio, Sidonio et Phlugo conscriptum.]

<sup>f</sup> Sturmii Epist. Fr. Walsinghamo.

<sup>g</sup> [Calendis April. MDXLIX. iter ingreditur. Sleidanus. Comm., lib. xxi. Collier's Eccl. Hist., part ii. b. 4.]

<sup>h</sup> [Censura, p. 456.]

## THE PROCLAMATION.

EDWARD by the grace of God King of England, France, and Ireland, Defender of the Faith, and of the Church of England and Ireland, on earth the supreme head. To all and singular our loving subjects, greeting. For so much as in our high court of parliament lately holden at Westminster, it was by us, with the consent of the lords spiritual and temporal, and commons there assembled, most godly and agreeably to Christ's holy institution enacted, that the most blessed Sacrament of the body and blood of our Saviour Christ, should from henceforth be commonly delivered and ministered unto all persons, within our realm of England and Ireland, and other our dominions, under both kinds, that is to say, of bread and wine, (except necessity otherwise require,) lest every man phantasying and devising a sundry way by himself, in the use of this most blessed Sacrament of unity, there might thereby arise any unseemly and ungodly diversity: our pleasure is, by the advice of our most dear uncle the duke of Somerset, governor of our person, and protector of our realms, dominions, and subjects, and other our privy council, that the said blessed Sacrament be ministered unto our people only after such form and manner as hereafter, by our authority, with the advice before mentioned, is set forth and declared. Willing every man with the due reverence and Christian behaviour, to come to this holy Sacrament and most blessed Communion, lest that by the unworthy receiving of so high mysteries they become guilty of the body and blood of the Lord, and so eat and drink their own damnation: but rather diligently trying themselves, that they so come to this holy table of Christ, and so be partakers of this holy Communion, that they may dwell in Christ, and have Christ dwelling in them. And also with such obedience and conformity to receive this our ordinance, and most godly direction, that we may be encouraged from time to time, further



to travel for the reformation and setting forth of such godly orders as may be most to God's glory, the edifying of our subjects, and for the advancement of true religion. Which 338 thing we, by the help of God, most earnestly intend to bring to effect, willing all our loving subjects in the mean time to stay and quiet themselves with this our direction, as men content to follow authority, according to the bounden duty of subjects, and not enterprising to run afore, and so by their rashness become the greatest hinderers of such things as they more arrogantly than godly would seem, by their own private authority, most hotly to set forward; we would not have our subjects so much to mislike our judgment, so much to mistrust our zeal, as though we rather could not discern what were to be done, or would not do all things in due time. God be praised, we know both what by His word is meet to be redressed, and have an earnest mind, by the advice of our most dear uncle, and other of our privy council, with all diligence and convenient speed, so to set forth the same, as it may most stand with God's glory, and edifying and quietness of our people: which we doubt not but all our obedient and loving subjects will quietly and reverently tarry for.

*God save the King.*

9

THE ORDER OF

THE COMMUNION.

*First the parson, vicar, or curate, the next Sunday or holy-day, or at the least one day before he shall minister the Communion, shall give warning to his parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.*

Dear friends, and you especially upon whose souls I have cure and charge, upon       day next I do intend, by God's grace, to offer to all such as shall be thereto godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of His most fruitful and glorious passion : by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof<sup>a</sup> we be assured and ascertained, if we come to the said Sacrament with hearty repentance of our offences, stedfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more : wherefore our duty is, to come to these holy mysteries with most hearty thanks to be given to God Almighty, for His infinite mercy and benefits, given and bestowed upon us, His unworthy servants, for whom He hath not only given His body to death and shed His blood, but also doth vouchsafe, in a Sacrament and mystery, to give us His said body and blood spiritually to feed and drink upon. The which Sacrament, being so divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily : my duty is to exhort you in the mean season to consider the greatness of the thing, and to search and examine your own consciences, and that not lightly, nor after the manner of dissemblers<sup>b</sup> with God ; but as they which should come to a most godly and heavenly

<sup>a</sup> [“wherefore”]

<sup>b</sup> [“dissimulers”]

banquet ; not to come but in the marriage garment required of God in Scripture, that you may, so much as lieth in you, be found worthy to come to such a table. The ways and means thereto is,

First, that you be truly repentant of your former evil life, and that you confess with an unfeigned heart to Almighty God your sins, and unkindness towards His majesty, committed either by will, word, or deed, infirmity or ignorance, and that with inward sorrow and tears you bewail your offences, and require of Almighty God mercy and pardon, promising to Him, from the bottom of your hearts, the amendment of your former life. And amongst all others, I am commanded of God, especially to move and exhort you to reconcile yourselves to your neighbours whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice against them, and to be in love and charity with all the world, and to forgive others, as you would that God should forgive you. And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or<sup>c</sup> some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us as a minister of God, and of the Church, he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness ; requiring such as shall be satisfied with a general confession, not to be offended with them that doth use, to their further satisfying, the auricular and secret confession to the priest, nor those also which think needful or convenient for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church : but in these things to follow and keep the rule of charity. And every man to be satisfied with his own conscience, not judging other men's minds or acts, whereas he hath no warrant of God's word for the same.

*The time of Communion shall be immediately after that the*

<sup>c</sup> [“to”]



*priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided) but as heretofore usually the priest hath done with the Sacrament of the body, to prepare less<sup>d</sup>, and consecrate so much as will serve the people, so it shall yet continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine, with some water put unto it. And that day not drink it all up himself, but taking one only sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth :*

Dearly beloved in the Lord, ye coming to this holy Communion, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread and drink of this cup ; for as the benefit is great, if with a truly penitent heart, and lively faith, we receive this holy Sacrament, (for then we spiritually eat the flesh of Christ, and 341 drink His blood ; then we dwell in Christ, and Christ in us ; we be made one with Christ, and Christ with us :) so is the danger great, if we receive the same unworthily, for then we become guilty of the body and blood of Christ our Saviour, we eat and drink our own damnation, because we make no difference of the Lord's body ; we kindle God's wrath over us, we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord. Let your mind be without desire to<sup>e</sup> sin. Repent you truly for your sins past, have an earnest and lively faith in Christ our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy mysteries. But, above all things, you must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Jesus Christ, both God and man, who did humble Himself, even to the death, upon the cross, for us miserable sinners, lying in darkness and the shadow of death, that He might make us the children of

<sup>d</sup> ["bless"]<sup>e</sup> ["of"]

God, and exalt us to everlasting life. And to the end, that we alway should remember the exceeding love of our Master and Saviour Jesus Christ, thus doing for us ; and the innumerable benefits which by His precious blood-shedding He hath obtained to us, He hath left in these holy mysteries as a pledge of His love, and a continual remembrance of the same, His own blessed body and precious blood, for us spiritually to feed upon, to our endless comfort and consolation. To Him therefore, with the Father and the Holy Ghost, let us give, as we are bound, continually<sup>f</sup> thanks, submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness, all the days of our life. *Amen.*

*Then the priest shall say to them that be ready to take the Sacrament :*

If any man here be an open blasphemer, §advouterer, in malice, or envy, or any other notable crime, and be not truly sorry therefore, and earnestly minded to leave the same vices, or that doth not trust himself to be reconciled to Almighty God, and in charity with all the world, let him yet awhile bewail his sins, and not yet come to this holy table, lest, after the taking of this most blessed bread, the devil enter into him, as he did into Judas, to fulfil in him all iniquity, and to bring him to destruction, both of body and soul.

*Here the priest shall pause awhile, to see if any man will<sup>342</sup> withdraw himself ; and if he perceive any so do, then let him commune with him privily at convenient leisure, and see whether he can, with good exhortation, bring him to grace : and after a little pause, the priest shall say,*

You that do truly and earnestly repent you of your sins and offences committed to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life and heartily to follow the commandments of God, and to walk from henceforth in His holy ways, draw near, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to His holy Church, here gathered together in His name, meekly kneeling upon your knees.

<sup>f</sup> ["most bounden, continual"]

§ ["an"]

*Then shall a general confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the ministers, or by the priest himself, all kneeling humbly upon their knees.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy divine Majesty, provoking most justly Thy wrath and indignation against us, we do earnestly repent and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable; have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord.

*Then shall the priest stand up, and turning him to the people, say thus :*

Our blessed Lord, who hath left power to His Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ, have mercy upon you, pardon and deliver you from all sins, confirm and strengthen you in all goodness, and bring you to everlasting life.

*Then shall the priest stand up, and turning him to the people, say thus :*

Hear what comfortable words our Saviour Christ saith to all that truly turn to Him.

<sup>343</sup> Come unto Me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have life everlasting.

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be embraced and received, That Jesus Christ came into this world to save sinners.



Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, He it is that obtained grace for our sins.

*Then shall the priest kneel down and say, in the name of all them that shall receive the Communion, this prayer following.*

We do not presume to come to this table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under Thy table: but Thou art the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, in these holy mysteries, that we may continually dwell in Him, and He in us, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood. Amen.

*Then shall the priest rise, the people still reverently kneeling, and the priest shall deliver the Communion first to the ministers, if any be there present, that they may be ready to help the priest, and after to the other; and when he doth deliver the Sacrament of the body of Christ, he shall say to every one these words following.*

The body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

*And the priest delivering the Sacrament of the blood, and giving every one to drink once and no more, shall say,*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

*If there be a deacon or other priest, then shall he follow with the chalice, and as the priest ministereth the bread, so shall he, for the more expedition, minister the wine, in form before written.*

*Then shall the priest, turning him to the people, let the people<sup>344</sup> depart with this blessing.*

The peace of God, which passeth all understanding, keep

your hearts and minds in the knowledge and love of God, and of<sup>h</sup> His Son Jesus Christ our Lord.

*To the which the people shall answer,*

Amen.

Note, that the bread that shall be consecrated, shall be such as heretofore have been accustomed. And every of the said consecrated breads shall be broken in two pieces at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ.

Note that, if it doth so chance that the wine hallowed and consecrate doth not suffice, or be enough for them that do take the Communion, the priest, after the first cup or chalice be emptied, may go again to the Altar, and reverently and devoutly prepare and consecrate another, and so the third, or more likewise, beginning at these words, *simili modo postquam cœnatum est*, and ending in these words, *qui pro vobis, et pro multis effundetur, in remissionem peccatorum*, and without any levation or lifting up.

¶ Imprinted at London the VIII day of March, in the second year of the reign of our Sovereign Lord King Edward the Sixth: by Richard Grafton, printer to his most royal Majesty. In the year of our Lord M.D.XLVIII.

Cum privilegio ad imprimendum solum.

<sup>h</sup> ["in"]

THE  
FORM AND MANNER  
OF  
MAKING, [ORDAINING,] AND CONSECRATING  
[OF]  
BISHOPS, PRIESTS, AND DEACONS,  
[ACCORDING TO THE ORDER OF THE CHURCH OF ENGLAND.]

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THE PREFACE.

Common Prayer.

*It is evident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church; bishops, priests, and deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these orders*

Edward the VIth.

It is evident unto all men diligently reading holy Scripture and ancient authors, that from the Apostles' time there hath been these orders of ministers in Christ's Church; bishops, priests, and deacons. Which offices were evermore had in such reverend estimation, that no man by his own private authority might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereunto. And therefore to the



*may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful bishop, priest, or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration, or ordination.*

<sup>2</sup> [*And none shall be admitted a deacon, except he be twenty-three years of age, unless he have a faculty. And every man which is to be admitted a priest shall be full four-and-twenty years old. And every man which is to be ordained or consecrated bishop shall be fully thirty years of age.*]

And the bishop, knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in holy Scripture, may [at the times appointed in the canon, or else on urgent occasion, upon some other]<sup>a</sup> Sunday or holyday, in the face of the Church, admit him a deacon, in such manner and form as hereafter followeth.

[An act for the Uniformity of, &c., for the establishing the form of making, ordaining, and consecrating bishops, priests, and deacons in the Church of England, 14 Car. II.

‘Provided always, that whereas the six-and-thirtieth article of the nine-and-thirty articles agreed upon by the archbishops and bishops of both provinces, and the whole clergy in the convocation holden at London, in the year of our

intent these orders should be continued and reverently used and esteemed in this Church of England; it is requisite that no man (not being at this present, bishop, priest, nor deacon,) shall execute any of them except he be called, tried, examined, and admitted according to the form hereafter following.

And none shall be admitted a deacon, except he be twenty-one years of age at the least. And every man which is to be admitted a priest shall be full four-and-twenty years old. And every man which is to be consecrated a bishop, shall be fully thirty years of age.

<sup>a</sup> “upon a”

Lord 1562, for the avoiding of diversities of opinions, and for establishing of consent touching true religion, is in these words following, viz.

“That the book of consecration of archbishops and bishops, and ordaining of priests and deacons, lately set forth in the time of King Edward VI., and confirmed at the same time by authority of parliament, doth contain all things necessary to such consecration and ordaining, neither hath it any thing that of itself is superstitious and ungodly: and therefore whosoever are consecrated or ordered according to the rites of that book, since the second year of the aforementioned King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.”

‘It be enacted, and be it therefore enacted by the authority aforesaid, that all subscriptions hereafter to be had or made unto the said articles, by any deacon, priest, or ecclesiastical person, or other person whatsoever who by this act, or any other law now in force, is required to subscribe unto the said articles, shall be construed and taken to extend, and shall be applied (for and touching the said six-and-thirtieth article) unto the book containing the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons, in this act mentioned, in such sort and manner as the same did heretofore extend unto the book set forth in the time of King Edward VI., mentioned in the said six-and-thirtieth article; any thing in the said article, or in any statute, act, or canon heretofore had or made, to the contrary thereof in any wise notwithstanding.’]

THE FORM AND MANNER  
OF  
MAKING<sup>a</sup> OF DEACONS.

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Common Prayer.

¶ *When the day appointed by the bishop is come, after morning prayer is ended, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted deacons; how necessary that order is in the Church of Christ, and also, how the people ought to esteem them in their office.*

¶ *First the archdeacon, or his deputy, shall present unto the bishop (sitting in his chair near unto the holy table) such as desire to be ordained deacons, (each of them being decently habited,) saying these words,*

Reverend father in God, I present unto you these persons present, to be admitted deacons.

*The bishop.*

Take heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of His Church.

¶ *The archdeacon shall answer,*

I have enquired of them, and also examined them, and think them so to be.

¶ *Then<sup>b</sup> the bishop shall say unto the people :*

Brethren, if there be any of you who knoweth any impediment, or notable crime, in any of these persons presented to

<sup>a</sup> "Ordering"

<sup>b</sup> "And"

Edward VI.

¶ *First, when the day appointed by the bishop is come, there shall be an exhortation, declaring the duty and office of such as come to be admitted ministers; how necessary such orders are in the Church of Christ, and also how the people ought to esteem them in their vocation.*

¶ *After the exhortation ended, the archdeacon or his deputy shall present such as come to the bishop to be admitted, saying these words,*



be ordered deacons, for the which he ought not to be admitted to that<sup>c</sup> office, let him come forth in the name of God, and shew what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the bishop shall surcease from ordering that person, until such time as the party accused shall be<sup>d</sup> found clear of that crime.*

¶ *Then the bishop (commending such as shall be found meet to be ordered<sup>d</sup> to the prayers of the congregation) shall, with the clergy and people present, sing or say the litany, with the prayers, as followeth.*

*The litany and suffrages.*

O God the Father of heaven, &c.

Common Prayer.

Edw. VI.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy word and commandment,

*Good Lord, deliver us.*

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern Thy holy Church universal in the right way;

*We beseech Thee to hear us, good Lord.*

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy servant N. our most gracious king and governor;

*We beseech Thee to hear us, good Lord.*

From all sedition and privy conspiracy, from the tyranny of the bishop of Rome, and all his detestable enormities; from all false doctrine and heresy; from hardness of heart, and contempt of Thy word and commandment,

*Good Lord, deliver us.*

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to govern Thy holy Church universally in the right way;

*We beseech Thee to hear us, &c.*

That it may please Thee to keep N. Thy servant our king and governor;

*We beseech Thee to hear us, &c.*

<sup>c</sup> "the same"

<sup>d</sup> "try himself"

[That it may please Thee to bless and preserve our gracious queen *N.* and all the royal family,]

Not in  
Edw. VI.  
nor Queen  
Elizabeth.

*We beseech Thee to hear us, &c.*

That it may please Thee to illuminate all bishops, priests, and deacons, with true knowledge, &c.

*We beseech Thee, &c.*

That it may please Thee to bless these Thy servants now to be admitted to the order of deacons, (or priests,) and to pour Thy grace upon them, that they may duly execute their office, to the edifying of Thy Church, and the glory of Thy holy Name.

*We beseech Thee, &c.*

We humbly beseech Thee, O Father, &c.

That it may please Thee to illuminate all bishops, pastors, and ministers of the Church, with true knowledge, &c.

*We beseech Thee, &c.*

That it may please Thee to bless these men, and send Thy grace upon them, that they may duly exercise the office now to be committed unto them, to the edifying of Thy Church, and to Thy honour, praise, and glory,

*We beseech Thee, &c.*

We humbly beseech Thee, &c.

Almighty God, which hast given us grace, &c.

¶ *Then shall be said or sung the service for the Communion, with the collect, epistle, and gospel, as followeth.*

¶ *Then shall be said also this that followeth.*

5

[*The Collect.*]

Almighty God, who<sup>e</sup> by Thy divine providence hast appointed divers orders of ministers in Thy<sup>f</sup> Church, and didst inspire Thine Apostles to choose into the<sup>g</sup> order of deacons the first martyr St. Stephen, with others<sup>h</sup>; mercifully behold these Thy servants now called to the like office and administration; replenish them so with the truth of Thy doctrine, and [adorn them with] innocency of life, that, both by word and good example, they may faithfully serve Thee in this office, to the glory of Thy Name, and the edification<sup>i</sup> of Thy Church; through the merits of our Saviour Jesus Christ,

<sup>e</sup> "which"  
<sup>h</sup> "other"

<sup>f</sup> "the"  
<sup>i</sup> "profit of the congregation"

<sup>g</sup> "this"

who liveth and reigneth with Thee and the Holy Ghost, now and for ever. Amen.

Common Prayer.

Edw. VI.

*Then shall be said or sung  
the Communion of the day,  
saving the epistle shall be  
read out of Timothy, as  
followeth.*

*The Epistle.* 1 Tim. iii. 8.

Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own households well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Likewise must the ministers be honest, not double tongued, not given to much wine, neither greedy of filthy lucre, but holding the mystery of the faith with a pure conscience. And let them first be proved, and then let them minister, so that no man be able to reprove them. Even so must their wives be honest, not evil speakers, but sober and faithful in all things. Let the deacons be the husbands of one wife, and such as rule their children well, and their own households. For they that minister well get themselves a good degree, and a great liberty in the faith which is in Christ Jesus. These things write I, &c. *to the end of the chapter.*

¶ *Or else this out of the Sixth of the Acts of the Apostles.*

Acts vi. 2.

Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve

Then the twelve called the multitude of the disciples together and said, It is not meet that we should leave the word of God and serve



tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a  
 6 man full of faith and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas and Nicholas, a proselyte of Antioch: whom they set before the Apostles, and when they had prayed they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

tables. Wherefore, brethren, look ye out among you seven men of honest report, and full of the Holy Ghost and wisdom, to whom we may commit this business. But we will give ourselves continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith and full of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas and Nicholas, a convert of Antioch: these they set before the Apostles, and when they had prayed they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

¶ *And before the gospel, the bishop sitting in his chair, shall cause the oath of the king's supremacy, and against the power and authority of all foreign potentates, to be ministered unto every of them that are to be ordered.*

¶ *And before the gospel, the bishop sitting in a chair, shall cause the oath of the king's supremacy, and against the usurped power and authority of the bishop of Rome, to be ministered unto every of them that are to be ordered.*

*The oath of the king's  
supremacy.*

I, A. B. do utterly testify and declare in my conscience, that the king's highness is

*The oath of the king's  
supremacy.*

I from henceforth shall utterly renounce, refuse, relinquish, and forsake the bi-

the only supreme governor of this realm, and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal : and that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, preeminence, or authority, ecclesiastical or spiritual, within this realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities ; and do promise that from henceforth I shall bear faith and true allegiance to the king's highness, his heirs, and lawful successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences, and authorities granted or belonging to the king's highness, his heirs and successors, or united and annexed to the imperial crown of this realm ; so help me God, and the contents of this book.

shop of Rome, and his authority, power, and jurisdiction. And I shall never consent nor agree that the bishop of Rome shall practise, exercise, or have any manner of authority, jurisdiction, or power within this realm, or any other the king's dominions, but shall resist the same at all times, to the uttermost of my power. And I from henceforth will accept, repute, and take the king's majesty, to be the only supreme head in earth of the Church of England : and to my cunning wit and uttermost of my power, without guile, fraud, or other undue means, I will observe, keep, maintain, and defend, the whole effects and contents of all and singular acts and statutes, made and to be made within this realm, in derogation, extirpation, and extinguishment of the bishop of Rome, and his authority, and all other acts and statutes, made or to be made, in confirmation and corroboration of the king's power, of the supreme head in earth of the Church of England. And this I will do against all manner of persons, of what estate, dignity, or degree, or condition they be ; and in no wise do, nor to my power suffer to be done or attempted, directly or indirectly, any thing or things, privily or apertly, to the let, hindrance, damage, or derogation thereof, or any part thereof, by any manner of means, or for any manner of pretence. And in case any oath be made, or hath been made by me, to

any person or persons, in maintenance, defence, or favour of the bishop of Rome, or his authority, jurisdiction, or power, I renounce the same, as vain and annihilate. So help me God through Jesus Christ.

¶ *Then shall the bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.*

Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory, and the edifying of His people?

*Answer.* I trust so.

*The Bishop.*

Do you<sup>k</sup> think that you<sup>l</sup> are truly called, according to the will of our Lord Jesus Christ, and the due order of this realm, to the ministry of the Church?

*Answer.* I think so.

*The Bishop.*

Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

*Answer.* I do believe them.

*The Bishop.*

Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

*Answer.* I will.

*The Bishop.*

It appertaineth<sup>m</sup> to the office of a deacon, in the church where he shall be appointed [to serve] to assist the priest in divine service, and especially when he ministereth the holy Communion, and to help him in [the] distribution thereof, and to read holy Scriptures and homilies in the church<sup>n</sup>; and to instruct the youth in the catechism; [in the absence of the priest] to baptize [infants,] and to preach, if he be admitted thereto by the bishop. And furthermore, it is his office, where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the curate, that by his exhortation they may be relieved with the alms<sup>o</sup> of

<sup>k</sup> "ye"

<sup>l</sup> "that ye truly be called"

<sup>m</sup> "pertaineth"

<sup>n</sup> "congregation"

<sup>o</sup> "by the parish or other convenient alms"



the parishioners, or others. Will you do this gladly and willingly?

*Answer.* I will so do, by the help of God.

*The Bishop.*

Will you apply all your diligence to frame and fashion<sup>s</sup> your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

*Answer.* I will so do, the Lord being my helper.

*The Bishop.*

Will you reverently obey your ordinary, and other chief ministers of the Church, and them to whom the charge and government over<sup>p</sup> you is committed, following with a glad mind and will their godly admonitions?

*Answer.* I will endeavour myself, the Lord being my helper.

¶ *Then the bishop laying his hands severally upon the head of every one of them, [humbly kneeling before him,] shall say,*

Take thou authority to execute the office of a deacon in the Church of God committed unto thee: in the name of the Father, [and of] the Son, and of the Holy Ghost. Amen.

¶ *Then shall the bishop deliver to every one of them the New Testament, saying,*

Take thou authority to read the gospel in the Church of God, and to preach the same, if thou be thereto licensed<sup>q</sup> by the bishop himself.

¶ *Then one of them, appointed by the bishop, shall read the gospel.*

St. Luke xii. 35.

[Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that, when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the

<sup>p</sup> "is committed over you"    <sup>q</sup> "ordinarily commanded"    <sup>r</sup> "of that day"

second watch, or come in the third watch, and find them so, blessed are those servants.]

¶ *Then shall the bishop proceed in<sup>s</sup> the Communion, and all that are<sup>t</sup> ordered shall tarry, and receive the holy Communion the same day with the bishop.*

¶ *The Communion ended, after the last collect, and immediately before the benediction, shall be said these<sup>u</sup> collects following.*

Almighty God, giver of all good things, who of Thy great goodness hast vouchsafed to accept and take these Thy servants unto the office of deacons in Thy Church; make them, we beseech Thee, O Lord, to be modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Christ, may so well behave<sup>v</sup> themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in Thy Church; through the same Thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. Amen.

[Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.]

Not in  
Edw. VI.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.]

¶ *And here it must be declared<sup>x</sup> unto the deacon, that he must continue in that office of a deacon the space of a whole year<sup>y</sup> (except for reasonable causes it shall<sup>z</sup> otherwise seem good unto the bishop) to the intent he may be perfect, and well expert in the things appertaining to the ecclesiastical administration. In executing whereof if he be found faithful and diligent, he may be admitted by his diocesan to the order of priesthood, [at the times appointed in the canon; or else, on urgent occasion, upon some other Sunday, or holyday, in the face of the Church, in such manner and form as hereafter followeth.]*

<sup>s</sup> "to"

<sup>t</sup> "be"

<sup>u</sup> "this collect"

<sup>v</sup> "use"

<sup>x</sup> "shewed"

<sup>y</sup> "at least"

<sup>z</sup> "be otherwise seen to his ordinary"

## ORDERING [OF] PRIESTS.

## Edward VI.

[When the exhortation is ended, then shall follow the Communion. And for the epistle, shall be read out of the twentieth chapter of the Acts of the Apostles as followeth :

“From Mileto Paul sent messengers to Ephesus, and called the elders of the congregation,” &c., *to* “it is more blessed to give than to receive.” Or else this third chapter of the first epistle to Timothy, “This is a true saying,” &c. *to* “and received up into glory.”

After this shall be read for the gospel, a piece of the last chapter of Matthew, as followeth : “Jesus came and spake unto them, saying,” &c., *to* “I am with you alway, even unto the end of the world.”

Or else this that followeth of the tenth chapter of John : “Verily, verily, I say unto you,” &c., *to* “and there shall be one fold and one shepherd.”

Or else this of the twentieth chapter of John : “The same day at night,” &c., *to* “Whosoever’s sins ye retain, they are retained.”

When the gospel is ended, then shall be said or sung,  
 “Come Holy Ghost, eternal God, proceeding from above,  
 Both from the Father, and the Son, the God of peace and  
 love.”]

## Common Prayer.

¶ *When the day appointed by the bishop is come, after morning prayer is ended, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted priests ; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office.*

## Common Prayer.

¶ *First, the archdeacon, or, in his absence, one appointed in his stead, shall present unto the bishop (sit-*

## Edward VI.

¶ *And then the archdeacon shall present unto the bishop all them that shall receive the order of*



*ting in his chair near to the holy      priesthood that day. The arch-  
table) all them that shall receive      deacon saying,  
the order of priesthood that day,  
(each of them being decently habit-  
ed,) and say,*

Reverend Father in God, I present unto you these persons present, to be admitted to the order of priesthood.

*The Bishop.*

Take heed that the persons, whom ye present unto us, be apt and meet for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and [the] edifying of His Church.

¶ *The archdeacon shall answer,*

I have enquired of them, and also examined them, and think them so to be.

¶ *Then the bishop shall say unto the people ;*

Good people, these are<sup>a</sup> they whom we purpose, God willing, to receive this day unto the holy office of priesthood : for after due examination we find not [to] the contrary, but that they be lawfully called to their function and ministry, and that they be persons meet for the same. But yet if there be any of you, who<sup>b</sup> knoweth any impediment, or notable crime, in any of them, for the which he ought not to be received into this holy ministry, let<sup>c</sup> him come forth in the Name of God, and shew what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the bishop shall surcease from ordering that person, until such time as the party accused shall<sup>d</sup> be found clear of that crime.*

¶ *Then the bishop (commending such as shall be found meet to be ordered to the prayers of the congregation) shall, with the clergy<sup>e</sup> and people present, sing or say the litany<sup>f</sup>, with the prayers, [as is before appointed in the form of ordering deacons ; save only, that, in the proper suffrage there added, the word [deacons] shall be omitted, and the word [priests] inserted instead of it.]*

¶ *Then shall be sung or said the service for the Communion, with the collect, epistle, and gospel, as followeth.*

*The Collect.*

<sup>13</sup> Almighty God, giver of all good things, who<sup>g</sup> by Thy holy Spirit hast appointed divers orders of ministers in the

<sup>a</sup> "be"      <sup>b</sup> "which"      <sup>c</sup> "now in the Name of God declare the same"  
<sup>d</sup> "try himself"      <sup>e</sup> "clerks"      <sup>f</sup> "as followeth"      <sup>g</sup> "which"

Church ; mercifully behold these Thy servants now called to the office of priesthood ; and replenish them so with the truth of Thy doctrine, and [adorn them with] innocency of life, that both by word and good example, they may faithfully serve Thee in this office, to the glory of Thy Name, and the edification<sup>h</sup> of Thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

*The Epistle. Ephes. iv. 7.*

[Unto every one of us is given grace, according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth ? He that descended, is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some Apostles, and some Prophets, and some Evangelists, and same pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the gospel part of the ninth chapter of St. Matthew, as followeth.*

St. Matt. ix. 36.

When Jesus saw the multitude, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

¶ *Or else this that followeth, out of the tenth chapter of St. John.*

St. John x. 1.

Verily, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But He that entereth in by the door is the Shepherd of the sheep. To Him the por-

<sup>h</sup> "the profit of the congregation"

ter openeth, and the sheep hear His voice ; and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep He goeth before them, and the sheep follow Him ; for they know His voice. And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which He spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers ; but the sheep did not hear them. I am the door ; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and  
 14 to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd : the good Shepherd giveth His life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father ; and I lay down My life for the sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice ; and there shall be one fold, and one Shepherd.]

¶ *Then the bishop [sitting in his chair] shall minister unto every [one] of them the oath concerning the king's supremacy, as it is [before] set forth<sup>1</sup> in the [form for the] order[ing] of deacons.*

¶ *And that done, he shall say unto them<sup>k</sup> as hereafter followeth.*

You have heard, brethren, as well in your private examination, as in the exhortation [which was now made to you,] and in the holy lessons taken out of the gospel, and<sup>1</sup> the writings of the Apostles, of what dignity, and of how great importance this office is, whereunto ye are<sup>m</sup> called. And now [again] we exhort you, in the Name of our Lord Jesus Christ, <sup>n</sup>[that you] have in remembrance, into how high a

<sup>i</sup> "out"      <sup>k</sup> "which are appointed to receive the said office"      <sup>l</sup> "of"  
<sup>m</sup> "be"      <sup>n</sup> "to"



dignity, and to how weighty<sup>o</sup>-an office and charge ye are<sup>p</sup> called: that is to say, <sup>q</sup>messengers, <sup>q</sup>watchmen<sup>r</sup>, and <sup>q</sup>stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are<sup>s</sup> in the midst of this naughty world, that they may<sup>t</sup> be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are<sup>u</sup> the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and congregation whom you must serve, is His spouse, and His body. And if it shall happen<sup>x</sup> the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that<sup>y</sup> will ensue. Wherefore consider with yourselves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in [the] faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you<sup>z</sup>, either for error in religion, or for viciousness in life.

Forasmuch<sup>a</sup> then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful<sup>b</sup> and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware, that neither you yourselves offend, nor<sup>c</sup> be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will<sup>d</sup> and ability is given of God alone: therefore<sup>e</sup> ye ought, and have need, to pray earnestly<sup>f</sup> for His holy Spirit. And seeing that you cannot by any other<sup>15</sup> means compass the doing so weighty a work, pertaining to

<sup>o</sup> "chargeable"

<sup>s</sup> "which be"

<sup>y</sup> "which"

<sup>z</sup> "neither"

<sup>p</sup> "be"

<sup>t</sup> "to"

<sup>x</sup> "them"

<sup>d</sup> "power"

<sup>q</sup> "the"

<sup>u</sup> "be"

<sup>a</sup> "Then forasmuch"

<sup>e</sup> "ye see how"

<sup>z</sup> "the pastors"

<sup>x</sup> "chance"

<sup>b</sup> "kind"

<sup>f</sup> "earnestly pray"

the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider<sup>g</sup> how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

## Common Prayer.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be whole-

## Edward VI.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this vocation whereunto it hath pleased God to call you. So that as much as lieth in you, you will apply yourself wholly to this one thing, and draw all your cares and studies this way and to this end, and that you will continually pray for the heavenly assistance of the Holy Ghost, from God the Father, by the mediation of our only Mediator and Saviour Jesus Christ, that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry, and that ye may so endeavour yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doc-

<sup>g</sup> "ye perceive"

some and godly examples and patterns for the people to follow.      trine of Christ, that ye may be wholesome and godly examples and patterns for the rest of the congregation to follow.

And [now] that this present congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may<sup>h</sup> the more move you to do your duties, ye shall answer plainly to these things, which we, in the Name of God<sup>i</sup>, and of His Church, shall demand of you touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Jesus Christ, and the order of this Church of England, to the [order and] ministry of priesthood?

*Answer.* I think it.

*The Bishop.*

Are<sup>k</sup> you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out<sup>l</sup> of the said Scriptures to instruct the people committed to<sup>16</sup> your charge, and to teach nothing, as required of necessity to eternal salvation, but that [which] you shall be persuaded may be concluded and proved by the Scripture?

*Answer.* I am so persuaded, and have so determined by God's grace.

*The Bishop.*

Will you then give your faithful diligence always so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this [Church and] realm hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?

*Answer.* I will do so, by the help of the Lord.

*The Bishop.*

Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private moni-

<sup>h</sup> "shall"

<sup>i</sup> "the congregation"

<sup>k</sup> "Be"

<sup>l</sup> "with"



tions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion [shall] be given?

*Answer.* I will, the Lord being my helper.

*The Bishop.*

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Answer.* I will endeavour myself so to do, the Lord being my helper.

*The Bishop.*

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns<sup>m</sup> to the flock of Christ?

*Answer.* I will<sup>n</sup> apply myself [thereto,] the Lord being my helper.

*The Bishop.*

Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

*Answer.* I will so do, the Lord being my helper.

*The Bishop.*

Common Prayer.

Edward VI.

Will you reverently obey your ordinary, and other chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Will you reverently obey your ordinary, and other chief ministers, unto whom the government and charge is committed over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

*Answer.* I will so do, the Lord being my helper.

¶ *Then shall the bishop, [standing up,] say,*

Almighty God, who hath given you this will to do all these things; grant also unto

Almighty God, who hath given you this will to do all these things; grant also unto

<sup>m</sup> "spectacles"

<sup>n</sup> "so"

you strength and power to perform the same; that He may accomplish His work which He hath begun in you; through Jesus Christ our Lord. Amen.

you strength and power to perform the same; that He may accomplish His work which He hath begun in you, until the time He shall come at the latter day to judge the quick and the dead.

¶ *After this, the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for all these things: for the which prayers there shall be silence kept for a space.*

¶ *After this the congregation shall be desired, secretly in their prayers, to make their humble supplications to God for the aforesaid things: for the which prayers there shall be a certain space kept in silence.*

[¶ *After which shall be sung or said by the bishop (the persons to be ordained priests all kneeling) Veni, Creator Spiritus; the bishop beginning, and the priests, and others that are present, answering by verses, as followeth.*

Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*

Thou the anointing Spirit art,  
*Who dost Thy seven-fold gifts impart.*

Thy blessed unction from above,  
*Is comfort, life, and fire of love.*

Enable with perpetual light  
*The dulness of our blinded sight.*

Anoint and cheer our soiled face  
*With the abundance of Thy grace.*

Keep far our foes, give peace at home:  
*Where Thou art guide, no ill can come.*

Teach us to know the Father, Son,  
*And Thee, of both, to be but One.*  
That, through the ages all along,  
*This may be our endless song;*

Praise to Thy eternal merit,  
*Father, Son, and Holy Spirit.*

*Or this.*

Come, Holy Ghost, eternal God,  
Proceeding from above,  
*Both from the Father and the Son,*  
*The God of peace and love;*

Visit our minds, into our hearts  
Thy heavenly grace inspire ;  
*That truth and godliness we may  
Pursue with full desire.*

Thou art the very Comforter  
In grief and all distress ;  
*The heav'nly gift of God most high,  
No tongue can it express ;*

The fountain and the living spring  
Of joy celestial ;  
*The fire so bright, the love so sweet,  
The unction spiritual.*

Thou in Thy gifts art manifold,  
By them Christ's Church doth stand :  
*In faithful hearts Thou writ'st Thy law,  
The finger of God's hand.*

According to Thy promise, Lord,  
Thou givest speech with grace ;  
*That through Thy help God's praises may  
Resound in every place.*

O Holy Ghost, into our minds,  
Send down Thy heav'nly light ;  
*Kindle our hearts with fervent zeal,  
To serve God day and night.*

Our weakness strengthen and confirm,  
(For, Lord, Thou know'st us frail ;)  
*That neither devil, world, nor flesh,  
Against us may prevail.*

Put back our enemy far from us,  
And help us to obtain  
*Peace in our hearts with God and man,  
(The best, the truest gain ;)*

And grant that Thou being, O Lord,  
Our leader and our guide,  
*We may escape the snares of sin,  
And never from Thee slide.*



Such measures of Thy powerful grace  
 Grant, Lord, to us, we pray ;  
*That Thou may'st be our Comforter*  
*At the last dreadful day.*

Of strife and of dissention  
 Dissolve, O Lord, the bands,  
*And knit the knots of peace and love*  
*Throughout all Christian lands.*

Grant us the grace that we may know  
 The Father of all might,  
*That we of His beloved Son*  
*May gain the blissful sight ;*

And that we may with perfect faith  
 Ever acknowledge Thee,  
*The Spirit of Father, and of Son,*  
*One God in Persons Three.*

To God the Father laud and praise,  
 And to His blessed Son,  
*And to the Holy Spirit of grace,*  
*Co-equal Three in One.*

And pray we, that our only Lord  
 Would please His Spirit to send  
*On all that shall profess His Name,*  
*From hence to the world's end. Amen.]*

¶ *That done, the bishop shall pray in this wise, [and say,]*

Let us pray.

Almighty God and heavenly Father, who<sup>o</sup> of Thine infinite love and goodness towards us, hast given to us Thy only and most dear[ly] beloved Son Jesus Christ, to be our Redeemer, and [the] Author of everlasting life ; who, after He had made perfect our redemption by His death, and was<sup>18</sup> ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy holy Name : for these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call these Thy servants here present to the same office and ministry<sup>p</sup>

<sup>o</sup> " which "

<sup>p</sup> " of "

[appointed for] the salvation of mankind, we render unto Thee most hearty thanks, we praise<sup>a</sup> and worship Thee; and we humbly beseech Thee, by the same Thy [blessed] Son, to grant unto all<sup>r</sup>, which either here or elsewhere call upon Thy [holy] Name, that we may [continue to] shew ourselves thankful unto Thee for these and all other Thy benefits; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy Son, by the Holy Spirit. So that as well by these Thy ministers, as by them over<sup>s</sup> whom they shall be appointed [Thy] ministers, Thy holy Name may be for ever<sup>t</sup> glorified, and Thy blessed kingdom enlarged; through the same Thy Son<sup>u</sup> Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end. Amen.

¶ *When this prayer is done, the bishop with the priests present shall lay their hands severally upon the head of every one that receiveth <sup>x</sup> the order of priesthood; the receivers humbly kneeling upon their knees, and the bishop saying,*

Receive the Holy Ghost [for the office and work of a priest in the Church of God, now committed unto Thee by the imposition of our hands.] Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of His holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *[Then] the bishop shall deliver to every one of them [kneeling] the Bible in[to] his hand, saying,*

Take thou authority to preach the word of God, and to minister the holy Sacraments in the<sup>y</sup> congregation, where thou shalt be lawfully<sup>z</sup> appointed [thereunto.]

### Common Prayer.

### Edward VI.

¶ *When this is done, the Nicene Creed shall be sung or said; and the bishop shall after that go on in the service of the Communion, which all they that receive orders shall take together, and remain in*

¶ *When this is done, the congregation shall sing the Creed, and also they shall go to the Communion, which all they that receive orders shall take together, and remain in the same place where hands were laid upon*

<sup>a</sup> "worship and praise"

<sup>t</sup> "always"

<sup>r</sup> "this"

<sup>r</sup> "us"

<sup>u</sup> "our Lord Jesus Christ which"

<sup>z</sup> "so"

<sup>s</sup> "to"

<sup>x</sup> "orders"

*the same place where hands were  
laid upon them, until such time as  
they have received the Communion.*

*them, until such time as they have  
received the Communion.*

¶ *The Communion being done, after the last collect, and immediately before  
the benediction, shall be said<sup>a</sup> these collects.*

### Common Prayer.

Edw. VI.

19

Most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessing; that they may be clothed with righteousness, and that Thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of Thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek Thy glory, and the increase of Thy kingdom; through Jesus Christ our Lord. Amen.

Most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessing, that they may be clad about with all justice, and that Thy word spoken by their mouths, may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as Thy most holy word, and the mean of our salvation; that in all our words and deeds we may seek Thy glory and the increase of Thy kingdom, through Jesus Christ our Lord. Amen.

[Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.]

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.]

<sup>a</sup> "this collect"



## Common Prayer.

¶ *And if on the same day the order of deacons be given to some, and the order of priesthood to others; the deacons shall be first presented, and then the priests; and it shall suffice that the litany be once said for both. The collects shall both be used; first, that for deacons, then that for priests. The epistle shall be Ephes. iv. 7—13, as before in this office. Immediately after which, they that are to be made deacons shall take the oath of supremacy, be examined, and ordained, as is above prescribed. Then one of them having read the gospel, (which shall be either out of St. Matt. ix. 36—38, as before in this office; or else St. Luke xii. 35—38, as before in the form for the ordering of deacons,) they that are to be made priests shall likewise take the oath of supremacy, be examined, and ordained, as is in this office before appointed.*

## Edw. VI.

¶ *And if the orders of deacon and priesthood be given both upon one day; then shall all things at the holy Communion be used, as they are appointed at the ordering of priests. Saving that for the epistle, the whole third chapter of the first to Timothy shall be read as it is set out before in the order of priests. And immediately after the epistle the deacons shall be ordered. And it shall suffice, the litany to be said once.*

## FORM OF [ORDAINING OR] CONSECRATING

OF AN

## ARCHBISHOP OR BISHOP;

Then fol-  
lows as be-  
low, At the  
Communi-  
on.

[WHICH IS ALWAYS TO BE PERFORMED UPON SOME SUNDAY OR HOLY-DAY.]

## Common Prayer.

[¶ *When all things are duly prepared in the Church, and set in order, after morning prayer is ended, the archbishop (or some other bishop appointed) shall begin the Communion service; in which this shall be*

*The Collect.*

Almighty God, who by Thy Son Jesus Christ didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; give grace, we beseech Thee, to all bishops, the pastors of Thy Church, that they may diligently preach Thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

¶ *And another bishop shall read.]*

Edw. VI. At the Communion.

*The Epistle.* 1 Tim. iii. 1.

## Common Prayer.

Edward VI.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to

This is a true saying, If a man desire the office of a bishop, he desireth an honest work. A bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a lover of hospitality, apt to teach, not

wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous ; one that ruleth well his own house, having his children in subjection with all gravity ; (For if a man know not how to rule his own house, how shall he take care of the Church of God ?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without ; lest he fall into reproach, and the snare of the devil.

given to overmuch wine, no fighter, not greedy of filthy lucre ; but gentle, abhorring fighting, abhorring covetousness ; one that ruleth well his own house, one that hath his children in subjection with all reverence : (for if a man cannot rule his own house, how shall he care for the congregation ?) He may not be a young scholar, lest he swell and fall into the judgment of the evil speaker. He must also have a good report of them which are without, lest he fall into rebuke and snare of the evil speaker.

[Or this.

*For the Epistle.* Acts xx. 17.

From Miletus Paul sent to Ephesus, and called the elders of the Church, &c. *See this in the Ordering of Priests.* Edw. VI.

¶ *Then another bishop shall read]*

*The Gospel.* St. John xxi. 15.

Jesus saith<sup>a</sup> to Simon Peter, Simon, son of Jonas<sup>b</sup>, lovest thou Me more than these ? He saith<sup>a</sup> unto Him, Yea, Lord, Thou knowest that I love Thee. He saith<sup>a</sup> unto him, Feed My lambs. He saith<sup>a</sup> to him again the second time, Simon, son of Jonas<sup>b</sup>, lovest thou Me ? He saith<sup>a</sup> unto Him, Yea, Lord, Thou knowest that I love Thee. He saith<sup>a</sup> unto him, Feed My sheep. He saith<sup>a</sup> unto him the third time, Simon, son of Jonas<sup>b</sup>, lovest thou Me ? Peter was grieved<sup>c</sup> because He said unto him the third time, Lovest thou Me ? And he said unto Him, Lord, Thou knowest all things ; Thou knowest that I love Thee. Jesus saith<sup>a</sup> unto him, Feed My sheep.

<sup>a</sup> "said"

<sup>b</sup> "Johanna"

<sup>c</sup> "sorry"



[*Or this.* St. John xx. 19.

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

*Or this.* St. Matt. xxviii. 18.

Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.]

*Or else*, out of the tenth chapter of John, as before in the <sup>23</sup> Order of Priests. "Verily, verily I say unto you," &c., to "there shall be one fold and one Shepherd."

¶ *After the Gospel and* <sup>d</sup> *[the Nicene Creed, and the Sermon are] ended, the* <sup>e</sup> *elected bishop [vested with his rochet] shall be presented by two bishops unto the archbishop of that province (or to some other bishop appointed by* <sup>f</sup> *lawful commission) [the archbishop sitting in his chair near the holy table, and] the bishops that present him saying,*

Most reverend Father in God, we present unto you this godly and well-learned man to be [ordained and] consecrated bishop.

¶ *Then shall the archbishop demand the king's mandate for the consecration, and cause it to be read. And the oath touching the acknowledgment of the king's supremacy, shall be ministered to the person[s] elected, as it is set down* <sup>g</sup> *[before in the form for the ordering] of deacons. And then shall [also] be ministered* <sup>h</sup> *[unto them] the oath of due obedience to* <sup>i</sup> *the archbishop, as followeth.*

*The oath of due obedience to the archbishop.*

In the Name of God. Amen. I N. chosen bishop of the

<sup>d</sup> "Credo"

<sup>e</sup> "out in the order"

<sup>e</sup> "first"

<sup>h</sup> "also"

<sup>f</sup> "his"

<sup>i</sup> "unto"

church and see of *N.* do profess and promise all due reverence and obedience to the archbishop and to the metropolitanical church of *N.* and to their successors. So help me God, through Jesus Christ.

24 ¶ *This oath shall not be made at the consecration of an archbishop.*

¶ *Then the archbishop shall move the congregation present to pray, saying thus to them :*

Brethren, it is written in the gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before<sup>j</sup> He did choose and send forth His twelve Apostles. It is written also in the Acts of the Apostles, that the disciples who<sup>k</sup> were at Antiöch did fast and pray, before<sup>l</sup> they laid hands [on<sup>m</sup>] Paul and Barnabas, [and sent them forth.] Let us therefore, following the example of our Saviour Christ and His Apostles, first fall to prayer, before<sup>n</sup> we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the litany, as before<sup>o</sup> in the form<sup>p</sup> of ordering deacons, [save only, that]<sup>q</sup> after this place "that it may please Thee to illuminate all bishops," &c. [the proper suffrage there following shall be omitted, and this inserted instead of it ;]<sup>r</sup>*

That it may please Thee to bless this our brother elected, and to send Thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of Thy Church, and to the honour, praise, and glory of Thy Name.

*Answer.* We beseech Thee to hear us, good Lord.

### Common Prayer.

### Edward VI.

¶ *Then shall be said this prayer following.*

¶ *Concluding the litany in the end with this prayer.*

Almighty God, giver of all good things, who<sup>s</sup> by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church ; mercifully behold this Thy servant now called to the work and ministry of a bishop ; and replenish him so with the truth of Thy doctrine, and [adorn him with] innocency of life, that both by word and deed, he may faithfully serve Thee in this office, to the glory of Thy Name, and the

j "or ever that"

k "which"

l "or ever"

m "upon, or sent forth"

n "or that"

o "afore"

p "order of"

q "and"

r "he shall say"

s "which"

edifying<sup>t</sup> and well-governing of Thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

¶ *Then the archbishop, sitting in his chair, shall say to him that is to be consecrated,*

Common Prayer.

Edward VI.

Brother, forasmuch as the holy Scripture and the ancient canons command, that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which He hath purchased with no less price than the effusion of His own blood ; before I admit you to this administration, I will examine you in certain articles, to the end [that] the congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

Brother, forasmuch as the holy Scripture and the old canon commandeth that we should not be hasty in laying on hands, and admitting any person to the government of the congregation which He hath purchased with no less price than the effusion of His<sup>25</sup> own blood ; afore that I admit you to this administration whereunto ye are called, I will examine you in certain articles, to the end the congregation present may have a trial and bear witness how ye be minded to behave yourself in the Church of God.

Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this realm ?

*Answer.* I am so persuaded.

*The Archbishop.*

Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity to<sup>u</sup> eternal salvation through<sup>v</sup> faith in Jesus Christ ? And are you determined out of<sup>w</sup> the same holy Scriptures to instruct the people committed to your charge ; and to teach or maintain nothing as required of necessity to eternal salvation, but that [which] you shall be persuaded may be concluded and proved by the same ?

<sup>t</sup> "profit of Thy congregation"

<sup>u</sup> "for"

<sup>v</sup> "the"

<sup>w</sup> "with"



*Answer.* I am so persuaded, and determined, by God's grace.

*The Archbishop.*

Will you then faithfully exercise yourself in the same<sup>x</sup> holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

*Answer.* I will so do, by the help of God.

*The Archbishop.*

Are<sup>y</sup> you ready with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and encourage others to the same?

*Answer.* I am ready, the Lord being my helper.

*The Archbishop.*

Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this [present] world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Answer.* I will so do, the Lord being my helper.

*The Archbishop.*

26 Will you maintain and set forward, as much as shall lie in you, quietness, love, <sup>z</sup>and peace among all men; and such as be unquiet, disobedient, and criminous, within your diocese, correct and punish, according to such authority as you<sup>a</sup> have by God's word, and as to you shall be committed by the ordinance of this realm?

*Answer.* I will so do, by the help of God.

*The Archbishop.*

[Will you be faithful in ordaining, sending, or laying hands upon others?

*Answer.* I will so be, by the help of God.]

*The Archbishop.*

Will you shew yourself gentle, and be merciful for Christ's

<sup>x</sup> "said"

<sup>y</sup> "Be"

<sup>z</sup> "peace and love"

<sup>a</sup> "ye"

sake to poor and needy people, and to all strangers destitute of help ?

*Answer.* I will so shew myself, by God's help.

¶ *Then the archbishop standing up shall say,*

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same ; that He, accomplishing in you the good work which He hath begun, you<sup>b</sup> may be found perfect and irreprehensible at the latter day ; through Jesus Christ our Lord. ' Amen.

### Common Prayer.

### Edward VI.

¶ *Then shall the bishop elect put on the rest of the episcopal habit ; and kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the archbishop beginning, and the bishops, with others that are present, answering by verses, as followeth.*

¶ *Then shall be sung or said,*

Come, Holy Ghost, our souls  
inspire,  
And lighten with celestial fire,  
&c.

*Come, Holy Ghost, &c., as it is set out in the Order of Priests.*

*Or this :*

Come, Holy Ghost, eternal God, &c.

¶ *That ended, the archbishop shall say,*

Lord, hear our prayer.

*Answer.* And let our cry come unto Thee.

[*Archbishop.*]

27

Let us pray.

Almighty God, and most merciful Father, who<sup>c</sup> of Thine<sup>d</sup> infinite goodness hast given Thine only and dearly<sup>e</sup> beloved Son Jesus Christ, to be our Redeemer, and [the] Author of everlasting life ; who, after that He had made perfect our redemption by His death, and was ascended into heaven, poured down abundantly His gifts upon men, making some apostles, some prophets, some evangelists, some pastors and

<sup>b</sup> "ye"

<sup>c</sup> "which"

<sup>d</sup> "Thy"

<sup>e</sup> "most dear"

doctors, to the edifying and making perfect His<sup>f</sup> Church ; grant, we beseech Thee, to this Thy servant such grace, that he may evermore be ready to spread abroad Thy gospel<sup>g</sup>, the glad tidings of reconciliation<sup>h</sup> with Thee ; and<sup>i</sup> use the authority given<sup>j</sup> him, not to destruction<sup>k</sup>, but to salvation<sup>l</sup> ; not to hurt, but to help : so that<sup>m</sup> as a wise and<sup>n</sup> faithful servant, giving to thy family their<sup>o</sup> portion in due season, he may at<sup>p</sup> last<sup>q</sup> be received into [everlasting] joy ; through Jesus Christ our Lord, who, with Thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

¶ *Then the archbishop and bishops present shall lay their hands upon the head of the elected bishop, [kneeling before them upon his knees,] the archbishop saying,*

Receive<sup>r</sup> the Holy Ghost, [for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands ; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.] And remember that thou stir up the grace of God which is given<sup>s</sup> thee by [this] imposition of [our] hands : for God hath not given us the spirit of fear, but of power, and love, and<sup>t</sup> soberness.

¶ *Then the archbishop shall deliver him the Bible, saying,*

Give heed unto reading, exhortation, and doctrine. Think upon the<sup>u</sup> things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to<sup>v</sup> doctrine, and be diligent in doing them : for by<sup>x</sup> so doing thou shalt [both] save thyself and them that hear thee. Be to the flock [of Christ] a shepherd, not a wolf ; feed them, devour them not. Hold up the weak, heal the sick, bind<sup>y</sup> up the broken, bring again the out-casts, seek the lost. Be so merciful, that you be not too remiss ; so minister discipline, that you forget not mercy : that when the chief Shepherd shall appear you may receive the never-fading<sup>z</sup> crown of glory ; through Jesus Christ our Lord. Amen.

<sup>f</sup> "of His congregation"

<sup>i</sup> "to"

<sup>l</sup> "save"

<sup>o</sup> "meat"

<sup>r</sup> "Take"

<sup>n</sup> "these"

<sup>y</sup> "bind together"

<sup>g</sup> "and"

<sup>j</sup> "unto"

<sup>m</sup> "he"

<sup>p</sup> "the"

<sup>s</sup> "in"

<sup>v</sup> "unto teaching"

<sup>z</sup> "immarcessible"

<sup>h</sup> "reconcilement to God"

<sup>k</sup> "destroy"

<sup>n</sup> "a"

<sup>q</sup> "day"

<sup>t</sup> "of"

<sup>x</sup> "doing this"



¶ *Then the archbishop shall proceed in<sup>a</sup> the Communion [service ;] with whom the new consecrated bishop (with others<sup>b</sup>) shall also communicate.*

¶ *And for<sup>c</sup> the last collect, immediately before the benediction, shall be said these<sup>d</sup> prayers.*

Most merciful Father, we beseech Thee to send down upon this Thy servant Thy heavenly blessing; and so endue him with <sup>28</sup> Thy holy Spirit, that he, preaching Thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe a<sup>e</sup> wholesome example, in word, in conversation, in love, in faith, in chastity, and [in] purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. Amen.

[Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.]

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.]

<sup>a</sup> "to"

<sup>b</sup> "other"

<sup>c</sup> "after"

<sup>d</sup> "this prayer"

<sup>e</sup> "an"

#### ADVERTISEMENT.

NOTE 1. That the words included [ ] are not in Edw. VI.

„ 2. That the words included [ ] Edw. VI. are not in the Common Prayer Book.

„ 3. The words thus included “ [ ] page 2, belong to neither of the forms.

„ 4. \* Signifies a word or words altered or transposed. [In this edition letters are used.]

# ADDITIONS AND ALTERATIONS

MADE IN

THE LITANY AND PRAYERS OF THE CHURCH, BY THE COMMAND OF HIS MAJESTY [KING CHARLES I.,] PARTICULARLY IN THE FORM FOR THE FAST, [NOV. 10, 1643.] FOR THE AVERTING OF GOD'S JUDGMENTS, FOR THE CEASING OF THE REBELLION, AND RESTORING PEACE TO THE KINGDOM. AND IN THE FORM FOR THE FAST ON THE 5TH FEB. 1644, AND 15TH OF SEPT. 1648, FOR A BLESSING ON THE TREATIES AT UXBRIDGE AND NEWPORT.

## ¶ *The exhortation.*

DEARLY beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by His infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when at such a time and occasion as this is, we assemble and meet together, to cast ourselves down at the throne of His heavenly grace, and to pour out our humble supplications, for the averting of His heavy judgments now upon us, for the ceasing of

This present rebellion, *F. B.*

This present bloody and unnatural war, *Ux. Tr.*

These present differences, *Newp. Tr.*

And restoring a happy peace in this<sup>a</sup> kingdom. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

## ¶ *After the Creed and Lord's Prayer.*

O Lord, shew Thy mercy upon us.

And grant us Thy salvation.

<sup>a</sup> "divided" N.

O Lord, guard the person of Thy servant the king.

Which putteth his trust in Thee.

Send to him and to his armies help from Thy holy place.

And evermore mightily defend him.

Confound the designs of all those that are risen up against him.

And let not their rebellious wickedness approach near to hurt him.

O Lord, hear our prayer.

And let our cry come unto Thee.

Endue Thy ministers with righteousness, &c.

30

¶ *Some alterations and additions in the litany.*

O God the Father, of heaven, &c.

From all sedition and privy conspiracy, from this present dangerous rebellion, from all false doctrine, &c.

*Good Lord, deliver us.*

We sinners do beseech Thee to hear us, (O Lord God,) and that it may please Thee to rule and govern Thy holy Church universally in the right way, and particularly that it may please Thee to deliver this national Church from all sacrilege and profaneness.

*We beseech Thee to hear us, &c.*

That it may please Thee to be his defender and keeper; giving him the victory over all his enemies, and more especially against those that are now risen up in rebellion against him.

*We beseech Thee to hear us, &c.*

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before Thee, in these our troubles and adversities, now they oppress us: and graciously hear us, that these evils which the craft and subtlety of the devil and man worketh against us, may be brought to nought, and by the providence of Thy goodness they may be dispersed: that we Thy servants, being not hurt by these persecutions, may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. Amen.



*A prayer for the high court of parliament.*

Common Prayer.

Charles I.

Most gracious God, we humbly beseech Thee as for this kingdom in general, so especially for the high court of parliament under our most religious and gracious king at this time assembled; that Thou wouldest be pleased to *direct and prosper* all their consultations to the *advancement* of Thy glory, the good of Thy Church, the safety, honour, and welfare of our sovereign and his kingdoms, *that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.* These and all other necessities for them, 31 for us, and Thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

Most gracious God, we humbly beseech Thee as for this kingdom in general, so especially for the high court of parliament under our most religious and gracious king at this time assembled; that Thou wouldest be pleased to bless and direct all their consultations to the preservation of Thy glory, the good of Thy Church, the safety, honour, and welfare of our sovereign and his kingdoms. Look, O Lord, upon the humility and devotion with which they are come into Thy courts. And they are come into Thy house in assured confidence upon the merits and mercies of Christ our blessed Saviour, that Thou wilt not deny them the grace and favour which they beg of Thee.

Therefore, O Lord, bless them with all that wisdom, which Thou knowest necessary to make the maturity of his majesty's and their counsels, the happiness and blessing of this commonwealth. These and all other necessities for them, for us, and Thy whole Church, we humbly beg in the Name and mediation of Christ Jesus our most blessed Lord and Saviour. Amen.

*A prayer for peace.*

O God, who art the Author of peace and lover of concord ; who makest men to be of one mind in a kingdom ; most heartily we beseech Thee of Thy goodness and mercy to grant us Thy peace, all the days of our life. Unite, O Lord, the hearts of the people in this land to their king ; make us all, perceiving his tender care and love towards us, to return the tribute of loyalty and honour toward him ; and duly considering whose authority he hath, faithfully to serve and humbly obey him, according to Thy blessed word and ordinance. And unite, O Lord, the hearts of us all, each to other ; and inflame our affections with love of Thy truth ; that we all being members of the same body through love, may be united one to another, and to our head Christ Jesus, and serve Thee in the unity of the spirit, and the bond of peace. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*A thanksgiving for deliverance from danger.*

O Almighty God, who art a strong tower of defence to Thy servants, against the face of their enemies, we yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. It was not our care, counsel, or strength, which rescued us, but Thy goodness ; Thy goodness only it was that we were not delivered over as a prey unto our adversaries : not unto us, therefore, not unto us, O Lord, but to Thy Name be the honour and praise. And we beseech Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

*Collect.*

Shew forth the power of Thy might, O Lord, and come among us, and with great strength succour us ; that whereas by sin we are set in the midst of so many and great dangers, we may by mercy be brought out again, and the right hand of Thy Majesty may be our defence against all our enemies, through Jesus Christ our Lord. Amen.

*Collect.*

Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us ; that whereas through our sins and wickedness, we be sore let and hindered, and through Thy heavy judgments upon us for them, almost consumed, Thy bountiful grace and mercy (through the satisfaction of Thy Son our Lord,) may speedily deliver us ; to whom with Thee and the Holy Ghost, &c.

*A hymn or general thanksgiving.*

Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee ; and at this time in a more especial manner, with the highest expressions of our devoutest hearts, we most humbly give thanks unto Thee, for that Thou hast been pleased out of Thine infinite goodness, mercifully to look down upon the late low estate of our gracious sovereign : that Thou hast brought him from so much scornful neglect, to appear so terrible unto those desperate rebels who dare yet stand in arms against him ; that Thou hast blessed him with many, and those eminent victories. O Lord God, heavenly King, God the Father Almighty, O Lord, the only-begotten Son, Jesus Christ, continue these Thy favours to us, and perfect, we beseech Thee, that glorious work, the happy peace of this land, which none but Thine own strength can finish. And to that end, Thou that takest away the sins of the world, take this foul sin of rebellion from us ; Thou that sittest at the right hand of God the Father, smite through the loins of those sacrilegious men, who have not spared at all to profane Thy house, and Thy service ; so shall we still bless and magnify Thy Name, in the midst of the great congregation : so shall we Thy servants never cease to be still praising Thee, and saying, Thou only art holy, Thou only art the Lord, Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father, to Thee be all praise and honour and glory ascribed, world without end. Amen.

¶ *Collect.*

Almighty and everlasting God, mercifully look upon our infirmities and miseries, and in all our dangers and neces-



sities, stretch forth Thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

¶ *A prayer for the preservation of his majesty's person, and for the peace of the kingdom.*

O Lord God of Hosts, who givest victory unto kings, and didst deliver David Thy servant from the peril of the sword ; hear us, we beseech Thee, most miserable sinners, who do here pour out our souls before Thee, entirely desiring the protection of Thy hand upon Thy servant the king. Let him find safety under the shadow of Thy wing, and preserve his person as the apple of Thine own eye. Suffer not that sword which Thou hast put into his hands to be wrested out by the hand of man : but bless his counsels with success, and his enterprises with victory, that he may [go on to] be a terror to all those that oppose him, and to be as the dew of the latter rain upon the hearts of all those who do still remain loyal to him. And O Thou who takest no delight in the misery of one single sinner, spare a great, though most sinful nation ; pity a despised Church, and a distracted state ; heal up those wounds which our sins have made so wide that none but Thine own hands can close them. And in the tenderness of Thine unspeakable compassion hasten to put so happy an end <sup>33</sup> unto all these wasting divisions, that Thy service may be the more duly celebrated, Thine anointed more conscientiously obeyed, that the Church may be restored to a true Christian unity, and the kingdom to our former peace : and that for His sake who is the Prince of peace, and shed His blood to purchase our peace, even Jesus Christ our Lord, to whom, with Thee, O Father, and Thy blessed Spirit, be, &c.

*A prayer for the prince.*

Almighty God, who dost establish the thrones of princes, and the succession to those thrones, by giving Thy judgments to the king, and Thy righteousness to the king's son : bless to us, we beseech Thee, the great pledge of Thy favour, and the earnest of our hopes, the heir of these kingdoms [Prince Charles ;] sanctify his younger years with Thy fear and love, and the whole course of his life with the guidance of Thy Spirit. Order him in all things, that he may prove,

without exception, a man according to Thine own heart, precious in Thy sight, and dear to all Thy people. And since it hath pleased Thee to shew him to the world in these troubled times of danger and confusion, arm him with all advantages of courage and success ; set some evident and early mark of Thy favour on him, and make his innocent hands the instruments of supporting his father's crown, and restoring peace to this distracted Church and nation. Hear us, O God, for Thine own Son's sake, the Prince of peace, and the Sun of righteousness, Jesus Christ. Amen.

O most glorious and powerful Lord God, without whose aid and influence all our strength is weakness and our counsel folly ; we Thy unworthy servants, in a grateful commemoration of Thy frequent and often repeated blessings, with humble and unfeigned hearts offer up to Thee the sacrifice of praise, calling heaven and earth to witness with us, that it is Thy power alone by which we stand, Thy strength by which we prosper. We humbly beg of Thee, O Lord, to continue in all our dangers Thy special assistance to us, to break the spear of the disobedient, and melt the hearts of the rebellious into water, to strike the minds of the perverse with a true touch of that conscience which they go about to stifle, and a true sense of that duty to Thine anointed which they labour to forget ; that we, Thy miserable and distressed people, may no longer groan under those heavy judgments which our sins have pulled down upon us ; but may at last be united and knit in the happiness of a long wished-for peace ; and with one mind, in the same true religion, worship Thee the only true God, and obey our king whom Thou hast set over us : grant this, O merciful Father, for Thy dear Son's sake, who reigneth with Thee and the Holy Spirit, world without end. Amen.

A prayer drawn by his Majesty's [King Charles I.] special direction and dictates<sup>b</sup>.

*At Uxbridge.*

*At Newport.*

O most merciful Father,	O most merciful Father,
Lord God of peace and truth ;	Lord God of peace and truth ;
we a people sorely afflicted	we a people sorely afflicted

<sup>b</sup> [See King Charles's Works, vol. i. p. 193.]

by the scourge of an unnatural war, do here earnestly beseech Thee to command a blessing from heaven upon this present treaty, *begun for the establishment of an happy peace.* Soften the most obdurate hearts with a true Christian desire of saving those men's blood for whom Christ Himself hath shed His. *Or if the guilt of our great sins cause this treaty to break off in vain, Lord, let the truth clearly appear who those men are, which under pretence of the public good, do pursue their own private ends; and that this people may be no longer so blindly miserable as not to see, at least in this their day, the things that belong to their peace.* Grant this, gracious God, for His sake, who is our peace itself, even Jesus Christ our Lord. Amen.

by the scourge of an unnatural war, do here earnestly beseech Thee to command a blessing from heaven upon this present treaty brought about by Thy providence, and the only remedy left for the establishment of an happy peace. Soften the most obdurate hearts with a true Christian desire of saving those men's blood for whom Christ Himself hath shed His. Lord, let not the guilt of our great sins cause this treaty to break off, but let the truth of Thy spirit so clearly shine in our minds, that all private ends laid aside, we may every one of us heartily and sincerely pursue the public good, and that Thy people may be no longer so blindly miserable as not to see, at least in this their day, the things that belong to their peace. Grant this, gracious God, for His sake, who is our peace itself, even Jesus Christ our Lord. Amen.

#### Prayers for the Fast, 1640.

##### *Collect.*

O most merciful and gracious Lord, we wretched and miserable sinners humbly beseech Thee in mercy and compassion to behold our great afflictions: for Thy wrath is gone out and Thine indignation is kindled against us. We confess, O Lord, that Thy judgments are just, for we have multiplied our transgressions like the sand of the sea, and the cry of them hath been so great that it hath pierced the



heavens, and called for vengeance against us: but we beseech Thee, O Lord, forget not Thou to be gracious, and shut not up Thy loving-kindness in displeasure; turn Thee again and be merciful unto Thy servants. Help us, O God of our salvation, for the glory of Thy Name: O deliver us, and be merciful unto our sins, for Thy Name's sake: take Thy plague and all other judgments from us, that we be not consumed by the means of Thy heavy hand upon our sins. O satisfy us with Thy mercy, and that soon, so shall we that are Thy people and sheep of Thy pasture give Thee thanks for ever, and will always be shewing forth Thy praise from generation to generation. Grant this, O merciful Father, we beseech Thee, for Jesus Christ's sake, our only Saviour and Redeemer. Amen.

Almighty and most merciful Father, who for our many and grievous sins (those especially which we have committed since our last solemn humiliation before Thee) might most justly have cut us off, but in the multitude of Thy mercies hast hitherto spared us: accept, we most heartily beseech Thee, our unfeigned sorrow for all our former transgressions, and grant that we may never so presume of Thy mercy as to despise the riches of Thy goodness; but that Thy forbear-  
 35ance and long-suffering may lead us to repentance and amendment of our sinful lives, to Thy honour and glory, and our eternal salvation at the last day, through Jesus Christ our Lord. Amen.

Grant, we beseech Thee, Almighty God, that we who for our evil deeds [and our great unthankfulness] are<sup>d</sup> worthily punished, by the comfort of Thy grace may mercifully be relieved, through our Lord Jesus Christ. Amen.

<sup>d</sup> "do worthily deserve to be"

# FORMA PRECUM

IN UTRAQUE

DOMO CONVOCATIONIS, &c.

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## LITANIA.

*Initio cujuslibet sessionis solenniter recitanda; præeunte in domo quidem superiori Episcopo novissime consecrato, in inferiori autem Prolocutore.*

Pater cœlestis Deus, miserere, &c.

A fulgure et procella, a lue, pestilentia et fame, a bello cæde [et incendiis] et ab improvisa morte,

Libera nos, Domine.

Ut omnes episcopos presbyteros et diaconos, &c.

Te rogamus, &c.

Ut præsentī huic convocationi [vel synodo] Spiritu Tuo Sancto aspirare, et præesse digneris; qui nos ducat in omnem veritatem quæ est secundum pietatem;

Te rogamus, audi nos, Domine.

Infirmittates nostras, supplices quæsumus, O Pater, benigne respice, &c.

¶ *Dehinc sequatur, siquæ habeatur aliquando ad clerum concio.*

¶ *Si non sit concio, addatur oratio sequens pro Parlamento, durante ejus sessione.*

Benignissime Deus qui omnibus præes, omnia gubernas: adsis, quæsumus, propitius tribus regni ordinibus in Parlamento sub moderamine serenissimi Principis N. jam coactis. Adjuva eos spiritu consilii et pacis, quo unanimes conserventur et concordēs, zelo etiam Tui flagrent, et publicæ utilitati studeant: ut quas aliquando junctis suffragiis leges rogaverint, a Domino Rege sancitæ, justitiam nobis et pacem stabiliant, posterisque in sera sæcula confirmant, ad virtutis

omnigenæ incrementum, Tuique Nominis gloriam sempiternam; per et propter Jesum Christum Dominum et Servatorem nostrum. Amen.

¶ *Superaddi poterunt quatuor collectæ, vel aliquot earum, prout visum fuerit, pro universo clero. Quæ autem illas sequitur, quinta, pro præsentè convocatione sive synodo, una cum sexta, quæ Sancti Chrysostomi dicitur, nunquam omitantur.*

I. Omnipotens Deus, qui Ecclesiam Tuam apostolorum et prophetarum fundamento, ipsique adeo imo ejus angulari lapidi Jesu Christo inædificasti: concede nos ita per eorum doctrinam in unitate Spiritus conjungi, ut in templum sanctum Tibi acceptum exurgamus, per Jesum Christum Dominum nostrum. Amen.

II. Omnipotens et sempiternè Deus, cujus Spiritu integrum Ecclesiæ corpus regitur et sanctificatur; supplicationes nostras ac preces suscipe, quas pro omnibus in Ecclesia Tua sancta hominum ordinibus Tibi offerimus; ut unumquodque ejusdem membrum, pro suo munere et ministerio, sincere Tibi et religiose inserviat, per Dominum et Servatorem nostrum Jesum Christum. Amen.

III. Omnipotens Deus, qui per filium Tuum, Jesum Christum, apostolis Tuis multa contulisti dona præstantia, iisque ut gregem Tuum pascere, instantè præcepisti; Faxis, quæsumus, ut episcopi et pastores omnes sanctum verbum Tuum diligenter prædicent, populusque eidem studiose obsequatur, quo æternæ coronam gloriæ consequantur omnes, per Jesum Christum Dominum nostrum. Amen.

IV. Concede, quæsumus, Domine, ut mundi hujus tenor ita placide moderamine Tuo temperetur, ut Ecclesia Tua pie, tranquille et alacriter Tibi famuletur, per Jesum Christum Dominum nostrum. Amen.

V. Domine Deus, Pater luminum et fons omnis sapientiæ: Nos ad scabellum pedum Tuorum provoluti, humiles Tui et indigni famuli Te rogamus, ut qui in Nomine Tuo sub auspiciis clementissimi Regis N. hic convenimus, gratia Tua cœlitus adjuti, ea omnia investigare, meditari, tractare et discernere valeamus, quæ honorem Tuum et gloriam promoveant, et in Ecclesiæ cedant profectum. Concede igitur ut



Spiritus Tuus, qui concilio olim apostolico, huic nostro etiam nunc insideat, ducatque nos in omnem veritatem, quæ est secundum pietatem: ut qui ad amussim sanctæ reformationis nostræ errores, corruptelas, et superstitiones olim hic grassantes, tyrannidemque Papalem merito et serio repudiavimus, fidem apostolicam et vere catholicam, firmiter et constanter teneamus omnes; Tibique rite et puro cultu intrepidi serviamus, per Jesum Christum Dominum et Servatorem nostrum. Amen.

Omnipotens Deus, qui gratiam nobis dedisti, &c.

Gratia Domini nostri Jesu Christi, &c.

<sup>e</sup> [See note A at the end.]

## FORM OF PRAYER

USED IN KING CHARLES THE SECOND'S CHAPEL, UPON TUESDAYS<sup>a</sup>,  
IN THE TIME OF HIS TROUBLE AND DISTRESS.

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Hague: printed anno MDCL.

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*A form of prayer for morning and evening.*

Psalm cxliii. 2. Enter not into judgment with Thy servants, O Lord, &c., *to the Venite, instead whereof the cxxi<sup>st</sup> Psalm is said. Then these Psalms following.*

Psalm i.

- |              |   |
|--------------|---|
| Ps. xvi. 1.  | 1. Preserve the king, O God: for in Thee hath he put his trust.   |
| Ps. xvii. 1. | 2. Hear the right, O Lord, consider his complaint, and hearken unto his prayer that goeth not out of feigned lips.                          |
| 2.           | 3. Let his sentence come forth from Thy presence; and let Thine eyes look upon the thing that is equal.                                     |
| 5.           | 4. O hold Thou up his goings in Thy paths, that his footsteps slip not.   |
| 6.           | 5. He hath called upon Thee, O Lord, that Thou mayest hear him: incline Thine ear unto him, and hearken unto his words.                     |
| Ps. liv. 3.  | 6. For his own people are risen up against him, and tyrants which have not set Thee before their eyes seek after his soul.                  |
| Ps. xvii. 7. | 7. Shew Thy marvellous loving kindness, Thou that art the Saviour of them that put their trust in Thee, from such as resist Thy right hand. |
| 8.           | 8. Keep him as the apple of an eye; hide him under the shadow of Thy wings.   |

<sup>a</sup> King Charles the First was barbarously murdered by his rebellious subjects on Tuesday, the 30th of January, 1648.

9. 9. From the ungodly that trouble him ; his enemies compass him about to take away his soul.
- Ps. lxi. 4. 10. They that hate him without a cause are more in number than the hairs of his head ; they that are his enemies and would destroy him guiltless are mighty.
- Ps. xvii. 10. 11. They are enclosed in their own fat, and their mouth speaketh proud things.
11. 12. They lie waiting in his way on every side, like a lion that is greedy of his prey, and
12. as it were a lion's whelp lurking in secret places.
13. 13. Up, Lord, disappoint them and cast them down, deliver his soul from the ungodly which is a sword of Thine.
- Ps. lix. 12. 14. For the sin of their mouth, and for the works of their hands let them be taken <sup>38</sup> in their pride, and why ? their preaching is of cursing and lies.
1. 15. Deliver him from these his enemies, O Lord, defend him from them that rise up against him.
2. 16. O deliver him from the wicked doers, and save him from the blood-thirsty men.
- Ps. liii. 6. 17. Make them afraid even where no fear is, and confound their devices, because Thou, O God, hast despised them.
- Ps. lvii. 1. 18. But for the king, be merciful unto him, O God, be merciful unto him, for his soul trusteth in Thee, and under the shadow of His wings let his refuge be, until this tyranny be overpast.
- Glory be to the Father, &c.*  
*As it was in the beginning, &c.*

Psalm ii.

- Ps. xlii. 1. 1. Like as the hart desires the water brooks, so longeth my soul after Thee, O God.
2. 2. My soul is athirst for God, yea even for the



living God ; when shall I come to appear  
before the presence of God ?

3. 3. My tears have been my meat day and night,  
while they daily say unto me, Where is  
now thy God ?

4. 4. Now when I think thereupon, I pour out  
my heart by myself, for heretofore I did  
go out with the multitude, and brought  
them forth into the house of God.

6. 5. Why art thou so full of heaviness, O my  
soul ? and why art thou so disquieted  
within me ?

7. 6. Put thy trust in God, for I will yet give  
Him thanks for the help of His coun-  
tenance.

11. 7. I will say unto the God of my strength,  
Why hast Thou forgotten me, and why  
go I thus heavily, while the enemy op-  
presseth me ?

12. 8. My bones are smitten asunder as with a  
sword, while mine enemies that trouble  
me cast me in the teeth.

13. 9. Namely, while they say daily unto me,  
Where is now thy God ?

Ps. xliii. 1. 10. But give Thou sentence with me, O God,  
and defend my cause against the ungodly  
people ; O deliver me from the deceitful  
and wicked man.

2. 11. For Thou art the God of my strength, why  
hast Thou put me from Thee ? and why  
go I so heavily, while the enemy oppress-  
eth me ?

3. 12. O send out Thy light and Thy truth, that  
they may lead me, and bring me unto  
Thy holy hill, and to Thy dwelling.

4. 13. And that I may go unto the altar of God,  
even unto the God of my joy and glad-  
ness, and then upon the harp will I  
give thanks unto Thee, O God, my  
God.

5. 14. Why art thou so heavy, O my soul ; and  
why art thou so disquieted within me ?

6. 15. O put thy trust in God, for I will yet give  
Him thanks who is the help of my coun-  
tenance and my God.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

Psalm iii.

Ps. lx. 1. 1. O God, Thou hast cast us out and scattered  
us abroad, Thou hast also been displeased ;  
O turn Thee unto us again.

2. 2. Thou hast moved the land and divided it,  
heal the sores thereof, for it shaketh.

3. 3. Thou hast shewed Thy people heavy things,  
Thou hast given us a drink of deadly wine.

10. 4. Hast Thou not cast us out, O God ? Wilt  
not Thou, O God, go out with our hosts ?

11. 5. O be Thou our help in trouble, for vain is  
the help of man.

12. 6. Through God will we do great acts, for it  
is He that shall tread down our enemies.

Ps. xlv. 5. 7. Thou art my King, O God ; send help unto  
Jacob.

6. 8. Through Thee will we overthrow our ene-  
mies, and in Thy Name will we tread  
them down that rise up against us.

7. 9. For I will not trust in my bow, it is not my  
sword that shall help me. 39

8. 10. But it is Thou canst save us from our ene-  
mies, and put them to confusion that  
hate us.

10. 11. But Thou hast been far off, O Lord, and  
hast not gone forth with our armies.

11. 12. Thou hast made us to turn our backs upon  
our enemies, so that they which hate us,  
spoil our goods.

12. 13. Thou hast suffered us to be eaten up like  
sheep, and hast scattered us among  
strange nations.

14. 14. Thou hast made us to be rebuked of our  
neighbours, and had in derision of them  
that are round about us.
23. 15. Up, Lord, why sleepest Thou? awake, and  
be not absent from us for ever.
24. 16. Wherefore hidest Thou Thy face, and for-  
gettest our misery and trouble?
25. 17. For our soul is brought low unto the dust,  
and our belly cleaveth unto the ground.
26. 18. Arise and help us, and deliver us for Thy  
mercies' sake.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

Psalm iv.

- Ps. iii. 1. 1. Lord, how are they increased that trouble  
me; many are they that rise up against  
me.
2. 2. Many one there be that say of my soul,  
There is no help for him in his God.
3. 3. But Thou, O Lord, art my defender, Thou  
art my worship, and the lifter up of my  
head.
6. 4. I will not be afraid for ten thousands of the  
people that have set themselves against  
me round about.
7. 5. Up, Lord, and help me, O my God; Thou  
canst smite all my enemies upon the  
cheek bone, and break the teeth of the  
ungodly.
8. 6. Salvation belongeth unto the Lord, let Thy  
blessing be upon Thy people.
- Ps. vii. 1. 7. O Lord, my God, in Thee have I put my  
trust, save me from all them that per-  
secute me, and deliver me.
2. 8. Lest he devour my soul like a lion, and  
tear it in pieces, while there is none to  
help.
- Ps. x. 1. 9. Why standest Thou so far off, O Lord, and  
hidest Thy face in the needful time of  
trouble?



- Ps. vii. 9. 10. O let the wickedness of the ungodly come to an end, but guide Thou the just.
- Ps. ix. 9. 11. Be Thou, O God, a defence of the oppressed, even a refuge in due time of trouble.
13. 12. Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death.
- Ps. xiii. 1. 13. How long wilt Thou forget me, O Lord, for ever? how long wilt Thou hide Thy face from me?
2. 14. How long shall I ask counsel in my soul, and be so vexed in my heart? how long shall mine enemies triumph over me?
3. 15. Consider and hear me, O Lord my God; lighten mine eyes that I sleep not in death.
- Ps. x. 14. 16. Wherefore should the wicked blaspheme God? while he doth say in his heart, Tush, Thou God carest not for it.
- Ps. xciv. 6. 17. They murder the innocent and put the helpless to death.
7. 18. And yet they say, Tush, the Lord shall not see, neither shall the God of Jacob regard it.
- Ps. x. 15. 19. Surely Thou hast seen it, for Thou beholdest ungodliness and wrong.
16. 20. That Thou mayest take the matter into Thine own hand; the poor committeth himself unto Thee, for Thou art the helper of the friendless.
17. 21. Break Thou the power of the ungodly and malicious, take away his ungodliness, and Thou shalt find none.
20. 22. O help the fatherless and poor unto their right, that the man of the earth may be no more exalted against them.

*Glory be to the Father, &c.*

*As it was in the beginning, &c.*

*The first lesson.*

At Morn. Gen. xxviii. ver. 10 unto the end.

40 At Even. 2 Chron. xx. unto ver. 21. *Instead of Te Deum and Magnificat, Ps. cxxx.*

*The second lesson.*

At Morn. St. Luke xxi. to ver. 37.

At Even. 1 Pet. ii. *Instead of the Benedictus and Nunc dimittis, Ps. cxliii.*

After the Creed and the Lord's Prayer, &c.

*The first collect at morning prayer.*

Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. Amen.

*The first collect at evening prayer.*

Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we be sore let and hindered, Thy bountiful grace and mercy, through the satisfaction of Thy Son our Lord, may speedily deliver us, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

*After the litany and the prayer, We humbly beseech Thee, &c.*

*At morning.*

*And after the collect, Lighten our darkness, &c.*

*At evening.*

V. O Lord, guard the person of Thy servant, Charles, our king.

R. Who putteth his trust in Thee.

V. Send him and all that are loyal unto him, help from Thy holy place.

R. And evermore mightily defend them.

V. Confound the devices of all that rise up, or conspire against him.

R. And let no wicked hand come near to hurt him.

V. O Lord, hear our prayer.

R. And let our cry come unto Thee.

*The prayer.*

Almighty God, the ruler of princes, when they are in their thrones, and their protector when they are in peril; look down mercifully from heaven, we most humbly beseech Thee, upon the many and great troubles of our gracious sovereign. Defend his person from all dangers [both by sea and land.] Bless his counsels: Prosper his enterprises: And command Thine angels to pitch their tents round about him; that he may be preserved from the hands of all that seek his hurt, and may be speedily established in the just rights of his throne; through Jesus Christ our Lord. Amen.

O Lord, our heavenly Father, high and mighty, King of kings, &c.

*With the other prayers at the end of the litany.*

At the second service.

41

*Immediately after the Ten Commandments, these verses and the prayers following, are to be said. And at evening they are to be said immediately before the collect for the queen and the royal issue.*

1. Deliver the king, O Lord, from the evil man, and preserve him from the wicked doers.

2. Which imagine mischief in their hearts, and stir up strife all the day long.

3. Keep him, O Lord, from the hands of the ungodly, and from the wicked that are purposed to overthrow his goings.

4. The proud have laid a snare for him, they have spread a net abroad with cords, and set traps in his way.

5. But, O Lord God, Thou strength of his health, do Thou cover his head in the day of battle.

6. But let not the ungodly have his desire, O Lord; let not his mischievous imagination prosper, lest he be too proud.

7. Deliver the king from his enemies, O Lord, for he fleeth to Thee to hide him.

8. O let him hear Thy loving kindness betimes in the morning, for in Thee is his trust; shew Thou him the way that he should walk in, for he lifteth up his soul unto Thee.

Let us pray.

O God of all might and wisdom, by whom alone kings



reign, and people are made obedient unto them; we most humbly beseech Thee to defend Thine own ordinance in the defence of our distressed king: that as Thou hast given him a most just title to his father's kingdoms, so Thou wouldest be pleased speedily to bring him unto the rightful possession of them. And to that end, that Thou wouldest vouchsafe to put the spirit of counsel, of courage, and of unity, upon them that are loyal to him. And as for those that openly oppose him, or those strange children that dissemble with him, that Thou wouldest infatuate their counsels and blast their endeavours, turning their hearts both to Thee their God, and to the king: which we beseech Thee to grant for Jesus Christ's sake, our Lord and only Saviour. Amen.

*The Epistle.* 1 Tim. ii. 1.

I exhort therefore that first of all, &c., *to* without wrath and doubting.

*The Gospel.* St. Mark x. 28.

Then Peter began to say unto Him, &c., *to* and the last first.

*After the creed and the prayer for Christ's Church. [This is also to be said at evening, immediately before St. Chrysostom's prayer.]*

[Grant, merciful Lord, Thy protection and Thy blessing to our most gracious king, that in all his ways he may be defended from all kinds of perils, and may so prosper in his endeavours, that all his people may, by the might of Thy hand, be brought to obedience under him, to serve and honour Thee, through Jesus Christ our Lord. Amen.]

*This last prayer is to be said at evening, immediately before St. Chrysostom's prayer.*

*The Blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always.

## PRAYERS

DURING THE TIME OF PUBLIC APPREHENSIONS FROM THE DANGER OF  
INVASION.

### *For repentance.*

Almighty God and most merciful Father, we miserable sinners do here humbly acknowledge before Thee that we are unworthy of the least of all Thy mercies. We confess, O Lord, in the bitterness of our souls, that we have grievously sinned against Thee; that all orders of men amongst us have transgressed Thy righteous laws; that we have hitherto rendered both Thy mercies and Thy judgments ineffectual to our amendment. It is of Thy mere mercy, O Lord, that we are not consumed, for which our souls do magnify and bless Thy Name. O God, who hast hitherto spared us, to the end that Thy goodness might lead us to repentance, let it be Thy good pleasure to give unto us all that godly sorrow, which worketh repentance to salvation, not to be repented of; that Thou mayest turn from Thy heavy displeasure against us, and mayest rejoice over us to do us good, through the merits and mediation of Jesus Christ our Lord and only Saviour. Amen.

### *For the king.*

O Almighty God, the blessed and only potentate, we offer up our humble supplications and prayers to Thy divine goodness, beseeching Thee in this time of danger to save and protect our most gracious king; give Thy holy angels charge over him: preserve his royal person in health and safety; inspire him with wisdom and justice in all his counsels; prosper all his undertakings for Thy honour and service with good success; fill his princely heart with a fatherly care of all his people; and give all his subjects grace always to bear faith and true allegiance to his majesty, that both king and people, joining together to promote Thy glory, and conscientiously discharging their duties in their several stations, may all give Thee thanks and praise for Thy most mighty protection, and for all other Thy great mercies vouch-

safed to us, through Jesus Christ Thy Son our Saviour. Amen.

*For peace and unity.*

O Lord God, our only hope in time of need, save and deliver us, we humbly beseech Thee, from all those dangers that threaten us: give peace in our days, O Lord, if it be Thy will, and prevent the effusion of Christian blood in our land. Reconcile all our dissensions and heal all our breaches: preserve that holy religion we profess, together with our laws and ancient government: unite us all in unfeigned and universal charity one towards another, and in one and the same holy worship and communion, that with one heart and one mouth we may glorify Thy holy Name, and shew forth Thy praise from generation to generation. And this we beg for the sake of Jesus Thy beloved, in whom Thou art well pleased, to whom with Thee and the Holy Ghost be all honour and glory, now and evermore. Amen.

*The collect appointed for the fifth Sunday after Trinity, and that for the fifth after Epiphany, or either of them, may here also be used.*

43

#### AT THE HEALING<sup>b</sup>.

*The holy Gospel written in the sixteenth chapter of St. Mark, beginning at the 14th verse.*

Jesus appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief and hardness of heart, because they believed not in them which had seen that He was risen again from the dead. And He said unto them, Go ye into all the world, and preach the Gospel to all creatures; he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these tokens shall follow them that believe: in My Name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing, it shall not hurt them; they<sup>c</sup> shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, He was received into heaven, and is on the right hand

<sup>b</sup> [See note C at the end.]

<sup>c</sup> Here the infirm persons are presented to the king upon their knees,

and the king lays his hands upon them. [See note B at the end.]



of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with miracles following.

*The holy Gospel written in the first chapter of St. John, beginning at the first verse.*

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men; and the light shined in the darkness, and the darkness comprehended it not.

There was sent from God a man whose name was John. The same came as a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light, but was sent to bear witness of the Light. That<sup>d</sup> Light was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came among His own, and His own received Him not. But as many as received Him, to them gave He power to be made sons of God, even them that believed on His Name: which were born, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the only-begotten Son of the Father, full of grace and truth.

*The prayers.*

44

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Our Father which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and

<sup>d</sup> Here they are again presented to the king upon their knees, and the king puts his gold about their necks.

lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

O Lord, save Thy servants,

*Which put their trust in Thee.*

Send them help from above,

*And evermore mightily defend them.*

Help us, O God our Saviour,

*And for the glory of Thy Name deliver us: be merciful to us sinners for Thy Name's sake.*

O Lord, hear our prayers,

*And let our cry come unto Thee.*

O Almighty God, who art the giver of all health, and the aid of them that seek to Thee for succour; we call upon Thee for Thy help and goodness mercifully to be shewed unto these Thy servants, that they being healed of their infirmities, may give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

These answers are to be made by them that come to be healed.





## NOTES.

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(NOTE A.)

[Prayers for the Parliament, 1685.]

Psalm lxvii.

God be merciful, &c.

*After the Psalms, these suffrages and the prayers following shall be used.*

The Lord be with you.

*Answer.*

And with thy spirit.

*Let us pray.*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

Our Father which art in heaven, hallowed be Thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation: but deliver us from evil: for Thine is the kingdom, and the power and the glory, for ever and ever. Amen.

O Lord, our heavenly Father, high and mighty, &c.

Almighty God, the fountain of all goodness, &c.

Almighty God, by whom alone kings reign, and princes decree justice; and from whom alone cometh all counsel and wisdom and understanding: we Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down Thy heavenly wisdom from above, to direct and guide us in all our consultations: and grant that (we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections) the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of Thy true religion and justice, the safety, honour, and happiness of the king, the public wealth, peace, and tranquillity of the realm, and the uniting and knitting together of the hearts of all persons and estates within the same in true Christian love and charity one towards another; through Jesus Christ our only Lord and Saviour. Amen.

O Almighty God, who art a strong tower of defence unto Thy servants against the face of their enemies: we yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we

were compassed in this place: we acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, &c.

The grace of our Lord, &c.]

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(NOTE B.)

*Bradwardinus de causa Dei*, lib. i. c. 1. coroll. par. 32, p. 39.

[Quicumque etiam negas miracula Christiana, veni et vide ad oculum, adhuc istis temporibus in locis Sanctorum per vices miracula gloriosa. Veni in Angliam ad Regem Anglorum præsentem, duc tecum Christianum quemcunque habentem morbum regium quantumcunque inveteratum, profundatum et turpem, et oratione fusa, manu imposita, ac benedictione sub signo crucis data, ipsum curabit in nomine Jesu Christi. Hoc enim facit continue, et fecit sæpissime viris et mulieribus immundissimis, et catervatim ad eum ruentibus, in Anglia, in Alemannia, et in Francia circumquaque, sicut facta quotidiana, sicut qui curati sunt, sicut qui interfuerunt et viderunt, sicut populi nationum et fama quam celebris certissime contestantur. Quod et omnes Reges Christiani Anglorum solent divinitus facere et Francorum, sicut libri Antiquitatum, et fama Regnorum concors testantur: unde et morbus regius nomen sumpsit.—See a passage at page 373 of L'Estrange, quoted by Fuller in his Appeal of Injured Innocence, part ii. page 22; also King Charles the First's Works, vol. i. p. 457; and Bp. Bull's 5th Sermon, Observ. 3.]

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(NOTE C.)

[At the Court at Whitehall, the ninth of January, 1683.

PRESENT,

The King's most excellent Majesty,

Lord Keeper,	Earl of Bathe,
Lord Privy Seal,	Earl of Craven,
Duke of Ormond,	Earl of Nottingham,
Duke of Beaufort,	Earl of Rochester,
Earl of Oxford,	Lord Bishop of London,
Earl of Huntingdon,	Mr. Secretary Jenkins,
Earl of Bridgewater,	Mr. Chancellor of the Exchequer,
Earl of Peterborough,	Mr. Chancellor of the Duchy,
Earl of Chesterfield,	Lord Chief Justice Jeffreys,
Earl of Clarendon,	Mr. Godolphin.

Whereas by the grace and blessing of God, the kings and queens of this realm by many ages past, have had the happiness by their sacred touch,

and invocation of the Name of God, to cure those who are afflicted with the disease called the king's evil; and his majesty in no less measure than any of his royal predecessors, having had good success therein, and in his most gracious and pious disposition, being as ready and willing as any king or queen of this realm ever was in any thing to relieve the distresses and necessities of his good subjects; yet in his princely wisdom foreseeing that in this (as in all other things) order is to be observed, and fit times are necessary to be appointed for the performing of this great work of charity. His majesty was therefore this day pleased to declare in council his royal will and pleasure to be, That (in regard heretofore the usual times of presenting such persons for this purpose have been prefixed by his royal predecessors) the times of public healings shall from henceforth be from the feast of All Saints, commonly called Alhallon-tide, till a week before Christmas; and after Christmas until the first day of March, and then to cease till the Passion week; being times most convenient both for the temperature of the season, and in respect of contagion which may happen in this near access to his majesty's sacred person. And when his majesty shall at any time think fit to go any progress, he will be pleased to appoint such other times for healing as shall be most convenient. And his majesty doth hereby order and command, that from the time of publishing that his majesty's order, none presume to repair to his majesty's court to be healed of the said disease, but only at or within the times for that purpose hereby appointed as aforesaid. And his majesty was further pleased to order, that all such as hereafter shall come or repair to the court for this purpose, shall bring with them certificates under the hands and seals of the parson, vicar, or minister, and of both or one of the churchwardens of the respective parishes where they dwell, and from whence they come, testifying to the truth, that they have not at any time before been touched by his majesty to the intent to be healed of that disease. And all ministers and churchwardens are hereby required to be very careful to examine into the truth, before they give such certificates, and also to keep a register of all certificates they shall from time to time give. And to the end that all his majesty's loving subjects may the better take knowledge of his majesty's command, his majesty was pleased to direct that his order be read publicly in all parish churches, and then be affixed to some conspicuous place there: and to that end, the same be printed, and a convenient number of copies sent to the most reverend fathers in God, the lord archbishop of Canterbury, and the lord archbishop of York, who are to take care that the same be distributed to all parishes within their respective provinces.

PHI. LLOYD.]



## (NOTE D.)

[The form used by Queen Anne at the Healing.

Prevent us, O Lord, &c.

The Holy Gospel is written in the 16th chapter of St. Mark, beginning at the 14th verse, "Jesus appeared unto the eleven," to "signs following."

*Let us pray.*

Lord have mercy upon us.

*Christ have mercy upon us.*

Lord have mercy upon us.

Our Father, &c. . . . for ever and ever. Amen.

*Then shall the infirm persons one by one be presented unto the queen upon their knees, and as every one is presented, and while the queen is laying her hands upon them, and putting the gold about their necks, the chaplain that officiates, turning himself to her majesty, shall say the following :*

God give a blessing to this work : and grant that *these sick persons*, on whom the queen lays her hands, may recover, through Jesus Christ our Lord. Amen.

*After all have been presented, the chaplain shall say,*

*Vers.* O Lord, save Thy servants.

*Resp.* Who put their trust in Thee.

*Vers.* Send them help from Thy holy place.

*Resp.* And evermore mightily defend them.

*Vers.* Help us, O God of our salvation.

*Resp.* And for the glory of Thy Name deliver us, and be merciful unto us sinners for Thy Name's sake.

*Vers.* O Lord, hear our prayer.

*Resp.* And let our cry come unto Thee.

*Let us pray.*

O Almighty God, who art the giver of all health, and the aid of all them that seek to Thee for succour, we call upon Thee for Thy help and goodness mercifully to be shewed upon these Thy servants, that they being healed of their infirmities, may give thanks unto Thee in Thy holy Church ; through Jesus Christ our Lord. Amen.

*Then the chaplain, standing with his face towards them that come to be healed, shall say,*

The Almighty God, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the

earth do bow and obey, be now and evermore your defence, and make you know and feel that there is none other Name under heaven given to man, in whom and through whom you may receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

The grace of our Lord, &c.]









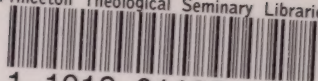








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